

SOURCES OF ORIENTAL LANGUAGES AND LITERATURES

7

Edited

by Şinasi Tekin • Gönül Alpay Tekin

TURKISH SOURCES

VII

MAḤMŪD al-KĀŞĠARĪ

COMPENDIUM  
OF  
THE TURKIC DIALECTS  
(Dīwān Luḡāt at-Turk)

Edited and Translated with Introduction and Indices

by

ROBERT DANKOFF

in collaboration with

JAMES KELLY

Part II

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# DOĞU DİLLERİ VE EDEBİYATLARININ KAYNAKLARI

## 7

Yayınlayan  
Şinasi Tekin • Gönül Alpay Tekin

TÜRKÇE KAYNAKLAR

VII

MAHMŪD el-KĀŞĠARĪ

## TÜRK ŞİVELERİ LŪGATI

(Dīvānū Luġāt-it-Türk)

İnceleme • Tenkidli Metin  
İngilizce Tercüme • Dizinler

ROBERT DANKOFF  
JAMES KELLY

II. Kısım

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## CONTENTS OF PART II

|   |     |
|---|-----|
| Corrigenda to Part I                    | ii  |
| Translation                             |     |
| Book of Sound Words (MS 305-406)        | 1   |
| Book of Doubled Words (MS 406-445)      | 103 |
| Book of Initial Weak Words (MS 445-493) | 147 |
| Book of Medial Weak Words (MS 493-535)  | 207 |
| Book of Final Weak Words (MS 535-599)   | 257 |
| Book of Nasal Words (MS 599-622)        | 330 |
| Book of Consonant Clusters (MS 622-638) | 361 |



# CORRIGENDA TO PART I

| Page | Line (x =<br>from the end<br>[excluding<br>notes]) | Correct Reading                          | Page | Line (x =<br>from the end<br>[excluding<br>notes]) | Correct Reading                                       |
|------|--|--|------|--|---|
| 1    | 22   | Tıpkıbasım                               | 193  | 19   | üzülmāk   |
| 4    | fn. 51   | (Add:) Also at 597G, 613-<br>614G, 626G. | 194  | 11   | ākilmāk   |
| 5    | 5  | oγuz                                     |      | 13   | ägilmāk   |
| 14   | 18   | köpüş-                                   | 196  | 6x   | ümindä  |
|      | 7x   | ; 614                                    | 199  | 16   | oγlān   |
| 15   | 5x   | left                                     | 202  | 12   | elātmāk   |
| 17   | 20   | ķurudı                                   | 203  | 2  | tulum anutsa qulun bulūr,<br>tulum unutsa bulun bolūr |
| 28   | 17   | JKAK                                     | 206  | 8x   | [I. 190/223]  |
| 57   | 21   | išbā'                                    | 213  | 15   | alqışti   |
| 77   | 17   | bazγān                                   | 214  | 5  | bōdun   |
| 84   | 4  | Ärtiš                                    | 216  | 16   | 'AN:DIQA'R  |
| 85   | 14   | have                                     | 219  | 10x  | 'AL·QIŠ ; alqış                                       |
| 87   | 10   | D [add in margin]                        | 221  | 8  | ärsinmāk  |
| 95   | 13   | māhir                                    | 228  | 8  | 'SNATUR   |
|      | 14   | ħirfa                                    | 231  | 16   | 'UL   |
|      | 15   | rūħ                                      | 232  | 4  | BAŠIY ; baši aγrīdi ; šuddi'a                         |
|      | 6x   | nä                                       |      | 6  | aγrīr aγrīmāq ; BAŠY                                  |
| 97   | 6x   | ōy                                       |      | 7  | BAŠY ; bīr toyin baši                                 |
| 99   | 8x   | änüć                                     |      |  | aγrīsa qamuγ toyin baši                               |
| 100  | 8  | īšīm                                     |      |  | aγrīmās   |
| 101  | 17   | uyādūr                                   | 233  | 11x  | aγsāmāq   |
|      | 20   | Türkman                                  | 234  | 13   | ämsāmāk   |
| 103  | 17   | qızıl                                    | 246  | 3  | 'AΓIR·LA'DIY  |
| 104  | 7x   | ātmāk                                    | 248  | 5  | P [add in margin]                                     |
| 116  | fn. 1  | şunduq                                   |      | 8x   | anuqlādi  |
| 118  | 11   | āγ                                       | 256  | 9x   | KIŠY K'   |
| 123  | 2x   | as-sālif                                 | 261  | 4  | remnant   |
| 130  | fn. 2  | nāñ                                      | 266  | 11x  | bōri  |
| 136  | 4  | axšam                                    | 270  | 1  | The fingers   |
| 145  | 3  | üstāg                                    | 276  | 5  | (omit ügr)  |
| 184  | 4x   | čärgäšür                                 | 282  | 10x  | zāy   |
| 186  | 3x   | yīšiγ                                    | 283  | 15   | TUTUŠ.  |
|      |  |  | 285  | 14   | does not heal   |

# Corrigenda

*Page*   *Line* (x =  
from the end  
[excluding  
notes])   *Correct Reading*

291   2x   YD'Γ  
299   7   šuɣl ; KUḌUK  
307   15   qaymāduq ; qaymiš  
309   8   satir  
18   G [in margin, rather than D]  
313   fn. 2   n-nāti ; Yarbū'  
315   6   tumān  
320   7x   tuxsi čigil  
325   5   bütgü  
334   1   bāklān  
10   NA'NK·NIY

*Page*   *Line* (x =  
from the end  
[excluding  
notes])   *Correct Reading*

343   8   KIYŠ·TA' ; 'TŸY  
347   15   (P) [in margin, since not  
indicated in the text as a  
proverb]  
351   2x   [postconsonantly]  
356   10   šörcäk  
363   7   qasirqu [add in margin]  
364   9   tägirmä  
377   10   kâpâklik  
413   20   kälmiš

N.B. . On the Map (between pp. 82 and 83): remove "XX" after "Deserts of Basmil," "Deserts of Tatar," "Deserts of Bašqirt," and "Deserts of Yemāk" (so read).

On p. 406: the three lines at the bottom of the page belong at the top of the page.

Occasionally the diacritic mark on č was inadvertently omitted (e.g., p. 148, line 13: čärig, etc.).



Chapter: *fa'aldī*, vowelised second radical, in its various vocalizations

R

:: TUBIY TUBUR·DIY *tüpi tüpirdi* "The wind blew up the dust (*habbat . . . wa-nasafat at-turāb*)."  
TUBIRA'R· TUBIR·MA'K· *tüpirār tüpirmāk*. Proverb: TUTUŠ·MA'KIN·JA' TUZUL·MA'S· TUBIR·MA'KIN·JA' 'AJIL·MA'S· *tütüšmāginčā tüzülmās tüpirmāginčā açilmās* 0 "As long as there is no contention (between two men) they cannot be reconciled; as long as the wind does not blow, the sky cannot clear." This is coined to request a person<sup>1</sup> to reconcile two quarreling men. 0

tüpir-

P

:: BA'Š· QABAR·DY *bāš qapardi* "The wound became swollen (*intafaxa*)."  
QABARUR QABAR·MA'Q *qaparur qaparmāq*. The root-form is: QA'BAR·DIY *qāpardi* but it is more elegant to shorten [the vowel].

qapar-

:: 'UL 'UNUḤ QUT(Ḥ)UR·DY<sup>2</sup> *ol unuḥ quturdi* "He poured out (*afraya*) the flour (from one container to another)."  
QUT(Ḥ)URUR<sup>2</sup> QUT(Ḥ)UR·MA'Q<sup>2</sup> *qutrur quturmāq*.

qutur-

:: 'UL MANIY 'UR·NUM·DIN· QUBUR·DIY *ol māni ornumdin qopurdi* "He raised (*aqāma*) me from my place."  
The same for anything that one stirs (*hayyaja*) from its place. QUBURUR QUBUR·MA'Q *qoprur qopurmāq*. Proverb: TUTUVN· QUBUR·SA' 'IS·LANUVR·<sup>3</sup> *tütün qopursa işlanūr* 0 "Whoever stirs up smoke cannot help getting covered with soot." The meaning is, whoever stirs up civil disorder inevitably falls victim to it because of its violence. 0

qopur-

P

'AŠJ KUBUR·DIY *ešič köpürdi* "The pot (or other) foamed (*zabadat*)."  
:: SUVT· KUBUR·DIY *sūt köpürdi* "The milk became foamy (*tazabbadat*)."  
The same for a man who foams at the lips. KUBRUR· KUBR·MA'K *köpürür köpürmāk*.

köpür-

:: 'UT· BA'ŠIḤ BUTUR·DIY *ot bāšiy bütürdi* "The medicine healed (*admala*) the wound."  
:: 'NIK· 'UZA· 'ALMIN BUTUR·DIY *anig üzā almin bütürdi* "He proved his claim over him to the debt (or other) (*abarra ḥujjatahu wa-barhana da'wāhu wa-alzama 'alayhi d-dayn bi-l-ḥujja*)."  
BUTRUR· BUTURMA'K *bütrür bütürmāk*.

bütür-

:: 'UL SUVZIYN· MANDIYN· BATUR·DIY *ol sōzīn mändīn baturdi* "He hid (*katama*) his secret from me."  
:: 'UL 'ANY SUWQA· BATUR·DIY *ol ani suwqa baturdi* "He plunged (*maqala*) it into water." The same for anything which one puts at the bottom of something liquid

batur-

305 <sup>1</sup>MS. *li-man yuzādu*, read *yurādu*.

<sup>2</sup>B crossed out and altered to T.

<sup>3</sup>S altered from Š by later hand.

or soft, like candy in flour-paste. BATURUR BATURMA'Q baturur baturmāq. 0

:: MAN 'ANKAR 'AŠ' TATUR'DUM' măn aṇar aš taturdum "I had him taste (*aḍaqtu*) the food." TATURUR MAN TATUR'UMA'Q' taturur măn taturmāq. tatur-

:: 'UL 'ANKAR' 'IT' TUTUR'DIY ol aṇar it tütürdi "He set the dog on him to catch him (*aṇrā 'alayhi l-kalb li-ya'xudahu*)." One may say: TUT'KURDIY tütgürdi. The root-form is with three *tā*'s: 'IT' TUT'URDIY it tütürdi with *tašdīd*, then one of them is dropped for lightness. TUTRUR' TUTR'MA'K tütür tütürmāk. tütür-

:: 'AT' QULA'QIN TUWUR'DIY at qulāqin tuwirdi (?) "The horse pricked up (*aṣarra*) his ears (or other)." This means that he raises them when he hears something. TUWYR'R TUWR'-MA'Q tuwīrār tuwirmāq. tuwir- ?

:: 'UL 'ATIF' QATARDIY ol atiy qatardi "He turned the horse around (*radda, ṣarafa 'an wajha*)." :: YAFY QATAR'DIY yayi qatardi "He turned back (*radda*) the enemy (or other)." QATARUR' QATAR'MA'Q' qatarur qatarmāq. qatar- Verse [cf. 257 taturyān]:

|                            |                       |   |
|----------------------------|-----------------------|---|
| 'AR'DIY 'AŠIN' TATUR'GA'N  | ärđi ašin taturyān    | V |
| YAWLAQ' YAFIF' QATAR'GA'N  | yawlaq yayiy qataryān |   |
| BUY'NIN' TUTUB' QAḌIR'GA'N | boynin tutup qaḍiryān |   |
| BAS'TIY 'ULUM 'AF'TARUV    | basti ölüm aytaru     |   |

Eulogizing a man: "He was one who let his food be tasted, one who turned back his enemies, one who twisted their necks; until death brought him down." 0

:: 'UL YUMŠ'Q NA'NK'NY QATUR'DIY ol yumšāq nāṇni qaturdi "He hardened (*ṣal-laba*) something soft," as one makes steel from soft iron. :: TA'Š' YYYR<sup>1</sup> 'ANIY QATUR'DIY tāš (yēr) ani qaturdi "Living away from home hardened him," i.e., made him inured to hardships (*ja'alahu mujarras<sup>an</sup> muḥakkakan*). QATURUR QATUR'MA'Q' qaturur qaturmāq. qatur-

:: 'UFLA'N QUTURDIY oylān quturdi "The baby was high spirited and mischievous (*irtāḥa, lajja fī mujūn*)." :: TARIF QUTUR'DIY tariy quturdi "The seed (or plant, or other) grew quickly (*zakā*)." Its root-meaning is that one says of anything that "goes beyond its measure (*jāwaza 'an miqdār*)": QUTURDIY quturdi. QUTURMA'Q quturmāq. 0 qutur-

:: 'AR' YUK KUTUR'DIY är yük kötürdi "The man carried (*ḥamala*) the load." The same for a woman who is pregnant (*ḥamilat*). KUTRUR' KTURMA'K' kötrür kötürmāk. Proverb: TAIWAIY<sup>2</sup> YUK' KUTURSA' QAMIJ' YAM' KUTURR' tewe yük kötürsä qamič yemä kötrür 0 kötür- P  
"Since the camel carries the (entire) load, he can carry the ladle too." This is like the saying of the Arabs: *atbi*<sup>3</sup>

306 <sup>1</sup>YYR yēr inserted by later hand.

<sup>2</sup>I's added by a later hand.

<sup>3</sup>MS. *itba'*.

[II. 62/75]

307

*al-faras lijāmahā* ("Let the bridle follow the horse").<sup>1</sup> 0

:: 'AJIΓ' NA'NK' SUJIR'DIY ačīγ nāṅ süčirdi "The bitter thing became sweet (*tāba*, *iḥlawlā*).": SUJIRA'R' SUJIR'MA'K süčirār süčirmāk. 0 sücīr-

:: MAN 'ANIY QAJURDUM mǎn ani qačurdum "I put him to flight (*anfartuhu wa-suqtuhu munhazim<sup>an</sup> maṭrūd<sup>an</sup> hārib<sup>an</sup>*).": QAJURUR MAN' QAJURMA'Q qačurur mǎn qačurmāq. qačur-

:: 'UL MANY SUWDAN KAJURDIY ol mǎni suwdan kǎčürdi "He made me cross (*a'barani*)<sup>2</sup> the water.": BAK 'ANINK YA'ZUQIN KAJURDIY beg anīṅ yāzuqin kǎčürdi "The emir pardoned (*ṣafaḥa 'an*) his sin.": KAJURUR KAJURMA'K kǎčürür kǎčürmāk. kǎčür-

:: 'UL 'ANY 'AWDIN KUJUR'DIY ol ani āwdin köčürdi "He made him move or migrate (*ḥawwala*, *anqala*, *aḏ'ana*) from his home." Also :: 'UL BITIK KUJURDIY ol bitig köčürdi "He copied (*nassaxa*) the book." The name for anything that one transfers (*anqala*) from one place to another. :: 'UL KUJT' KUJURDIY ol köčüt köčürdi "He transported (*naqala*) the horse from one place to another." KAJURUR KAJURMA'K [sic] köčürür köčürmāk. köčür-

:: MAN 'ANY TUḌUR'DUM mǎn ani toḏurdum "I satiated him (*aṣba'tuhu*).": The root-form is: TUḌUR'DUM toḏurdum. TUḌURUR MAN' TUḌURMA'Q toḏurur mǎn toḏurmaq. toḏur-

:: 'UL ANNK BUY'NIN QAḌIR'DIY ol anīṅ boynin qaḏirdi "He twisted (*lawwā*) his neck (or other).": 'UL 'NIK SUVZIN QAḌIR'DIY ol anig sōzin qaḏirdi "He refuted (*radḏa 'alayhi*) his words.": QAḌIRA'R' QAḌIRMA'Q qaḏirār qaḏirmāq. 0 qaḏir-

:: 'UL BUV 'IYŠ'TA' QUDUR'DIY ol bu īšta qudururdi "He exerted himself, he did his utmost (*jadda*, *bālaya*) in this matter.": QUDURUR QUDURMA'Q qudurur qudururmāq. qudur-

:: 'UL MANKA' TUVN KAḌUR'DIY ol maṅa tōn kǎdürdi "He had me put on (*albasa*) the garment (or other).": KAḌURUR KUḌURMA'K kǎdürür kǎdürmāk. kǎdür-

:: 'UL QUṼYUḐ KAḌIR'DIY ol qōyuy kǎḏirdi "He skinned the sheep and cut the flesh into strips (*jalafa . . . wa-qaddada*).": KAḌIRA'R' KAḌIRMA'K kǎḏirār kǎḏirmāk. 0 kǎḏir-

:: TUVN QARAR'DIY tūn qarardi "The night became dark (*aḏlama*).": TUVN QARAR'DIY tōn qarardi "The garment (or other) became black (*iswadda*).": QARA'RUR QARIRMA'Q qarārur qararmāq. qarar-

307 <sup>1</sup>I.e., "Since you've given me the horse, now give me the bridle." Cf. the English expression, "going the whole hog." Cf. Lane, Vol. 1, p. 294: "... used in bidding to complete a favour, or benefaction . . ."

<sup>2</sup>MS. *a'barahu*.

:: QURIR'DIY NA'NK' qurirdi nāṇ "The thing began to dry (*tawajjaha . . . li-l-jafāf*)."  
QURIYRUR' QURIR'MA'Q' qurīrur qurirmāq. 0 qurir-

:: QIZAR'DIY NA'NK' qizardi nāṇ "The thing became red (*iḥmarra*)."  
QIZARUR' QIZAR'MA'Q' qizarur qizarmāq. 0 qizar-

:: TAZAR'DIY NA'NK' tazardi nāṇ "The thing became bald or scabby (*taqarra'a*)."  
TAZARUR' TAZAR'MA'Q' tazārūr tazarmāq. 0 tazar-

:: YIYR' TUZAR'DIY yēr tüzārdi 0 tüzār-

[II. 64/77]

308

"The ground (or other) became flat (*istawat*)."  
TUZARUR' TUZAR'MA'K' tüzārūr tüzārmāk. 0

:: 'UVD<sup>1</sup> KUZAR'DIY ōḍ küzārdi "The autumn season began (*tawajjaha l-waqt an yaṣīra xarīfan*)."  
KUZARUR' KUZAR'MA'K' küzārūr küzārmāk. 0 küzār-

:: TANKRY TA'Γ' BIR' LA' YIYRIK BASUR'DIY tāṇri tāy birlā yērig basurdi "God  
staked down (*waṭṭada*) the earth with mountains." Also for anything that is put beneath some-  
thing heavy (*wuḍi'a taḥt šay' taqīl*). BASURUR' BASURMA'Q' basurur basurmāq. 0 basur-

:: KUVK' BUSAR'DIY kōk busardi "The sky became covered with mist (*ḡāmat as-samā'*  
*wa-qāma ḡ-ḡabāb*)."  
BUSA'RUR BUSAR'MA'Q' busārūr busarmāq. 0 busar-

:: 'UL 'UZUN' NA'NK'NIY QISUR'DIY ol uzun nāṇni qisurdi "He shortened (*qaṣṣara*)  
something long." QISURUR' QISUR'MA'Q' qisurur qisurmāq. 0 qisur-

:: 'UL 'ATIF' KUSUR'DIY ol atiy kösürdi "He shackled (*aṣkala*) the forelegs of the  
horse." KUSURUR<sup>2</sup> KUSUR'MA'K' kösrūr kösürmāk. 0 kösür-

:: 'UL MANIY BUŠUR'DIY ol māni bušurdi "He annoyed (*aḍjara*) me." BUŠURUR' BUŠURMA'Q' bušurur bušurmāq. 0 bušur-

:: 'UL 'AT' BIŠUR'DIY ol āt bišurdi "He cooked (*ṭabaxa*) the meat (or other)."  
BIŠURUR' BIŠURMA'Q' bišurur bišurmāq. 0 bišur-

:: 'UT 'ŠIJ' TAŠUR'DIY ot ešič tašurdi "The fire made the kettle overflow (*afārat*)."  
The same for any liquid that is made to overflow (*uḡīḍa*) from its place. TAŠURUR' TAŠURMA'Q' tašurur tašurmāq. 0 tašur-

:: 'UL MANIY SANKA' TUŠUR'DIY ol māni saṇa tušurdi "He arranged a meeting  
(*awqa'a l-mulāqāt*) between me and you." TUŠURUR' TUŠURMA'Q' tušurur tušurmāq. 0 tušur-

308 <sup>1</sup> Dot of Ḍ altered by later hand to *sukūn* (thus: ōḍ).

<sup>2</sup> Middle U changed from *sukūn*.

:: 'UL 'ALIK'DIYN YAR'MA'Q TUŠUR'DIY ol āligdīn yarmāq tūšürdi "He dropped (asqaṭa) the dirham (or other) from his hand." :: MAN 'ANY 'AṬIN TUŠUR'DUM män ani attin tūšürdüm "I caused him to alight (anzaltuhu) from the horse." The same if you make him fall (asqaṭtahu). TUŠURUR TUŠURMA'K tūšürür tūšürmāk.

:: 'UL YINJUVNIY JAŠ BILA' SAŠUR'DIY ol yinčūni čāš bilā sašurdi "He strung together the pearls separated by turquoises (or other jewels) (fašala bayn . . . fī naẓm)." SAŠURUR SAŠURMA'Q sašurur sašurmāq.

:: KUVL KUŠAR'DIY kōl kōšardi "The pool filled nearly to overflowing (imtala'a . . . jiddan ḥattā kāda an yafīda)." KUŠARUR KUŠARMA'K kōšārür kōšärmāk. Verse:

|                         |                      |   |
|-------------------------|----------------------|---|
| 'ALIN' TUḐUV YAŠAR'DIY  | alin töpü yašardi    | V |
| 'URUT 'UTIN YAŠURDIY    | orut otin yašurdi    |   |
| KUVL NIK SUWIN KUŠARDIY | kōlnig suwin kōšardi |   |
| SIṬIR BUQA MUN'K'RAŠUVR | siṭir buqa münräšür  |   |

Describing spring: "The mountain tops have turned green with foliage, new plants have covered over

[II. 66/80]

309

the year-old dry ones, the pools are filled with water nearly to overflowing; the bulls and oxen are bellowing for joy at it." Also, they say of a bowl that is "filled to the brim (yu'āṭu ilā ašbāriḥā)"<sup>1</sup> with water so that it nearly overflows: KUŠAR'DIY kōšardi.

:: 'UL YIṬA'J' BUṬAR'DIY ol yiṭāč buyardi "He made notches (ḥazza) in the wood." BUṬARUR BUṬARMA'Q buyarür buyarmāq. Its root-form is: BUṬ'RA'DIY buyrādi. 0

:: 'URA'TUT 'UTUL TUṬUR'DIY urāṭut oṭul tuṭurdi "The woman gave birth (wala-dat) to a child." By extension, they also say of animals who have given birth: TUṬUR'DIY<sup>2</sup> tuṭurdi. TUṬURUR TUṬURMA'Q tuṭurur tuṭurmāq. Proverb: 'ATA' 'UTLIY 'ATAJ' TUṬA'R' ata oṭli atač tuṭār "A man's son, when he reaches maturity, without a doubt resembles his father in character." 0

:: 'UL MANK' TUṬ'RUDIY<sup>3</sup> ol maṇa toṭurdi "He left the road and came at me precipitately (atā ilayya mutaṭašmiran wa-taraka ṭ-ṭarīq)." The same for anyone who goes blindly (sāra muta'assifan) toward a thing. TUṬRUR TUṬRUM'Q toṭurur toṭurmāq. The tā' has iṣbā'. 0

:: 'AR' SUVW' SAṬUR'DIY ār sūw suṭurdi "The man sipped ('abba) the water." Also :: QUM' SUVW' SAṬUR'DIY qum sūw suṭurdi "The sand absorbed (naššafa) the water." :: 'UL QURUT' SAṬURDIY ol qurut suṭurdi "He drew off (anšafa) the water from the curds to make

309 <sup>1</sup>MS. yu'āṭu ilā iḍbāriḥā.

<sup>2</sup>R corrected from Z.

<sup>3</sup>Second U altered from sukūn ('); originally TUṬ'R'DY.



them dry" — Qarluq dialect. :: 'UL YUQA'RUV YA'RIN·SAΓURDIY ol yoqāru yārin suγurdi D  
 "He spit (*bazaqa*) up toward the sky" — Barsγān dialect — others say: SUD·TIY suḏti. SAΓ- D  
 RUR·SAΓUR·MA'Q suγur suγurmāq. Proverb [= 501 kōk, 634 sūd·]: KUVK·K'<sup>4</sup> SAΓUR· P  
 SA' YUVZKA' TUŠUVR· kōkkā suγursa yūzkā tūšūr 0 "If you spit toward the sky it falls on  
 your face." 0 This is coined about a person who wishes to stand up against (*mukābada*) some-  
 one bigger than he but [his opponent] falls upon him. 0

:: 'UL 'UVNUΓ· QA'B·QA' SIΓUR·DIY ol ūnuγ qāpqa siγurdi "He packed (*adxala wa-* siγur-  
*anja'a*) much flour into a small container." The same

[II. 67/81]

310

for anything that one packs (*awsa'a*) into a thing by pressing or kicking. SIΓURUR· SIΓUR·  
 MA'Q siγurur siγurmāq.

:: 'UL TARIF QUΓUR·DIY<sup>1</sup> ol tariγ qayurdi "He fried (*qalā*) the wheat (or other)." qayur-  
 QUWUR·DIY<sup>1</sup> qawurdi is a variant, with thin *fā'* instead of *γayn*. QAΓURUR· QAΓUR·MA'Q qawur- D  
 qayurur qayurmāq. 0

:: 'AR· TAW'RIF 'AWUR·DIY TAWUR·DIY ār tawāriγ āwürdi tāwürdi "The man tāwür-  
 turned the merchandise upside down and inside out (*qallaba . . . wa-tašarrafa fihā wa-ja'ala zah-*  
*rahā l-baṭn*)." 'AWUR·DIY āwürdi is the "root" and TAWUR·DIY tāwürdi is the "branch."  
 TAWURA'R· TAWUR·MA'K tāwürār tāwürmāk. 0

:: 'AR· 'UQ JAWUR·DIY ār oq čāwürdi "The man tested the arrow by turning it on his čāwür-  
 nail (*naqara . . . 'alā zufr*)." The same for anything that you turn (*dawwarta*) on the nail of your  
 left thumb. Also :: 'UL· JIFRIYNIY JAWUR·DIY ol čiyriṇi čāwürdi "He turned (*adāra*) the  
 pulley (or other)." JAWURA'R· JAWUR·MA'K čāwürār čāwürmāk. 0

:: 'AR· TARIF SAWUR·DIY ār tariγ sawurdi "The man winnowed (*darrā, naqqā fi* sawur-  
*l-kuds*) the wheat." The same for anything that you winnow (*nasafta wa-naqqayta fi r-rih*).  
 SAWURA'R· SAWUR·MA'Q sawurār sawurmāq. 0

:: BILA'ZUK KUNK· 'AL·KIN· QAWUR·DIY bilāzük kün'ālgin qawurdi "The bracelet qawur-  
 squeezed (*ḏayaṭa*) the slavegirl's hand." The same for anything that squeezes a thing. QAW-  
 RA'R· QAWUR·MA'Q qawrār qawurmāq.

:: 'UL 'AT· TAKIYRIN·DĀ'<sup>2</sup> BUQR·DIY ol at tāgīrindā boqurdi "He lowered (*ḥaṭṭa* boqur-  
*min*) the price of the horse (or other, as a favor, or for another reason)." The same for anything  
 that you lower from its place. BUQURUR· BUQUR·MA'Q boqurur boqurmāq. 0

:: 'UL MANK' KIŠIY BAQUR·DIY ol maṇa kiši baqurdi "He made [me] look (*anṣara*) baqur-  
 [at a person]." BAQURUR· BAQUR·MA'Q baqurur baqurmāq. 0

<sup>4</sup> K' added above line in red ink (original copyist).

<sup>1</sup> First U altered from A.

<sup>2</sup> Final A: another A added by later hand (indicates nunation, thus: tāgīrindān).

:: MAN 'ANIY 'AWDAN· JIQAR·DIM mən ani äwdän čiqardim "I brought him out (axrajtu) of the house (or other)." JIQA'RUR JIQAR·MA'Q· čiqārur čiqarmāq. 0 čiqar-

:: QUŠ SIAQIR·DIY quš siqirdi "The bird whistled (šaffara)." :: KŠIY SIQIR·DIY kiši siqirdi "The man whistled." SIQ·IRA'R· SIQIR·MA'Q siqrār siqirmāq. 0 siqir-

:: 'AR· QIQIR·DIY är qiqirdi "The man shouted out, calling (a person, or other) at the top of his voice (šāḥa . . . yad'ū . . . bi-a'lā šawt)." QIQ·IRA'R· QIQIR·MA'Q qiqrār qiqirmāq. Verse: qiqir-

|                                |                         |   |
|--------------------------------|-------------------------|---|
| QUDIY QIQIRIB· 'UṬUŠ· TIR·DIM· | qoḍi qiqrip oṭuš terdim | V |
| YAḒY QA'RUV KIRIŠ· QUR·DUM     | yaḡiqāru kiriš qurdim   |   |
| TUQUŠ 'JRA' 'URŠ BRDM          | toqiš ičrā uruš berdim  |   |
| 'ARN KVRUB BAŠY TIḒ·DIY        | ārān kōrūp baši tiḡdi   |   |

"I shouted out to the foot of the mountain and gathered the clan with my call; then I strung my bow against the enemy;

[II. 69/84] 311

I shot and fought with him; when he saw the men of my army he hid his head and fled." 0

:: 'UL MANK' BAK·DIN SUVZ· TAKUR·DIY ol maḡa begdin sōz tągürdi "He brought (ballaḡa) me word from the emir (or other)." TAKURUR TAKUR·MA'K· tągürür tągürmāk. tągür-

:: 'UL TAWAY JUKUR·DIY ol tewe čökürdi "He made the camel kneel (anāxa)." The same for making a man kneel (aḡtā 'alā rukbatayhi). JUKURUR· JUKUR·MA'K čökürür čökürmāk. 0 čökür-

:: 'AR· KIKIR·DIY är kegirdi "The man (or other) belched (tajašša'a)." KAḒK·IRA'R· KAḒKIR·MA'K kegrār kegirmāk. kegir-

:: KUVKAR·DIY NA'NK kōkärdi nāḡ "The thing turned grey (aḡbara)." It means to become sky-colored ('alā lawn as-samā'). KUVKARUR· KUVKAR·MA'K kōkärür kōkärmāk. kōkär-

:: KULAR·DIY SUVF kōlärdi sūw "The water gathered in a pool (istarāḍa, istanqa'a, šāra ka-l-ḡadīr)." KULARUR· KULAR·MA'K kōlärür kōlärmāk. kōlär-

:: 'AT· KULAR·DIY at kōlärdi "The horse lay down flat from swelling of the belly (inbaḡaḡa . . . min intifāx al-baḡn) (or the like)." KULARUR· KULAR·MA'K· kōlärür kōlärmāk. Proverb: 'AR· 'UḒ·LIY MUNKA'D·MA'S 'IT· 'UḒLIY KULAR·MA'S· är oḡli muḡādmās, it oḡli kōlärmās "The child of a man does not suffer distress (for long but finds a way to escape it, just as) the young of a dog never lies flat (like a horse)." 0 P

:: 'AR· BUR·NIY TAMUR·DIY är burni tomurdi "The man's nose bled (ra'ufa)." :: 'AR· YIḒA·J TUMUR·DIY är yiḡāč tomurdi "The man cut the wood rounded (qaḡa'a . . . mudawwar<sup>an</sup>) (such as column supports, or the like)." TMURUR· TUMUR·MA'Q tomurur tomurmāq. 0 tomur-

:: 'UL 'ANIY SUWQA' JUMUR·DIY ol ani suwqa čomurdi "He plunged (ḡaḡḡa, maḡala) him into the water." JUM·RUR· JUMUR·MA'Q čomurur čomurmāq. čomur-

:: JUMUR·DIY JUMURUR JUMUR·MA'K *čömrürdi čömrür čömrümāk* — this means plunging [something] deeper than the former (*a'maq minhu fī l-ḡaṭṭ*).

:: 'UL SUVTUK·SUIMR·DIY ol *sūtug sümürdi* "He gulped down (*'abba*) the milk (or other)." SUIMRUR·SUIRMA'K *sümür sümürmāk*.

:: 'UL 'AW·SUBUR·DIY ol *āw sūpürdi* "He swept (*kanasa*) the house (or other)." SUBURUR·SUBUR·MA'K *sūpürür sūpürmāk*. 0

:: 'UL SUNKUVK·KAMUR·DIY ol *sünük kāmürdi* "He sucked the marrow (*tamaš-šaša*) from the bone." KAMURUR·KAMUR·MA'K *kāmürür kāmürmāk*.

:: TUNAR·DIY YR· *tünärđi yēr* "The place became dark (*aḡlama*)." Also of time. TUNARUR·TUNAR·MA'K *tünärür tünarmāk*.

## Z

:: 'UL MANKA'·SUVZ·TABUZ·DIY ol *maḡa sōz tapuzdi*

[II. 71/86]

"He asked me a riddle (*aḡyaza . . . al-kalām min al-aḡyūza*)." TABUZUR·TABUZ·MA'Q· *tapuzur tapuzmāq*.

:: MAN 'ANKA'R·SUVZ TUTUZDUM *mān aḡār sōz tutuzdum* "I gave him a suggestion or instruction, or told him something that he ought to bear in mind (*aw'aztu<sup>1</sup> . . . al-kalām aw šay' min ḡaqqiḡi an yurā'a ḡālika*)." TUTUZUR·TUTUZ·MA'Q *tutuzur tutuzmāq*.

:: 'UL SUVW·TAMUZDIY ol *sūw tamuzdi* "He let the water (or other) drip (*qaṭṭara*)." TAMUZUR·TAMUZMA'Q *tamuzur tamuzmāq*.

:: 'UL MANK' KUDAZ·DIY ol *maḡa ködāzdi* "He kept (*ḡafaḡa*) something for me." :: 'UL MANIY KUDAZ·DIY ol *māni ködāzdi* "He waited (*intaḡara*) for me." This word indicates<sup>2</sup> both "keeping" and "waiting." KUD'ZUR KUDAZ·MA'K *ködāzür ködāzmāk*. Its root is: KUVZ·'AṬIY *kōz atti* meaning "He cast his eyes (*ramā baḡar*)" on something in order to "keep" it.<sup>3</sup> Another variant of this is: KUZATĪY *kōzatti*. 0

The *zāy* in these verbs is not according to rule, since [the rule is that] any intransitive verb is made transitive by adding *rā'* to the imperative form. Example :: 'AR·QAJ·TIY *ār qačti* "The man fled (*ḡaraba*)" — this is an intransitive verb; transitive: 'UL 'ANY QAJUR·DIY ol *ani qačurdi* "He caused him to flee (*aḡraba*)." :: 'AR·SUVF·KAJ·TY ar *sūw kāčti* "The man crossed (*aḡbara*) the water"; :: 'UL 'ANY KAJURDIY ol *ani kāčürdi* "He took him across (*aḡbara*) (the water)." These are intransitive verbs in their root-form; as in: SUVW·TAM·DIY *sūw tamdi*

<sup>1</sup> MS. *awḡaztu*.

<sup>2</sup> MS. *tubnā*, read *tunbi'u* with EP.

<sup>3</sup> I.e., to "keep an eye on, keep watch over, look after" — folk etymology.

“The water dripped (*qatara*)”; and: MANIY KUD·TIY *māni kūḏti* “He waited (*intaḏara*) for me.” According to analogy they should . . . .<sup>4</sup>

The Oḡuz sometimes have *zāy* instead of *rā*. Example :: 'UL TAWA'R·'AL·DUZ·DIY *ol tawār alduzdi* “He [let his property be taken; it was] plundered or stolen (*ḥuriba, suliba*).” Its root is: 'AL·DIY *aldi* meaning “He grasped or took (*qabaḏa, axaḏa*).”

Š

:: 'UL MANIK BIRLA' TABIŠ·DIY *ol mānig birlä täpišdi* “He vied with me in kicking (*rākalani bi-r-rijl*).” TABIŠUVR· TABIŠMA'K *täpišür täpišmāk*. 0 täpiš-

:: 'UL MANIK BIRLA' TUBIQ QABIŠ·DY *ol mānig birlä topiq qapišdi* “He contended with me in snatching (*xālasa*) the ball (in polo, or other).” QABIŠUVR· QABIŠMA'Q *qapišür qapišmāq*. 0 qapiš-

:: 'UL MANIK BIRLA' QUBUŠ·DIY *ol mānig birlä qopušdi* “He vied with me in standing (*qiyām*).” The same for helping. QUBUŠUVR· qopuš-

[II. 72/88]

313

QUBUŠ·MA'Q *qopušür qopušmāq*. 0

:: 'UL MANKA' TUVN· KUBUŠ·DIY *ol maṇa ton küpišdi* “He helped me quilt (*taḏ-riḥ*) the garment.” Also for vying. KUBUŠUVR· KUBUŠ·MA'K *küpišür küpišmāk*. 0 küpiš-

:: 'UL MANK' BITIK BITIŠ·DY *ol maṇa bitig bitišdi* “He helped me write (*kitba*) the book.” Also for vying. BITIŠUVR· BITIŠMA'K *bitišür bitišmāk*. bitiš-

:: 'UVLA'R· 'IKY BTIŠ·TILA'R *olār ekki bütüštilār* “Each of them acknowledged the other's claim against him (*aqarra . . . mā dda'ā 'alayhi šāhibuhu*).” BITIŠUVR·LA'R· BITIŠ·MA'K *bütüšür bütüšmāk*. 0 bütüš-

:: 'ULA'R· 'KY TUTUŠ·DIYLA'R *olār ekki tutušdīlār* “They caught hold (*axaḏa*) of one another.” Also of anything that sticks (*laṣīqa*) to something else. TUTUŠUVR· TUTUŠ·MA'Q *tutušür tutušmāq*. tutuš-

:: 'UL MANK' KAYIK· TUTUŠ·DIY *ol maṇa kāyik tütüšdi* “He helped me capture (*axḏ*) the game.” Also for vying. :: 'ULA'R· 'KY TUTUŠ·DIYLA'R *olār ekki tütüšdīlār* “The two of them quarreled (*tašājarā*).” TUTUŠUVR· TUTUŠ·MA'K *tütüšür tütüšmāk*. The root is the first. tütüš-

:: 'UL MANK' YUVNK· TITIŠ·DIY *ol maṇa yūṇ titišdi* “He helped me card the wool by hand for spinning (*naḑš . . . bi-l-yad li-yuḡzala*).” Also for vying. The same if two people tear titiš-

<sup>4</sup>Text deficient; they should form the transitive with *r* not *z*. Kāšḡarī understands *kūḏ-* as the root of *kōḏāz-* whereas the latter is more likely a metathesis of *kōzād-* (*kōzāt-*); see ED, 707.

(*mazaqa*) each other's clothes. TITIŠUVR·TITIŠMA'K-Q titišūr titišmāq/titišmāk. Proverb: SUKŠUB·'UR·ŠUR·'UT-RA' TUVN·TITIŠUVR·sōkšūp uršur otra tōn titišūr 0 "From mutual reviling a quarrel arises and a garment gets torn in between." This is coined to advise people to refrain from cursing at each other. 0

P

:: 'UL MANK' TAW'R·SATIŠ·DIY ol maṇa tawār satiṣdi "He helped me sell (*bay'*) the merchandise." Also for vying. SATIŠUVR·SATIŠMA'Q·satišūr satišmāq.

satiš-

:: 'UL MANIK·BIR·LA' TAL·QA'N·QA' YA'Γ·QATIŠ·DIY ol mänig birlä talqānqa yāy qatiṣdi "He helped me mix (*jadḥ*) the barley gruel with butter." Also for vying.<sup>1</sup> QATIŠ·UVR·QATIŠ·MA'Q qatišūr qatišmāq. 0

qatiš-

:: 'ULA'R·BIYR·'AIKN·DIYDIYN·KATIŠDIY olār bīr ekindīdīn ketiṣdi "The two of them parted (*tafarraqa*) from one another." KAṬIŠUVR·KATIŠ·MA'K ketišūr ketišmāk.

ketiš-

Verse:

[II. 74/90]

314

YARAΓ BULUB·YAΓUŠ·DIY  
'AR·TUQLUQN SUKUŠ·DIY  
QULUN QABUB·KITŠDIY  
SURD' [sic] MANK QVYUMY

yaray bulup yayuṣdi  
ortuqluqin sōküṣdi (?)<sup>1</sup>  
qulun qapup ketiṣdi  
sürdi mänig qōyumi

V

Describing a partner of his who hid something from him after they made a profit: "He seized the opportunity and stole a colt which he owned with me in partnership (?);<sup>1</sup> he drove away my sheep, and then departed (*faraqa*)."

[When he found the opportunity he approached  
He broke up our partnership (?)<sup>1</sup>  
He grabbed a colt and left  
He drove off my sheep.]

[In explanation of the word *ortuqluqin*:] LIQIN·LIKIN·-liqin, -likin are two particles meaning "with (*ma'a*)."

The *lām* has either *raf'* (U) or *kaṣr* (I). In some contexts it corresponds to the [Arabic prepositional] *bā'* of attachment.<sup>2</sup> Example :: BLIKIN 'ULUΓ·LUQA' TAK·DIM biligin uluḡluqqa tāgdim "Through (*bi-*) wisdom I attained honor." :: 'AḌKUVLUKUN KAL·'IYSIZ·LIKIN KAL·MA' ādgūlūkūn kāl ēsizlikin kālmä "Come with good (*bi-xayr*) do not come with evil (*bi-šarr*)."

The root-form is with *qāf*, which is replaced by *kāf* in words that have *kāf*

G

313 <sup>1</sup>Thus the text; helping and vying should be reversed, or else *mänig birlä* should read *maṇa*.

314 <sup>1</sup>Clauson (ED, 211) reads *artuqluqin* and translates "he stripped off the surplus (i.e. profit)." The reading *ortuqluqin* seems to accord better with the translation; "which he owned with me in partnership" is in the text: *a'annī fī š-širka*; *a'annī* for *a'anna-nī* could refer to the type of partnership known as *'inān*; but note that the Arabic lexicons gloss *'anna* with *sabba*, which is the usual equivalent of *sōk-* (526), i.e. "to insult"; but *sōküš-* (322) can also be taken as from *sōk-* (275) "to tear out or tear down." The grammatical explanation below only confounds the dilemma; the "particle" in question is only the instrumental suffix *-in*, which may be attached to the abstract noun suffix *-liq/-lik*, but also may not, as the case of *biligin* illustrates.

<sup>2</sup>*bā' al-ilṣāq*, cf. Wright II, 157 B.

or *imāla*, as I explained above. The *lām* has *rafʿ* (U) when the word it is affixed to has *rafʿ* in the middle (i.e. U in the ultima); it has *kasr* (I) when the word it is affixed to has *kasr* or is unvowelled in the middle.

:: 'UL MANIK BIRLA' YΓIA'J· BIJİŞ·DIY ol mǎnig birlā yīγāč bičišdi "He vied with me in cutting (*qaṭʿ*) the wood (or other)." Also for helping. BIJİŞUVR· BIJİŞ·MA'Q· bičišūr bičišmāq. The same for two men who cut off relations (*tahājarā*). 0 bičiš-

:: SUVJUŞ·DIY NA'NK sūčišdi nāṅ "The thing became sweet throughout (*tāba* . . . *wa-ḥlawlā ba'duḥu fī ba'd*)." SUJİŞUVR· SUJİŞMA'K sūčišūr sūčišmāk. 0 sūčiš-

:: 'UL MANK' YAR·MA'Q SAJİŞ·DIY ol maṇa yarmāq sačišdi "He helped me scatter (*naṭr*) the dirhams." Also for vying. SAJİŞUVR· SAJİŞMA'K [sic] sačišūr sačišmāq. sačiš-

:: 'AT·LA'R QAMUΓ· SUJUŞ·DIY atlār qamuγ sučišdi "The horses (or other) leaped together (*istattaba*)." SUJUŞUVR· SUJUŞMA'Q sučišūr sučišmāq. sučiš-

:: 'ULA'R· BYR· BYR·DIN QAJİŞ·TIY olār bīr bīrdin qačišti "They fled from one another (*tanāfarā*)." QAJİŞUVR· QAJİŞ·MA'Q qačišūr qačišmāq. qačiš-

:: 'UL MANIK BIRLA' QUJUŞ·DIY ol mǎnig birlā qučušdi "He embraced (*ānaqa*) me." QUJUŞUVR· QUJUŞ·MA'Q· qučušūr qučušmāq. 0 qučuš-

:: 'UL MANIK BIRLA' SUVW· KAJİŞ·TIY ol mǎnig birlā sūw kāčišti "He vied with me in crossing (*'ubūr*) the water." kāčiš-

[II. 75/93]

315

KAJISUVR· KAJİŞMA'K kāčišūr kāčišmāk. 0

:: 'ULA'R· 'IKY TAWA'R· KUJAŞ·DIY olār ekki tawār kūčāšdi "They vied with each other, or helped each other, in forceably seizing (*γašb*) the merchandise." KUJAŞUVR· KUJAŞ·MA'K kūčāšūr kūčāšmāk. kūčāš-

:: 'UΓLA'N· BUḌUŞDIY oγlān bödüšdi "The boys vied in dancing (*zafn, raqş*)." BUḌUŞUVR· BUḌUŞ·MA'K bödüšūr bödüšmāk. bödüš-

:: BḌŞDY NA'NK buḍušdi nāṅ "The thing was split apart (*infaraja, taqā'asa*)," such as the legs when they are straddled (*tafaḥḥajatā*). BḌŞUR BḌŞMA'Q buḍušur buḍušmāq. 0 buḍuš-

:: 'ULA'R· BIYR· BIYRIK· TIḌIS·DY olār bīr bīrig tiḍišdi "They held each other back (*tamāna'a*) (in a certain matter)." TIḌISUVR· TIḌISMA'Q tiḍišūr tiḍišmāq. tiḍiš-

:: 'UL MANK' TUVN QADI·ŞDIY<sup>1</sup> ol maṇa tōn qadušdi "He helped me stitch (*šam-raja*<sup>2</sup> . . . *wahwa xiyāṭa mu'akkada*) the garment." QADI·ŞMA'Q<sup>1</sup> qadušmāq. Also for vying. qaduš-

315 <sup>1</sup> *Sukūn* (·) altered from *ḍamma* (U).

<sup>2</sup> MS. *šamraxa*.

:: 'UL MANK' BUR·K· QIDIŠDIY ol maṇa bōrk qidišdi "He helped me sew the rim (*xiyāṭa ḥitār*) on the cap." The same for helping to sew anything that has a circular border (*lahu stidāra wa-kafāf*). QIDIŠUR· QIDIŠ·M'Q qidišur qidišmāq. Also for vying. qidiš-

:: 'ULA'R· BIYR· BIYR·KA' 'IYŠ· QUDUŠ·DIY olār bīr bīrkā iṣ qodušdi "Each of them left (*taraka*) the matter to the other and relied on him (*ittakala 'alayhi*)." QUDUŠVR QUDUŠ·MA'Q qodušur qodušmāq. 0 qoduš-

:: 'ULA'R· BIYR· BIYRIK KUDUŠ·DIY olār bīr bīrig küdüšdi "They waited (*intaẓara*) for each other." KUDUŠVR· KUDUŠM'K küdüšur küdüšmāk. 0 küdüš-

:: 'ULA'R· BIYR· BIYR·KA' BARIŠDIY olār bīr bīrkā barišdi "They went (*ḡahaba*) to one another." BARIŠUVR· BARIŠ·MA'Q barišur barišmāq. The same for helping or vying. 0 bariš-

:: 'UL MANK' BUR·MA' BURUŠ·DIY ol maṇa būrmā būrüšdi "He helped me to tighten the waistband (*kaff an-nayfaqa*)." The same for anything that encompasses and goes around (*lahu tadwīr wa-stidāra*), such as the mouth of a leather bag, or the like. BURUŠUVR· BURUŠMA'K būrüšur būrüšmāk. 0 būrüš-

:: BURUŠ·DIY NA'NK· burušdi nāṇ "The thing was contracted or drawn together (*inqabaḍa*)," such as a frowning (*kulūḥ*) face. buruš-

[II. 76/94]

316

BURUŠUVR· BURUŠ·MA'Q burušur burušmāq. 0

:: 'ULA'R· BYR· BYR·K' QYZ· BARIŠ·DIY olār bīr bīrkā qīz berišdi "They gave their daughters in marriage (*dafa'a*) to each other." The same if they exchange (*ta'āṭaw*) something between them. BAIRŠUVR· BIRIŠMA'K berišur berišmāk. 0 beriš-

:: KJIK 'ULUḤ BRLA' TURUŠ·DIY kičig uluḡ birlā turušdi "The small one opposed (*qāwama*) the big one (in a dispute, or the like)." TURUŠUVR· TURUŠMA'Q turušur turušmāq. Proverb: KJK 'ULUḤ QA' TURUŠMA'S· QIR·ḤUVY· SUNKQURQ' QARIŠMA'S· kičig uluḡqa turušmās, qirḡūy suṇqurqa qarišmās 0 "The small cannot oppose the big (even if he is strong, since the big is wily and clever [sic], just as) the sparrow-hawk cannot compete with the largest of the falcons." turuš- P

:: 'UL MANIK BRLA' TIRAŠ·DIY ol mānig birlā tirāšdi "He quarreled (*jādala*) with me." The same for helping someone buttress (*ta'mīd*) a thing, like the bar of a gate [ \*tirāk, see 255:1] when it is fastened (*tušaddu*). TIRAŠUVR· TIRAŠMA'K tirāšur tirāšmāk. 0 tirāš-

:: 'UL MANK' BITIK TURŠDIY ol maṇa bitig türüšdi "He helped me roll up (*ṭayy*) the book (or other)." TURŠVR TURŠMA'K türüšur türüšmāk. The same for vying. türüš-

:: 'UL MANK' YIMIŠ TIRIŠ·DY ol maṇa yemiš terišdi "He helped me pick (*ijtinā*) the fruit (or other)." The same for gathering (*jam*) or gleanings (*iltiqāt*) anything. TAIRŠUVR· TARIŠMA'K terišur terišmāk. Also for vying. teriš-

:: YILQY TUYAŦIŦN TIRAŠ·DIY *yilqi tuyayin tirāšdi* “The animals were hindered from running because of being crowded (*tamāna’at . . . min as-sayr zaḥmat<sup>an</sup>*).” [Lit. “were hindered in the hoof”? – cf. *tuyaγ* 517.] TIRAŠUVR·TIRAŠMA’K *tirāšūr tirāšmāk*. 0 tirāš-

:: ‘UL MANK’ SUW·LUQ·SARIŦŠ·DIY *ol maṇa suwluq sarušdi (sarišdi ?)* “He helped me wind (*kawr*) the turban.” The same for wrapping (*laḥḥ*) anything. Also for vying. SAR- saruš-  
IŠUVR·SARIŦŠ·MA’Q *sarušūr sarušmāq*. 0 (sariš-?)

:: TUVN TA’RIK SURUŠ·DIY *tōn tārig sorušdi* “The garment completely absorbed (*naššafa ajzā’ at-tawb*) the sweat.” SURUŠUVR·SURŠMA’Q *sorušūr sorušmāq*. 0 soruš-

:: ‘ANIK YUVZIY SURIŠ·DY *anig yūzi sorišdi* “His face frowned (*kalaḥa*).” SUR- soriš-  
IŠUVR·SURIŠMA’Q *sorišūr sorišmāq*. 0

:: QIYZ·‘ANA’SINKA’

[II. 78/96]

317

KIDZ·SIRIŠDY *qīz anāsiṇa kidiz sirišdi* “The girl helped her mother in close-stitching (*xiyāṭa . . . muqarmaṭat<sup>an</sup> bi-mubālāya*) the felt,” as is done for Turkman tentbands, saddle-cloths, and the like. SIRIŠUVR·SIRIŠM’Q *sirišūr sirišmāq*. 0 siriš-

:: ‘ADŦIR·QISRA’Q BIRLA’ SURUŠ·DY *aḍyir qisrāq birlā sūrūšdi* “The stallion bit at (*sānna*) the mare” – this occurs when he wishes to mount her. :: ‘UL MANIK BIR·LA’ SURUŠ·DIY *ol mānig birlā sūrūšdi* “He tried to drive me away (*tārada*).” :: ‘UL ‘ANDA’ ‘ALIMN SURUŠ·DIY *ol anda almin sūrūšdi* “He exacted payment (*taqāḍā*) of his debt from him.” SURUŠVR·SRŠM’K *sūrūšūr sūrūšmāk*. 0 sūrūš-

:: BURIY TIYŠY QARIŠ·TIY *bōri tīši qarišti* “The wolf’s teeth gnashed (? *ixtalafat*)” – this occurs during the days of his fast, since the wolf does not eat for one week out of each month, and during this period lives on wind. :: TUN KUN BIR·LA’ QARISDY *tūn kūn birlā qarišdi* “Night and day disagreed (*ixtalafa*).” qariš-

Verse:

|                                    |                      |   |
|------------------------------------|----------------------|---|
| YA’Y·QIŠ·BLA’ QARIŠTY              | yay qiš bilā qarišti |   |
| ‘AR·DAM <sup>1</sup> YA’SIN QURŠTY | ārdām yāsin qurušti  | V |
| JARIK TUTUB·KURŠTIY                | čārig tutup kūrašti  |   |
| ‘UQTA’FALY ‘UTRŠUVR                | oqtaγāli utrušūr     |   |

“Summer and winter disagreed and debated (*ixtalafa . . . wa-tanāzarā*); they each strung their bow of virtue; they stirred up battle and fought [lit. they mustered troops and wrestled]; they were about to shoot arrows at each other.” 0 :: ‘IKY BAK·LA’R·QARIŠTIYLA’R *ekki beglār qarištīlār* “The two emirs disagreed and fought (*ixtalafa . . . wa-taqāṭalā*).” 0 :: ‘UL MANK’ YUVL·DA’ QARIŠ·TY *ol maṇa yōlda qarišti* “He met (*istaqbala*) me on the road.” QARIŠUVR·QARIŠM’Q *qarišūr qarišmāq*. 0

:: ‘UL MANIK BIRLA’ YA’ QURUŠ·TY *ol mānig birlā ya qurušti* “He vied with me in stringing (*tawtīr*) the bow.” Also for helping. QURUŠUVR·QURUŠ·MA’Q *qurušūr qurušmāq*. quruš-



'AT·M'K QMUṬ QURŠ·DIY *ātmāk qamuy qurišdi* "The bread (or other) completely dried out (*tajāffa ba'duhu fi ba'd ajzā'ihī*)." UQURŠUVR·QURŠMA'Q *qurišūr qurišmāq*. 0 quriš-

:: 'UL MANK' UQURṬ UQURIŠ·TIY *ol maṇa qoriy qorišti* "He helped me guard the [royal] preserve (*ḥifẓ al-ḥimā*)." qoriš-

:: 'UL MANK' YIYR·QIRIŠDIY *ol maṇa yēr qirišdi* qiriš-

[II. 79/98]

318

"He helped me scrape (*qašr*) the ground (or other)." The same for vying. QIRIŠUVR·QIRŠ·M'Q *qirišūr qirišmāq*. 0

:: 'UL MANK' YIB·KARIŠDIY *ol maṇa yip kārišdi* "He helped me stretch (*madd*) the rope (or other)." Also for vying. KARIŠUVR·KARIŠMA'K *kārišūr kārišmāk*. kāriš-

:: 'UL 'ANIK BIR·LA' KARIŠ·DIY *ol anig birlā kārišdi* "He fought (*nāza'a*) with him (over something)." :: 'UL 'ANIK BIRLA' KARIŠ·DIY *ol anig birlā kārišdi* "He struggled and fought (*šajara, nāza'a*) against him." KRŠVR KRŠM'K *kārišūr kārišmāk*. 0

:: 'L MNK BRL' KURŠDY *ol mānig birlā kōrišdi* "He and I looked at each other (*nāẓaranī bi-l-'ayn<sup>1</sup>*)." The same for seeing each other (*tarā'a*). KURIŠUVR KURIŠMA'K *kōrišūr kōrišmāk*. kōriš-

:: 'UL MANK' QA'R·KURAŠ·DIY *ol maṇa qār kūrāšdi* "He helped me shovel (*jarf*) the snow (or other)." Also for vying. KURAŠUVR·KURAŠ·MA'K *kūrāšūr kūrāšmāk*. kūrāš-

:: 'UL MANIK BIR·LA' 'IYŠ·QA' KIRIŠ·DIY *ol mānig birlā išqa kirišdi* "He vied with me in entering (*duxūl*) a matter (or other)." KIRIŠUVR·KIRŠ·MA'K *kirišūr kirišmāk*. kiriš-

:: 'UL MANK' BAZAK·BAZAS·DIY *ol maṇa bāzāk bāzāšdi* "He helped me decorate (*naqš*) the thing." Also for vying. BAZASUVR·BAZAS·MA'K *bāzāšūr bāzāšmāk*. 0 bāzāš-

:: 'UL MANK' 'AW BUZŠDIY *ol maṇa āw bozušdi* "He helped me tear down (*hadm*) the house." Also for vying. BUZUŠUVR·BUZUŠMA'Q *bozušūr bozušmāq*. 0 bozuš-

:: 'LA'R 'IKY TAZIŠ·DIY *olār ekki tāzišdi* "The two of them ran away from each other (*tanāfarā*)." TAZIŠUVR·TAZIŠ·MA'K *tāzišūr tāzišmāk*. tāziš-

:: 'UL MANK' YIYR·TUZUŠ·DIY *ol maṇa yēr tūzāšdi* "He helped me level (*taswiya*) the ground (or other)." Also for vying. TUZAŠUVR·TUZAŠ·MA'K *tūzāšūr tūzāšmāk*. 0 tūzāš-

:: 'UL MANIK BIR·LA' YINJUV TIZIŠDY *ol mānig birlā yinčū tizišdi* "He vied with me in stringing (*naẓm*) pearls (or verses, or other)." Also for helping. TIZIŠUVR·TIZIŠM'K *tizišūr tizišmāk*. 0 tiziš-

318 <sup>1</sup>MS. *nāẓaranī bi-l-ḡayn*.

:: 'UL MANK' YIYR· QAZIŠ·DIY *ol maṇa yēr qazišdi* "He helped me dig (*ḥafr*) the ground (or other)." The same for vying. QAZIŠUVR· QAZIŠMA'K·Q *qazišūr qazišmāq.* 0 qaziš-

:: 'UL MANKA' YIYR· KAZIŠ·DIY *ol maṇa yēr kazišdi* "He vied with me in travelling around (*taṭwāf*) the land." KAZIŠUVR· KAZIŠMA'K· *kazišūr kazišmāk.* kaziš-

:: 'UL MANK' 'UVT· KUZAS·TIY *ol maṇa ōt közāšti* "He [II. 81/100] közāš-

helped me stir (*taḥrīt*) the fire." Also for vying. KUZASUVR· KUZAS·MA'K *közāšūr közāšmāk.* 0

:: 'UL MANK' 'UYMA' BASIŠ·DIY *ol maṇa uyma basišdi* "He helped me mat (*talbīd*) the Turkman felt from which boots are made." The same for anything that has to be compressed (*yujtama 'alayhi*) to stop being inflated or hard [sic]. BASIŠUVR· BASIŠ·MA'Q *basišūr basišmāq.* 0 basiš-

:: BAK·LA'R· BUSŠ·DIY *beglār busušdi* "The emirs lay in ambush (*ittaxaḍa . . . kamīn<sup>an</sup>*) for each other." BUSUŠUVR· BUSUŠ·MA'Q *busušūr busušmāq.* 0 busuš-

:: 'IKY QUJNKA'R· SUSUŠ·DIY *ekki qoçṇār süsüšdi* "The two rams butted each other (*tanāṭaḥat*)." SUSUŠUVR· SUSUŠ·MA'K *süsüšūr süsüšmāk.* süsüš-

:: 'UL MANK' YĠIA'J· KASIŠ·DIY *ol maṇa yiṭāc kasišdi* "He helped me cut (*qaṭ'*) the wood (or other)." The same for vying. KASIŠUVR· KASIŠ·MA'K *kasišūr kasišmāk.* 0 kasiš-

:: 'ARAN· QAMUḠ TAWA'R· KUSAŠ·DIY *ärän qamuṭ tawār küsāšdi* "The men [all] desired (*tamannā*) or boasted of (*tafāxarū*) wealth." KUSAŠUR· KUSAŠMA'K *küsāšūr küsāšmāk.* 0 küsāš-

:: 'ULA'R· 'IKY BUḠUŠ·DIY *olār ekki boṭušdi* "They strangled (*xanaqa*) each other." BUḠUŠUVR· BUḠUŠMA'Q *boṭušūr boṭušmāq.* boṭuš-

:: 'ULA'R· 'IKY SUVT· SAḠIŠ·DIY *olar ekki sūt saṭišdi* "They vied in drawing (*ḥalḥ*) milk." The same for helping. SAḠIŠUVR· SAḠIŠ·MA'Q *saṭišūr saṭišmāq.* 0 saṭiš-

:: 'UVD· SUḠUŠ·DIY *ōd soṭišdi* "The season became cold (*tawajjaha . . . li-l-burūda*)." SUḠIŠUVR· SUḠIŠMA'Q *soṭišūr soṭišmāq.* soṭiš-

:: 'UL MANIK BIR·LA' 'AT· TUWIŠ·DIY *ol mänig birlä ät täwišdi* "He vied with me in arranging (*naẓm*) meat on skewers." Also for helping. The same for other things. TUWIŠUVR· TUWIŠMA'K *täwišūr täwišmāk.* täwiš-

:: 'ULA'R· 'IKY SAWAŠ·DIY *olār ekki sawašdi* "The two of them quarreled (*tajā-dalā*)." Oṭuz dialect. SAWAŠUVR· SAWAŠ·MA'Q *sawašūr sawašmāq.* 0 sawaš-

:: 'ULA'R· 'IKY SAWIŠ·DIY *olār ekki säwišdi* "The loved each other (*taḥābbā*)." SAWIŠUVR· SAWIŠMA'K *säwišūr säwišmāk.* 0 säwiš-

:: YUṬUR·MIŠ·'UVN·SUWIŠ·DIY *yoğurmiş ün suwişdi*

suwiš-

[II. 82/102]

320

"The dough was flabby from too much water (*istarxā . . . min kaṭra al-mā'*). The same for a liquid that becomes thin (*raqqa*) from too much water. SUWIŠUVR·SUWIŠMA'Q *suwišūr suwišmāq*.

:: 'UL MANK' 'AW·SUWAŠ·DIY *ol maṇa āw suwašdi* "He helped me plaster (*taṭyīn*) the house (or other)." Also for vying. SUWAŠUVR·SUWAŠ·MA'Q *suwašūr suwašmāq*.

suwaš-

:: 'AR·KAK TIŠIYQA' QAWUŠ·DIY *ārkaḵ tišīqa qawušdi* "The male had intercourse with (*nakaḥa*) the female." Its root-meaning is "joining (*ittiṣāl*)" of something to something else. Thus :: QAD'Š QAD'ŠQ' QAWUŠDY *qadāš qadāšqa qawušdi* "The kinsman joined (*ittāṣala*) his kin." From this comes the phrase for "the reconciliation of two kings (*mulāqāt al-malikayn bi-ṣ-ṣulḥ*)": QAW·SUT· *qawšut* [277]. Proverb [= 511 *tāγ*]: TA'Ṭ·TA'Ṭ·QA' QAWUŠ·MA'S·KIŠY KŠIYK' QAWUŠUVR·*tāγ tāγqa qawušmās, kiši kišikā qawušūr* 0 "One mountain cannot reach (*yašilu*) another mountain, but one person may reach another person." QAWUŠUVR·QAWUŠMA'Q *qawušūr qawušmāq*. 0 In this word the thin *fā'* may be changed to *vāv* [i.e. *qavuš-*].

qawuš-

P

(qavuš- D)

:: 'ULA'R·BIYR·'KIN·DIYNIY QUWUŠ·DIYLA'R· *olār bīr ekindīni qowušdīlār* "They drove each other out (*tārada*). QUWŠUVR·QUWŠMA'Q *qowušūr qowušmāq*.

qowuš-

:: 'ULA'R·BIYR·BIYR·KA' BAQIŠ·DIY *olār bīr bīrkā baqišdi* "They looked at one another (*tanāzarā bi-l-liḥāz*). BAQIŠUVR·BAQIŠ·MA'Q *baqišūr baqišmāq*.

baqiš-

:: BAK·LA'R·TUQUŠ·TIY *beglār toqišti* "The emirs (or other) fought (*ḥārabat*). TUQIŠUVR·TUQIŠMA'Q *toqišūr toqišmāq*.

toqiš-

Verse:

KUJY TANKY TUQŠ·TIY

*küci tāṇi toqišti*

'UṬŠ·QUVNUM U'UQŠ·TIY

*oγuš qōnum oqišti*

JARIK·TABA' YAQIŠ·TIY

*čārig tapa yaqišti*

BIZKA' KALIB·'UJ·'UTA'R·

*bizkā kālīp oč otār* 0

V

Describing a man: "He fought with all his might; the clan called on one another; they approached the battle; they rallied [to us] to pay the blood-price."

:: KIŠY 'AW·DA' TIQIŠ·TIY *kiši āwdā tiqišti* "The people were crowded into the house (*izdaḥama . . . wa-mtala'a l-bayt*). TIQIŠUVR·TIQIŠMA'Q *tiqišūr tiqišmāq*.

tiqiš-

:: 'UL MANK' JAQ·MA'Q JAQIŠ·DIY *ol maṇa čaqmāq čaqišdi* "He helped me strike (*qadh*) the firestick." Also for vying. JAQIŠUVR·JAQIŠMA'Q *čaqišūr čaqišmāq*. 0

čaqiš-

:: 'UL'R·'IKY 'AW·DIN·JIQIŠ·DIY *olār ekki āwdin čiqišdi* "The two of them vied in going out (*xurūj*) of the house." The same for helping. JIQIŠUVR·JIQIŠMA'Q *čiqišūr čiqišmāq*.

čiqiš-

[II. 84/104]

321

:: UL MANK' TUVZ·SUQUŠDY *ol maṇa tūz soqušdi* "He helped me crush (*daqq*) the salt (or other)." Also for vying. SUQUŠUVR·SUQUŠMA'Q *soqušūr soqušmāq*. 0

soquš-

:: 'UL MANK' 'UZUM· SIQIŠ·DIY ol maṇa üzüm siqişdi "He helped me press ('aşr) the grapes." Also for vying.<sup>1</sup> SIQIŠUVR· SIQIŠ·MA'Q siqişür siqişmāq. Also :: KIŠY SIQIŠ·DIY kişi siqişdi "The people were so crowded that the room was too small for them (*izdahama* . . . ḥattā taḍāyaqa l-makān)." siqiş-

:: 'ARAN· QAMUḤ QAQIŠDIY ārān qamuḥ qaqişdi "The men were [all] angry at each other (*taḥaḍḍaba* . . . *ba'ḍuhum 'alā ba'ḍ*)." :: 'UVLA'R· 'IKY BAŠ·RA' QAQIŠ·DIY ōlār ekki bašra qaqişdi "They hit each other (*taḡāra'ā*) on the head." QAQIŠUVR· QAQIŠ·MA'Q qaqişür qaqişmāq. qaqiş-

:: BAKWIŠDIY NA'NK· bākūşdi nānḡ "The thing was made firm (*istahkama*)." BA-KUVŠUR· BAKWIŠMA'K bākūşür bākūşmāk. bākūş-

:: 'UL MANK' TA'L· BUKUŠ·DIY ol maṇa tāl būkūşdi "He helped me bend ('aḥf) the rod (or other)." BUKUŠUVR· BUKUŠMA'K būkūşür būkūşmāk. With hard *kāf*. būkūş-

:: 'UL MANK' SUVW· BUKUŠ·DIY ol maṇa sūw bōgūşdi "He helped me dam up (*sakr, qarw*) the water." Also for vying. BUKUŠUVR· BUKUŠMA'K bōgūşür bōgūşmāk. bōgūş-

:: 'ULA'R· 'IKY BAK·KA' TKIŠ·DIY olār ekki begkā tāgişdi "They went for judgment (*taḥākamā*) to the emir." :: MANIK 'ALIKYM<sup>2</sup> TARS·Q' TAKIŠ·DIY mānig ālgim tarusqa tāgişdi "My hand reached (*waṣala*) the roof." TAKIŠUVR· TAKIŠMA'K tāgişür tāgişmāk. Proverb: MUVŠ· YAQ·RIYQA' TAKIŠMA'S 'AY·UR KIŠIY NANKY YARAŠ·MA'S· müš yaqrīqa tāgişmās ayur kişi nānḡ yaraşmās 0 "The cat cannot reach the fat (hanging on the stake so) she says, 'Human things are not good for me'." 0 This is coined about someone who cannot attain a thing that he wants, and then says that he left it alone on purpose ["sour grapes"]. 0 P

:: 'UL MANIK BIR·LA' TUKUVN· TUKUŠ·DIY ol mānig birlā tūgūn tūgūşdi "He vied with me in tying ('aqd) the knot." Also for helping. TUKUŠUVR· TUKUŠMA'K tūgūşür tūgūşmāk. 0 tūgūş-

:: 'UL MANIK BIRLA' TUVZ· TUVKUŠ·DIY ol mānig birlā tūz tōgūşdi "He vied with me in crushing (*daqq*) the salt (or other)." Also for helping. TUVKUŠUR· TUKUŠ·MA'K tōgūşür tōgūşmāk. tōgūş-

:: 'UL MANK' TUVN· TIKIŠ·TIY ol maṇa tōn tikişti "He helped me tikiş-

[IL 85/106]

322

sew (*xiyāṭa*) the garment (or other)." :: 'UL MANKA' TURMA'K TURMA'K [sic] TIKŠ·DIY ol maṇa türmāk tikişdi "He fed (*nāwala*) me the rolled bread (or other)." TIKIŠUVR· TIKIŠ·MA'K tikişür tikişmāk. 0

321 <sup>1</sup>MS. *al-i'āna*, error for *al-mubārāt*.

<sup>2</sup>M added later (original copyist? ); two dots indicating Y added by later hand.

:: 'UL MANK' TARIṬ TUKUŠDY ol maṇa tariy töküšdi "He helped me pour (*šabb*) the wheat (in heaps for threshing)." The same for pouring water while sprinkling. TUKUŠUVR·TUKUŠ-MA'K töküšür töküšmāk. Also for vying. töküš-

:: 'UL MANK' JIKIK JAKIŠDIY ol maṇa čakig čäkišdi "He helped me point the text (*naqṭ an-nuqaṭ*)." Also for vying. JAKIŠUVR·JAKIŠMA'K čäkišür čäkišmāk. 0 čäkiš-

:: 'AR·'URA'ṬUT·BIRLA' SKIŠDY ār urāyut birlä sikišdi "The man copulated (*bāḍa'a*) with the woman." In this expression, each of them is actively copulating (*muḡāmi*). SKIŠUVR·SKIŠMA'K sikišür sikišmāk. sikiš-

:: 'ULA'R·'IKY SUKUŠ·DIY olār ekki söküšdi "They insulted each other (*tasābbā*)." SUKUŠUVR·SUKUŠMA'K söküšür söküšmāk. 0 söküš-

:: 'UL MANK' TUVN SUKUŠ·DIY ol maṇa tōn söküšdi "He helped me tear out the seams (*naqḍ durūz*) of the garment." The same for helping to tear down (*hadm*) a house, or other. SUKUŠUVR·SUKŠMA'K söküšür söküšmāk. Also for vying. 0

:: 'UL MANIK BIR·LA' BILIŠDIY ol mänig birlä bilišdi "He became acquainted (*ta'ārafa*) with me." BILIŠUVR·BILIŠMA'K bilišür bilišmāk. biliš-

:: 'ULA'R·'IKY BIYR·BYRIK BULUŠDIY olār ekki bīr bīrig bulušdi "The two of them found (*wajada*) each other." BULUŠUVR·BULUŠMA'Q bulušür bulušmāq. 0 buluš-

:: 'UL MANK' BULUŠ·DIY ol maṇa bolušdi "He took my side and fought for my sake against any who opposed me (*ta'aṣṣaba lī wa-arāda hawāya wa-šājara li-ajlī ma'a man yunāwīnī*)." BULUŠUVR·BULUŠMA'Q bolušür bolušmāq. 0 boluš-

:: 'ULA'R·'IKY TA'M·TALIŠDIY olār ekki tām tālišdi "They vied in boring through (*taqb*) the wall (or other)." Also for helping. TALIŠUVR·TALIŠMA'K tālišür tālišmāk. tāliš-

:: 'L MANK' YARIN·DA'Q·TILIŠ·DIY ol maṇa yarindāq tilišdi "He helped me cut leather into strips (*qadd al-qidd*)." TILIŠUVR·TILIŠMA'K tilišür tilišmāk. 0 tiliš-

:: 'UL MANIK BIRL·A' NA'NK TILAŠ·DIY ol mänig birlä nāṇ tilāšdi "He vied with me in searching for something lost (*iftiqād, nišdān*)." TILAŠUVR·TILAŠMA'K tilāšür tilāšmāk. 0 tilāš-

:: QABUṬ JALŠ·DIY qapuy čališdi "The door split open at the cracks (*infarajat šudū' al-bāb*)." The same for the patches (*ru'ūb*) of a bowl or the joints (*mafāšil*)<sup>1</sup> of a saddle. čališ-

[II. 87/108]

323

JALIŠUVR·JALIŠMA'Q čališür čališmāq. Also :: 'UL MANIK BIR·LA' JALIŠ·DIY ol mänig birlä čališdi "He wrestled (*šāra'a*) with me." 0

:: 'UL MANK' 'UT· JILAŠ·DIY ol maṇa ot čilašdi "He helped me moisten (*ball*) the fodder (or other)." The root of this word belongs to *ḍawāt al-arba'a* [i.e. ends in a vowel plus mater lectionis, 535 JIY čī] but it is used as shown. 0 JIYLAŠUR· JIYLAŠMA'Q čilašūr čilašmāq. 0 čilaš-

:: 'ULA'R· 'IKY YIYNK· SALIŠ·DIY olār ekki yēṇ sališdi "The two of them waved (*lama'a*) at each other with a sleeve." Also, in wrestling, if one of them takes the other by the side and throws him right and left (*axada* . . . 'iṭf<sup>1</sup> al-āxar . . . fa-ahwā bihi yamnat<sup>an</sup> wa-ša'mat<sup>an</sup>). SALIŠUVR· SALIŠMA'Q sališūr sališmāq. The root-meaning is for two people to shake out (*naḥaḍa*) a garment, or other. 0 sališ-

:: YA'Š· SULUŠ·DIY yāš solušdi "The greens (or other) wilted (*dabala*)." The same for any fruit or vegetable that has lost its freshness (*ḍahabat ṭarāwa*). SULŠUVR· SULUŠMA'Q solušūr solušmāq. soluš-

'AT· 'ADḤIR· QALIŠ·DY at aḍyir qališdi "The mares and stallions leaped together (*tawāṭabat*)." QALIŠUVR· QALIŠMA'Q qališūr qališmāq. Also for two men who vie in remaining behind (*tark xalf<sup>an</sup>*).<sup>2</sup> 0 qališ-

:: 'UL MANK' 'IYŠ QILIŠ·DIY ol maṇa īš qilišdi "He helped me in the action (*'amal*)." Also for vying. QILIŠUVR· QILIŠMA'Q qilišūr qilišmāq. qiliš-

:: 'ULA'R· 'IKY QIYZ· QULUŠ·DIY olār ekki qīz qolušdi "The two of them asked one another for a daughter in marriage (*xāṭaba*)." The same for two men who ask (*sa'ala*) for something from each other. Verse: qoluš-

|                                    |                      |   |
|------------------------------------|----------------------|---|
| TVNKUR QAḌIN BULŠ·TIY              | tūṇjir qaḍin bolušti | V |
| QIR·QIN· TQY QULUŠTY               | qirqin taqi qolušti  |   |
| 'AM·DIY TIŠIM· QAMAŠ·TIY           | amdi tišim qamašti   |   |
| 'AL·TY TURM·TA'YIM·NY <sup>3</sup> | alti turumtāyimi     |   |

Describing a man who has betrayed him: "He undertook with me a pact of mutual marriage ties; he asked (*xāṭaba*) for my daughter, and I for his; (then he betrayed me and) took away (from me) my (slave named) Turumtay; so now my teeth are set on edge."

:: 'UL MANK' KALIŠ·DIY BARIŠ·DIY ol maṇa kālišdi barišdi kāliš-

[II. 88/110]

324

"He came to visit me (*ixtalafa ilayya*) and I also went to visit him." KALIŠUVR· KALIŠ·MA'K kālišūr kālišmāk.

:: 'UL MANK' 'ULUK· KULIŠ·DIY ol maṇa ölüg kölišdi "He helped me bury (*dafn*) the dead man." KULIŠUVR· KULIŠMA'K kölišūr kölišmāk. köliš-

323 <sup>1</sup>MS. 'aṭafa 'alā.

<sup>2</sup>MS. *xalq<sup>an</sup>*.

<sup>3</sup>N added by a later hand.

:: BUDUVN· QAMUṬ KULUŠ·DIY *boḏūn qamuy külişdi* "The people all laughed (*taḏāḥaka*)."  
KULUŠUVR· KULUŠMA'K *külüşür külişmāk*.

:: SUVF TAMIŠDIY *sūw tamişdi* "The water dripped (*taqāṭarat*) (from the ice, or other)."  
TAMIŠUVR· TAMIŠMA'Q *tamişür tamişmāq*.

:: 'UL MANIK BIR·LA' SUWQA' JUMUŠ·DIY *ol mänig birlä suwqa čomuşdi* "He vied with me in diving (*in'ymās*) into the water."  
JUMUŠUVR· JUMUŠMA'Q *čomuşür čomuşmāq*.  
0

:: JUMŠDY JUMŠUVR· JUMŠMA'Q [ sic ] *čömişdi čömişür čömişmāk* This is also "to dive (*in'ymās*)," but deeper than the former (*aq'aru minhu*).  
*čömiş-*

:: TIYŠ· QAMAŠ·DIY *tış qamaşdi* "The teeth were set on edge (*kallat*)," from eating a sour quince, or the like.  
QAMAŠUVR· QAMAŠMA'Q *qamaşür qamaşmāq*. 0  
*qamaş-*

:: 'ULA'R· 'IYŠQA' QUMIŠ·DIY *olār işqa qomişdi* "They entered joyfully into their work (*ihtazzū li-l-'amal wa-naşaṭū fihi*)."  
The root-meaning is in the phrase: SUVW· UQUMŠ·DIY *sūw qomuşdi* "The waves arose (*hājat*) on all sides."  
UQUMŠUVR· QUMUŠMA'Q *qomişür qomişmāq*.  
*qomiş-*

:: 'UL MANK' NA'NK KUMUŠDY *ol maṇa nāṇ kömişdi* "He helped me bury (*dafn*) the thing (under ground)."  
KUMIŠUVR· KUMIŠMA'K *kömişür kömişmāk*.  
*kömiş-*

:: 'L NA'NK KAMIŠDY *ol nāṇ kämişdi* "He threw (*ṭaraḥa*) the thing."  
KAMIŠUVR· KAMIŠMA'K *kämişür kämişmāk*. Proverb: 'ADKUVLUK·NY SUVW· 'ADA'QINDA' KAMIŠ BAŠIN·DA' TILA' *ädgölükni sūw adāqinda kämiş başinda tilä* "Throw good (*iṭraḥ al-ma'rūf wa-alqi l-iḥsān*) (to people) in the bottom of the water and you will see it floating on top of the water."  
Another interpretation: "Throw provisions to the bottom of the canal and you will find them on top." 0  
*kämiş-*  
P

:: 'ULA'R· 'IḲY SUVZ TANUŠ·TIY *olār ekki sōz tanuşti* "The two of them enjoined (*aw'aza*)<sup>1</sup> words upon each other."  
Its root is: TAN(B)UVDIY<sup>2</sup> *tanūdi*. TAN(B)UŠUVR·<sup>2</sup> TANUŠMA'Q *tanuşür tanuşmāq*.  
*tanuş-*

:: 'ULA'R· MANIY TANIŠ·DIY [ sic ] *olār ekki alimni tanişdi*<sup>3</sup> "Each of them disclaimed (*jaḥada*) the other's debt."  
*taniş-*

[II. 90/112]

325

TANIŠUVR· TANIŠMA'Q *tanişür tanişmāq*.

:: 'ULA'R· 'IḲY 'AT·MA'K· SUNUŠ·DIY *olār ekki ätmāk sunuşdi* "The two of them offered (*nāwala*) each other bread (or other)."  
SUNUŠUVR· SUNUŠMA'Q *sunuşür sunuşmāq*.  
0 The same for vying. 0  
*sunuş-*

324 <sup>1</sup>MS. *aw'aza*. (Note same error at 564 *tanu-*, 333 *tanul-*, 312 *tutuz-*.)

<sup>2</sup>N also has a dot velow (indicates B).

<sup>3</sup>See Tercüme II, 112 n.

:: 'ULA'R·'IĶY TAW'R· QUNUŠ·DIY olār ekki tawār qunušdi "Each of them stole (salaba) the other's property." The same for vying or helping. QUNUŠ:VR· QUNŠMA'Q qunušūr qunušmāq. 0 qunuš-

:: YKIT LA'R 'IYŠQA' QINIŠDY yigitlār išqa qanišdi "The young men were happy (irtāḥa) in their work." This means that they took pleasure (ihtazzū) in something. QINIŠUVR· QINIŠMA'Q qanišūr qanišmāq. 0 qaniš-

Rule. The *šīn* in this section comprises several meanings. The root of these verbs is biliteral. Thus :: 'AR·TAWA'R· QAB'TIY ār tawār qapti "The man stole (salaba) the property." :: 'UL 'ANY TAB·DIY ol ani tāpdi "He kicked (rakala) him (with his foot)." The insertion of *šīn* indicates mutuality of the action (*al-mufā'ala*), between two or more. Thus :: 'UL MANIK BRLA' TUBQ· QABUŠ·DIY ol mänig birlä topiq qapušdi "He contended with me in snatching (*xālasani*) the ball." :: 'UL MANIG BIR·LA' TABIŠ·DIY ol mänig birlä täpišdi "He vied with me in kicking (*rākalani*)." 0 Then there are four categories that comprise the usage of this form. G

1) It occurs with the meaning of giving help (*al-i'āna*) in the action. Thus :: 'UL MANK' TUVN TIKIŠDY ol maḥa tōn tikišdi "He helped me sew (*a'ānani fī xiyāḥa*) the garment." :: 'UL MANKA' BITIK· BTIŠ·DIY ol maḥa bitig bitišdi "He helped me write (*kitba*) the book."

2) It occurs with the meaning of vying (*al-mubārāt*) in the action—to see which of the two is the more skillful, the more courageous, the stronger, or the more resourceful in that action. Thus :: 'UL MANIK· BR·LA' JALIŠ·DIY ol mänig birlä čališdi "He wrestled (*šāra'a*) with me (to see which of us was the better or the stronger wrestler)." :: 'UL MANIK· BIR·LA' YA' QURUŠ·TIY ol mänig birlä ya qurušti "He contended with me in stringing (*wātara ma'i*) the bow (to see which of us was the stronger in stringing)."

The distinction between helping and vying is as follows. When you mention the particle: MANKA' maḥa meaning "to me (*li*)" then it has the meaning of helping.

[II. 91/114]

326

When you join to the verb the particle: MANIK· BIR·LA' mänig birlä meaning "with me (*ma'i*)" then it has the meaning of vying.

3) When *lām* and *šīn* are suffixed to a noun, that noun becomes the name of the stake (*xāṭar*) in games of chance, racing, and shooting. Thus :: 'UY·NA'DIM· 'AT·LAŠUV oynādim atlašu "I played, with a horse as the stake (*la'ibtu wa-ja'altu l-xāṭar fīhi l-faras*)." :: 'UY·NA'DIM· 'AL·TUNLAŠUV oynādim altunlašu "I played with him and made gold the stake." In this there is a type of vying.

4) It occurs as a simple verb, without connoting any of the above meanings. Thus :: KAMIŠDIY NA'NKIN kāmīšdi nānni "He threw (*ṭaraḥa*) the thing." :: 'UL 'ANIK BIR·LA' KARIŠ·DIY ol anig birlä kārīšdi "He quarreled (*jādala*) with him." So understand!

Q

:: YIYR· TARIQ·TIY yēr tariqti "The room (or other) was too narrow (*taḍayyaqa*)." tariq-  
TARIQA'R· TARIQ·M'Q tariqār tariqmāq. 0



:: QA'N TURQ·TIY **qān turuqti** "The blood swelled in the vein (*aqrana*). The same when pus and matter gather (*ijtama'at*) in a wound. **ṬTURQA'R·ṬTURQMA'Q turuqār turuqmāq.** 0 **turuq-**

:: ?IT(Y)UVL [sic] **SURUQ·TY yitük soruqti** "The stray was sought and news of it was found (*wujida xabar . . . ba'd inšād*). **SURUQA'R·SURQM'Q soruqār soruqmāq.** **soruq-**

:: 'AR·KUVZIY **QARIQTIY är közi qariqti** "The man's eyes were dazzled from the snow (*qamarat min at-talj*). **QARIQA'R·QARIQM'Q qariqār qariqmāq.** If this is derived from "snow" [**qār**] then it is: QA'RIQ·TIY **qāriqti** in the defective category; but if it is derived from the word QARAQ·**qaraq** meaning "eyeball (*muqla*)" then it is sound. **QARIQA'R·QARIQMA'Q qariqār qariqmāq.** 0 **qariq-**

:: KIŞY YAFY QA' **BASIQ·TIY kişi yayıqa basiqti** "The people were attacked at night by the enemy (*bayyata l-'aduww 'alā l-qawm*). **BASIQA'R·BASIQM'Q basiqār basiqmāq.** The root-form is: BAŞIQ·TIY **bassiqti** with *taşdīd* of the *şin* [380]. **basiq-**

:: 'AR·BUSUQ·TIY **är busuqti** "The man was caught in an ambush (*uxiḍa . . . fī l-kamīn*). **BUSUQA'R·BUSUQM'Q busuqār busuqmāq.** 0 **busuq-**

:: BUV 'UT·MANKA' **TUSUQ·TIY bu ot maṇa tusuqti** "This medicine benefited (*nafa'a*) me." **TUSUQA'R·TUSQM'Q tusuqār tusuqmāq.** **tusuq-**

:: 'AR·'AWDIN **TAIŞIQTY är äwdin taşıqti** "The man went out (*xaraja*) of the house." Dialect of Yağma, Tuxsi, **taşıq-**  
D

[II. 93/116]

327

Qifčāq, Yabāqu, and some of the Türkmen. Most of the Turks say: **JIQ·TY čiqti.** **TAIŞIQTiy** **TAIŞIQA'R·TAIŞIQM'Q taşıqti taşıqār taşıqmāq.** 0

:: TUR·K·**TATIQTiy türk tatiqti** "The Turks acted like Persians (*taxallaqa . . . bi-axlāq al-fārisi*). Also :: QILJ **TUTUIQ·TY<sup>1</sup> qilič tatiqti** "Rust (*aṭ-ṭab' wahwa ş-şadā*) appeared on the sword." **TUTUIQA'R·TUTUIQMA'Q<sup>2</sup> tatiqār tatiqmāq.** 0 **tatiq-**

:: KIŞY MANIK BIR·LA' **TAILIQDY kişi mänig birlä tiliqdi** "The person talked with me and tried to get information from me (*takallama . . . wa-stajarra . . . l-xabar*). :: 'UL 'AR·'YSZ **TAILIQTY ol är eşiz tiliqti** "The man became an object of censure and abuse because of his bad conduct (*şāra . . . ɣaraḍan li-l-alsun yuḍammu wa-yusabbu li-fi'lihi d-ḍamīm*). The first is an Oğuz expression; the Turks do not know it. :: **TAILIQA'R·TAILIQM'Q tiliqār tiliqmāq.** D  
0

:: 'AJ·KUV **TAFIQTy äčkü tayiqti** "The goat (or other) became wild, became a mountain-goat (*ta'abbada, laḥiqa bi-l-jabal*). **TAFIQA'R·TAFIQM'Q tayiqār tayiqmāq.** **tayiq-**

327 <sup>1</sup> Changed from: TATIQTy by later hand.

<sup>2</sup> Changed from: TATIQR TATIQMA'Q by later hand.

:: 'AR· JAWIQTY är čawiqti "The man became famous (*šāra li-r-rajul šīt*)."  
JAWI- čawiq-  
QA'R· JAWIQMA'Q čawiqār čawiqmāq. 0

:: SUVZ JINIQTY sōz činiqti "The report or statement was verified (*taḥaqqāqa*)."  
JINIQ'R· JINIQ'M'Q činiqār činiqmāq. činiq-

K

:: TUVN· KIRIK·TY tōn kirikti "The garment (or other) was soiled (*darina*)."  
KIRIK- kirik-  
A'R KIRIKMA'K kirikār kirikmāk. 0

:: BUV 'YŠI' 'NK'R SIYZIK·TM bu īšī' anār sēziktim "I guessed (*zanantu*) this mat-  
ter from him." SIZIK'R· MAN SAZIKMA'K sezikār mām, sezikmāk. 0 sezik-

:: YIL KUZKTY yil küzükti "The season turned to autumn (*šāra z-zamān xariḥan*)."  
KUZKA'R· KUZKM'K küzükār küzükmāk. 0 küzü-

:: QUVY· BULUK·TIY qōy bōlūkti "The sheep formed into herds (*šāra . . . quṭ-  
'ānan*<sup>3</sup>)."  
BULUKA'R· BULKMA'K bōlūkār bōlūkmāk. The same for any animal that forms into  
groups (*šāra quṭ'ānan wa-ta'allabat*). 0 bōlū-

:: 'AR· 'IYŠY JULKTY är īši čülūkti "The man's condition was shabby (*raṭṭat hay'a*)."  
JULKA'R· JULK·M'K čülūkār čülūkmāk. čülū-

Verse:

TIYNIY YM' U'UJKTY

tīni yemā öčükti

V

'ARIY 'ATY 'IJKTY

āri ati ičikti

'YŠY TQY JULUK·TY

īši taqi čülūkti

SUVZIN· 'ANIK KIYM TUT'R·

sōzin anig kīm tutār

Describing a captive: "(When he was captured) his voice was still, his knights surrendered (to us),  
and his condition was shabby; who will pay attention to his words (after these calamities)? " 0

The scope

G

[II. 95/118]

328

of the *qāf* and *kāf* is of two types.

1) They form a verb which acts upon the subject (*fi'l wāqi* 'alā man huwa maḥlūb  
*fīhi*). Example :: BAŠIQTY 'AR· bassiqti är "The man was attacked at night (*buyyita*)"—mean-  
ing that the enemy attacked him; the root is: BAS·DIY basdi [268-9]. :: TUVN· KIRKTY  
tōn kirikti "The garment became soiled (*ḡalaba d-daran 'alā t-tawb*)."

2) They form a class of verbal roots (*aṣl li-l-bāb*). Example :: 'AR· BALIQ·TY är  
baliqti "The man was wounded (*juriḥa*)"; BALIQA'R· BALIQMA'Q baliqār baliqmāq. ::  
JULUK·TY 'AR· čülūkti är "The man's appearance was shabby."

## L

:: BITIK BITILDY bitig bitildi "The book was written (*kutiba*)."  
BITILUVR·BITL- bitil-  
M'K bitilür bitilmāk. 0

:: TABIL·DIY YIYR· täpildi yēr "The ground (or other) was kicked (*rukila*)."  
TAB- täpil-  
LUVR·TABUL·M'K täplür täpilmāk. 0

:: 'UL 'UVT· UTUBL·DIY ol üt topuldi "He bored (*naqaba*)<sup>1</sup> a hole."  
:: 'AR· TUV- topul-  
NIN· UTUBLDIY är tōnin topuldi "The man took off (*naza'a*) his garment"—Oyuz dialect.  
TUB·LUVR· TUBUL·M'Q toplür topulmāq. D

:: TABUL·DY NA'NK tapildi nāñ "The hidden thing was found (*wujida*)."  
TAB- tapil-  
LUVR·TABULM'Q taplür tapilmāq. 0

:: 'ANIK 'AWIY JABIL·DY anig äwi çapildi "His house was plastered with thin fresh  
mud (*ṭuyyina bi-ṭīn raqīq ḥurr*)."  
JABLUR JABLM'Q çaplür çapilmāq. Also when a man's  
neck is struck (*ḍuriba*)—Uighur dialect. 0 çapil-  
D

:: YIB· YIK·NA'KA' SABILDIY yip yignākā sapildi "The thread was inserted (*insal-  
aka*) into the needle."  
:: 'UFL 'ATA'SINK' SABIL·DIY oyl atāsiña sapildi "The son kept up  
(*iltahaqa*) with his father (in walking someplace)."  
SAB·LUR SABILM'Q saplur sapilmāq. 0 sapil-

:: 'AR· 'AWDA' QABIL·DIY är äwdä qapildi "The man was confined (*ḥubisa*) in the  
house." Also :: 'NIK TUVNY QABIL·DIY anig tōni qapildi "His garment was stolen (*ixta-  
lasa*)<sup>2</sup>."  
QABILUVR· QABILM'Q qapilür qapilmāq. 0 qapil-

:: 'ANIK TUVNY KUBUL·DIY anig tōni küpildi "His garment was quilted (*ḍurriba  
... taḍrīban*)."  
KUBULUR KUBUL·MA'K küplür küpilmāk. 0 küpil-

:: KAYIK TUTULDIY käyik tutuldi "The wild animal (or other) was caught (*uxida*)."  
TUTULUVR· TUTLM'Q tutlür tutulmāq. tutul-

:: ĀŠ TATILDY āš tatildi "The food (or other) was tasted (*ḍīqa*)."  
tatil-

[II. 96/120]

329

TATILUVR· TATILM'Q tatilür tatilmāq. 0

:: 'AT· BIŠIB· TITILDIY ät bišip titildi "The meat was cooked to shreds (*taharra'a . . .  
bi-ṭ-ṭabx*)."  
The same for a garment that is worn out and torn (*axlaqa wa-tamazzaqa*).  
TIT- titil-  
LUVR· TITLM'Q titlür titilmāq. 0

:: 'UFLA'N TAYTILDIY oylān tētildi "The boy became clever (*ṣāra . . . fatīn*)."  
TAIYTLUVR· TAIYTILM'K tētlür tētilmāk. 0 tētil-

328 <sup>1</sup> Changed to *nuqiba*.

<sup>2</sup> Changed to *uxtulisa*.

:: TAWA'R· SATILDIY *tawār satildi* "The merchandise was sold (*bī'at*)."  
SATILUR SATILM'Q *satilur satilmāq*. 0 satil-

:: 'AR·PA' 'KUR BIRLA' QATILDIY *arpa ügür birlä qatildi* "The millet was mixed (*ixtalaṭa*) with the barley." The same for anything that is mixed with something else. :: 'AR·'URA'TUT·QA' QATILDIY *är urāyutqa qatildi* "The man copulated with (*jāma'a*) the woman."  
QAT·LUR QATILM'Q *qatlur qatilmāq*. qatil-

:: QUTALDIY 'AR· *qutaldi är* "The man became lucky (*ṣāra . . . majdūd*)."  
Its root is the phrase: QUT·'ALDIY *qut aldi* meaning "He got luck (*axaḍa l-jadd*)."  
QUTA'LUR QUTAL·M'Q *qutālur qutalmāq*. qutal-

:: 'AR·'AM·KAK·TIN· QUTULDIY *är ämgäktin qutuldi* "The man was delivered (*najā*) from trouble." QUTLR QTLM'Q *qutlur qutulmāq*. Also :: 'URA'TUT QUTULDY *urāyut qutuldi* "The woman gave birth and was delivered from her labor (*waladat . . . wa-najat min ta'ab al-wilāda*)."  
There are two possible interpretations of this word. One is that it is the shortened form of: QURTULDY *qurtuldi* meaning "He was delivered from trouble [383]."  
The other is that it is from the compound: QUT BULDY *qut buldi* meaning "She found fortune (*wajadat al-baxt*) (when she was delivered)."  
qutul-

:: YIḠA'J· BIJILDIY *yīḡāč bičildi* "The wood (or other) was cut (*quṭi'a*)."  
BIJLUVR· BIJLM'Q *bičlūr bičilmāq*. bičil-

:: YAR·MA'Q SAJILDY *yarmāq sačildi* "The dirhams (or other) were scattered (*nuṭirat*)."  
SAJILUVR SAJLM'Q *sačilūr sačilmāq*. 0 sačil-

:: 'AR·TUVNIN SUJULDY *är tōnin sučuldi* "The man took off (*naza'a*) his garment."  
The same if a sheep is skinned (*sulixa jild*). SUJLUVR SUJLMA'Q *sučlūr sučulmāq*. Verse: sučul-

|                       |                              |   |
|-----------------------|------------------------------|---|
| YAḠMUR YAḠIB·SAJLDY   | <i>yaḡmur yaḡip sačildi</i>  | V |
| TURLK JJ'K SUJLDY     | <i>türlüg çečāk sučuldi</i>  |   |
| YUNJUV QA'BIY 'AJILDY | <i>yinčü qāpi ačildi</i>     |   |
| JNDA'N YBA'R YUḠRSUVR | <i>čindān yipār yoḡrušūr</i> |   |

Describing spring: "(When) the raindrops are scattered (*intaṭarat*) and the flowers are brought forth (*uxrijat*) (from the earth), and the pearl (and coral) shells have opened (meaning the white blossoms); then

[II. 98/123]

330

(the scent<sup>1</sup> of) sandalwood and musk are kneaded together (and their fragrances spread)."

:: 'AR·SARIL·DY *är särildi* "The drunken man swayed and nearly fell (*tamāyala . . . wa-kāda an yasqūṭa*)."  
SAR·LUR SARILM'K *särlūr särlilmāk*. The same for other things that sway and nearly fall. 0 säril-

:: BAK 'ANKA'R·'ARILDIY SARIL·DY *beg anār ärildi sarildi* "The emir (or other) was angry (*ḡaḍiba*) at him."  
SARILUR SARILM'Q *sarilur sarilmāq*. saril-

330 <sup>1</sup>MS. *ṭīn*, read *ṭīb*.

:: 'AT· SURUL·DY at sürüldi "The horses were driven (*sīqa*).": 'AR· SURULDY sürüldi "The man (or other) was driven out (*ṭurida*).": MUNJUQ SURUL·DY mončuq sürüldi "The bead was rubbed (*suḥiqa*).": The same if something rubs itself (*insaḥaqa . . . bi-nafsihi*)—transitive or not transitive [i.e. passive or middle]. SUR·LUR SURLM'K sürlür sürülmāk. 0

:: YİŞİT YṬIA'J· QA' SARUL·DY yişiy yiṭāčqa saruldi "The rope (or other) was wound (*iltaffa*) on the tree." SARILUR SARILM'Q sarulur sarulmāk. 0

:: YA'T 'LIK' SIRILDY yāy āligkā sirildi (?) "The oil stuck (*iltaṣaqa*) to the hand." The same for anything of which the parts stick to another thing, such as flour, or other, to felt. SAR·LUR SAR·LM'Q sirlur sirilmāk. 0

:: SUVF SUZULDY sūw süzüldi "The water (or other) was filtered (*ṣafā*).": SUZULUR SUZULM'K süzlür süzülmāk. 0

:: TUKUVN ŞAŞILDY tūgūn sāşildi "The knot came untied or was untied (*inhallat, hullat*)"—transitive or not transitive [i.e. passive or middle]. ŞAŞILUR ŞAŞILM'K sāşilür sāşilmāk. 0

:: BİAŞİT TARİT SİŞILDY bişiy tariy sişildi "The cooked wheat swelled (*intafaxat*) (with water so that the pot became too small for it)." The same for anything whose components are cramped from swelling so that its place is too small (*taḍayyaqa ajzā'uhu min al-intifāx hattā ḍāqa makanuhu*). SİŞILUR SŞILM'Q sişilür sişilmāk.

:: SUVT SAṬILDY sūt sayildi "The milk was drawn (*ḥuliba*).": SAṬILUR· SAṬL·M'Q sayilür sayilmāk.

:: SUVW· SUṬUL·DY sūw suṭuldi "The water receded (*naḍaba*).": The same for milk when it dries up in the udder (*baku'a*).": SUṬ·LUR SUṬULM'Q suṭlür suṭulmāk.

:: KUVN SAWILDY kūn sawuldi "The sun began to go down (*mālat wa-zālat*).": Also  
[II. 99/125] 331

:: KUNKLUM 'ANK'R SAWUL·DY kōṇlūm anār sawuldi "My heart inclined (*māla*) towards him." The same for anything when it declines from a fixed position or inclines (*zāla 'an qarār, māla*). SAWULUR SAWUL·MA'Q sawulur sawulmāk.

:: TRİT SUWALDIY tariy suwaldi "The sown field was watered (*suqiya*).": The same for anything that is sprinkled (*ruṣṣa*) with water. SUWALUR· SUWAL·MA'Q suwalur suwalmaq. 0

:: TUVZ· SUQULDY tūz soquldi "The salt was crushed (*duqqa*).": soqu-

:: 'AW· SUWAL·DIY āw suwaldi "The house (or other) was plastered (*ṭuyyina*<sup>1</sup>).": suwal-  
SUWA'LUR SUWALM'Q suwālur suwalmaq. 0

:: TAWA'R· 'AWK· SUQUL·DIY tawār äwkä suquldi "The goods (or other) were brought (*udxila*) into the house." SUQULR SUQLM'Q suqulur suqulmāq. suqul-

:: 'UZUM· SIQILDY üzüm siqildi "The grapes were pressed (*uşıra*)." The same for anything that is pressed or squeezed (*uşıra*, *duşıta*). SIQILUR SIQILM'Q siqilur siqilmāq. 0 siqil-

:: TUVN· SUKULDIY tōn sōküldi "The seams of the garment (or other) were torn out (*nuqiḍa durüz*)." The same for a building that is torn down (*nuqiḍa*). SUKULUVR· SUKULM'K sōkülür sōkülümāk. 0 sōkül-

:: 'AR· 'AT· SUKUL·DY ār āt sōgüldi "[The man] roasted (*šawā*) the meat (or other)." SUKULUR SUKULM'K sōgölür sōgölümāk. 0 sōgül-

:: 'URA·'UT· SIKIL·DIY urāyut sikildi "The woman was copulated with (*jūmi'at*)." SIKILUR SIKILM'K sikilür sikilmāk. sikil-

:: 'IYŠ· SINAL·DIY īš sinaldi "The matter was tested (*jurriba*)." SINALUR SINAL-MA'Q· sinalur sinalmāq. sinal-

:: 'AR· 'IYŠ· TAN· TIḐIL·DIY ār īštān tiḐildi "The man refrained (*imtana'a*) from working." Also if someone else prevents (*mana'a*) him—transitive or not transitive [i.e. passive or middle]. TIḐILUR TIḐIL-MA'Q· tiḐilur tiḐilmāq. 0 tiḐil-

:: TARIḐ· TARIL·DIY tariḥ tarildi "The field (or other) was sown (*zuri'a*)." TARIL-UR TARILM'Q tarilur tarilmāq. 0 taril-

:: TARIL·DIY NA'NK tarildi nāḥ "The thing was dispersed (*tafarraqa*)." taril-

:: SAJ· TARAL·DIY saḥ taraldi "The hair was combed (*muṣṣita*)." TARALUR TARAḐL-MA'Q· taralur taralmāq. 0 taral-

:: 'AR· 'IYŠ· TIN TURUL·DIY ār īštīn turuldi "The man was disgusted (*sa'ima*) at the work." Also if he is disgusted (*bašima*) at food. TURULUR TURULM'Q turulur turulmāq. turul-

:: 'ULK TIRIL·DY ölüg tirildi "The dead came to life (*ḥayiya*)." TIRLUR TIRLM'K tirlür tirlümāk. 0 tirlil-

:: BUḐUVN· TAIRL·DIY boḑūn terildi "The people gathered (*ijtima'a*)." :: YAR-MA'Q TIRILDY yarmāq terildi "The dirhams (or other) were collected (*ijtima'at*)." teril-

[II. 101/127]

332

TAIRLUR TARIL·M'K terlür terilmāk.

:: BITIK TÜRUL·DIY bitig türüldi "The book (or other) was rolled up (*tuwiyat*)." TURLUR TÜRUL·M'K türlür türümāk. 0 türül-

:: YIYR· TUZUL·DIY yēr tüzüldi "The ground was levelled (*suwwiyat*)." :: 'IYŠ· TUZUL·DIY īš tüzüldi "The matter was straightened out (*istaqāma*)." TUZULUR· TUZUL-MA'K tüzüür tüzülmāk. tüzü-

:: YIN·JUV TIZIL·DIY *yinčü tizildi* “The pearls (or verses) were strung together (*nuzima*).” The same for something that arranges itself (*intaḡama bi-naḡsihi*)—transitive or not transitive [i.e. passive or middle]. TIZILUR TIZIL·M’K *tizilür tizilmāk*. 0

:: BUV ’UT· ’ANKA’R· TUSUL·DIY *bu ot anār tusuldi* “This medicine was beneficial (*nafa’a*) to him.” The same for anything that is beneficial to a thing. Its root is: TUSUV BUL·DIY *tusu boldi*. TUSUL·UR TUSUL·MA’Q· *tusulur tusulmāq*.

:: QA’B· TAŠIL·DIY *qāp tāšildi* “The wineskin split (*inšaqqā*).” Verse: *tāšil-*  
 QA’NIY ’AQIB· YUŠUL·DIY *qāni aqip yušuldi* V  
 QA’BIY QAMUḤ· TAŠIL·DIY *qāpi qamuy tāšildi*  
 ’ULK· BILA’ QUŠUL·DIY *ölüg bilä qoşuldi*  
 TUḤ·MIŠ KUNIY ’UŠ· BATA’R· *tuymış küni oş batār*

0 Describing one who has been killed: “His blood flowed as though it had been held back in a wineskin until it split open and its contents flowed out. Now he is joined with the dead, and his rising sun is setting—meaning fortune and life.” TAŠILDY TAŠILM’K *tāšildi tāšilmāk*.

:: TUŠAK TUŠAL·DIY *töşäk töşäldi* “The bedding was spread out (*furiša*).” *töşäl-*

:: ’URḤA’Q· TISAL·DIY *oryāq tişäldi* “The teeth of the scythe were sharpened (*huddida asnān*).” Similarly :: TAKIRMA’N· TIŠAL·DIY *tägirmān tişäldi* “The teeth of the millstone were sharpened.” The same for the teeth of a saw, etc. TIŠALUR TIŠALM’K *tişälür tişälmāk*.

:: ’UQ BAŠAQIY TAŠ·QA’ TAKIB· TAḤIL·DY *oq bašaḡi taşqa täḡip tayildi* “The arrowhead point was blunted and broken (*kalla wa-nkasara*) when it struck the rock.” The same for any pointed thing that is blunted when it strikes a hard object or a rock. TAḤILUR TAḤIL·M’Q *tayilur tayilmāq*. 0 *tayil-*  
*(tiyil-?)*

:: ’AT· SIYŠ·QA’ TAIQILDY *ät sişqa taqildi* “The meat was arranged (*nuzima*) on the skewer (or other).” TAIQILUR TAIQILM’Q *taqilur taqilmāq*. *taqil-*

:: ’AR· TUQUL·DIY *är toqildi* “The man was beaten (*ḡuriba*).” :: BUVZ· TUQUL·DIY *bōz toqildi* *toqil-*

[II. 102/129]

333

“The cloth (or other) was woven (*nusija*).” :: QILIJ· TUQUL·DIY *qilič toqildi* “The sword (or knife) was fashioned (*ṭubi’a*).” The phrase: ’AR· TUQUḤL·DIY *är toqildi* is Oḡuz dialect. TUQILUR TUQILM’Q *toqilur toqilmāq*. 0 D

KANDUKĀ’ ’UVN· TIQIL·DIY *kändükkä ün tiqildi* “The flour was stuffed (*şubba . . . bi-šidda wa-ḡayṭ*) into the vat.” 0 :: ’WK’ KIŠY TQILDY *āwkä kişi tiqildi* “The people were crowded (*izdaḡama*) in the house.” The same for anything so crowded that the room is too small for it. TIQILUR· TIQILM’Q *tiqilür tiqilmāq*. 0 *tiqil-*

:: SUVV· TUKUL·DIY *sūw töküldi* “The water was poured out (*urīqa*).” The same for anything composed of particles that can pour (*yanhālu wa-yanşabbu*), such as grain or flour that is poured (*şubba*) on something. TUKULUR TKULM’K *tökülür tökülmāk*. Transitive or not transitive [i.e. passive or middle]. *tökül-*

:: TKUVN·TUKUŁDY *tügün tügüldi* "The knot became tied (*in'aqadat*)."<sup>1</sup> Also if someone ties it (*'aqadahu ğayruhu*).<sup>1</sup> TUK·LUR·TUKULM'K *tüglür tügülmāk*. Transitive or not transitive. 0 tügül-

:: 'AŞ·BUĞUZ·DA' TUKUL·DIY *aş boğuzda tügüldi* "He choked (*γuşşa*) on the food, it stuck (*in'aqada*) in his throat." TUKULUR TUKLMA'K *tügülür tügülmāk*.

:: 'ANIK KUVZIY TAIKL·DIY *anig közi tągildi* "His eye was blinded (*i'warrat*)."  
TAIKLUR TKLM'K *täglür tągilmāk*. tągil-

:: YF'J TIKLDIY *yıyāč tikildi* "The tree was planted (*γurisat*)."<sup>2</sup> The same for something that is set upright (*intaşaba . . . qā'imān*). TIKILUR TIKILM'K *tikilür tikilmāk*. 0 tikil-

:: 'ANKA'R SUVZ TANUL·DIY *anār söz tanuldi* "Words (or other) were enjoined (*ū'iza*)<sup>2</sup> upon him." TANULUR TANULM'Q *tanulür tanulmāq*. tanul-

:: 'AM·KA'K·TIN TINIL·DY *āmgāktin tinildi* "Rest was had (*usturīha*) from toil and trouble." This is an intransitive verb whose agent is not named [i.e. impersonal]. There are many examples of it in this language. In Arabic, not every intransitive verb may be made into a verb whose agent is not named; but this is often done in Turkic. Example :: 'AWKA' BARIL·DIY *āwkā barildi* "There was a going (*duhiba*) home." :: TA'FDIN 'NILDIY *tāydin enildi* "There was a coming down (*nuzila*) from the mountain." TNLR TNLM'Q *tinilür tinilmāq*. tinil-  
G

:: BTIK BURLDY *bitig bürüldi* "The book (or other) was folded (*inzawā*)."  
[II. 104/131] bürül-  
334

BURLUR BRLM'K *bürlür bürülmāk*. 0

:: 'ANKA'R·YARMA'Q BIRILDY *anār yarmāq berildi* "The dirham (or other) was given (*dufi'a*) to him." BIRLVR BRILM'K *berlür berilmāk*. 0 beril-

:: 'AW·BAZAL·DY *āw bāzāldi* "The house (or other) was decorated (*nuqişa*)."  
LUVR BAZLM'K *bāzālür bāzālmāk*. 0 bazal-

:: 'AW BUZUL·DIY *āw bozuldi* "The house was ruined (*uxriba*)."<sup>2</sup> The same if someone else destroyed (*hadama*) it. BUZLUR BUZLM'Q *bozlur bozulmāq*. Transitive or not transitive. Similarly :: 'AR·BUZLDIY *ār bozuldi* "The man's property was ruined (*xuriba māl*)."<sup>2</sup> 0 bozul-

:: 'R·BUĞULDY *ār boğuldi* "The man (or other) was strangled (*xunniqa*)."  
UR BUĞULM'Q *boğulur boğulmāq*. 0 boğul-

:: YIYRK' BAQIL·DIY *yērka baqildi* "The land (or other) was watched (*qad tūli'a wa-nuẓira ilā l-ard*)."  
BAQILUR BAQILM'Q *baqilür baqilmāq*. baqil-

333 <sup>1</sup>MS. *wa-ğayruhu*.

<sup>2</sup>MS. *awğaza*.



:: 'ADA'Q TUQUL'DY **adāq boquldi** "The (stretched-out) foot was drawn in (*uxiḍat wa-qubiḍat*)."<sup>1</sup> B(T)UQILUR<sup>1</sup> B(T)UQILM'Q<sup>1</sup> **boqulur boqulmāq**. boqul-

:: BUTIQ BUKULDY **butiq бүкүлдү** "The bough bent (*in'aṭafat*<sup>2</sup>)."<sup>2</sup> Also if it is bent by someone (*uṭifat*)—transitive or not transitive. BUKULUR BUKULM'K **bükülür бүкүlmāk**. The same for anything that folds or bends (*inṭanā, in'aṭafa*). bükül-

:: SUVW· YUKULDY **sūw böğüldi** "The water collected behind a dam built for it (*ijṭama'a . . . min sakr uttuxiḍa lahu wa-kaṭura*)."<sup>3</sup> YUKULUR YUKULM'K **bögülür böğülmāk**. bögül-  
0

:: YIB· JUŽULDIY **yip čöžüldi** "The (torn) rope was stretched (*imtadda*)."<sup>4</sup> Also of thick liquids, such as syrup or resin or the like, when they are stretched :: JUŽUL'DY **čöžüldi**. JUŽULUR· JUŽULM'K **čöžülür čöžülmāk**. With *zāy*<sup>3</sup> between the two points of articulation. čöžül-  
0

:: 'R [sic] ?Γ JFLDY **boγ (?) čiyildi** "The bundle was tied (*šuddat*)<sup>4</sup> (with ropes, or the like)."<sup>4</sup> JFLR JFLM'Q **čiyilur čiyilmāq**. 0 čiyil-

:: JAQ·M'Q JAQILDY **čaqmāq čaqildi** "The firestick was struck (*quḍiḥa*)."<sup>4</sup> :: TA'Š· JAQIL'DY **tāš čaqildi** "The stone was struck and sparks came out (*inqadaḥa . . . fa-xaraja nār al-ḥubāḥib*)."<sup>4</sup> :: SUVZ QULA'Q· JAQIL'DY **sōz qulāqqa čaqildi** "Words were poured (*šubba*) into the ear." JAQILUR JAQILM'Q **čačilur čačilēmāq**. čačil-  
Verse:

|                          |                       |   |
|--------------------------|-----------------------|---|
| YUKURDIY KAWAL 'AT·      | yügürdi kāwāl at      | V |
| JAQILDIY QIZL 'UT·       | čačildi qizil ot      |   |
| KÜYURDIY 'ARUT· 'UT·     | köyürdi orut ot       |   |
| SAJ·RAB· 'ANIN 'URTANUVR | sačrap anin örtänür 0 |   |

[II. 106/133]

335

Describing a running horse: "(When) the courser ran, [red] fire was struck (from his hooves), and the dry grass blazed up from that fire." 0

:: 'AW·DIN JIQILDY **äwdin čiqildi** "There was a going out (*xurija*) from the house (or other)."<sup>4</sup> JIQILUR JIQILM'Q **čiqilur čiqilmāq**. čiqil-

:: BTK JAKIL'DY **bitig čäkildi** "The book (or other) was pointed (*nuḡiṭa*)."<sup>4</sup> JAKILUR JKILM'K **čäkilür čäkilmāk**. čäkil-

:: TUKUVN JIKILDY **tügün čigildi** "The knot was tightened (*ištaddat*)."<sup>4</sup> The same for a rope that is knotted (*in'aqada*). JIKILUVR· JIKILM'K **čigilür čigilmāk**. 0 čigil-

334 <sup>1</sup> First letter: two dots above (indicating T) and one dot below (indicating B), all crossed out.

<sup>2</sup> MS. *inqaṭa'at*.

<sup>3</sup> Changed from *zāy* (two dots by later hand).

<sup>4</sup> MS. *šaddat*.

:: 'ULM·DIN·QAJIL·DIY ölümdin qaçildi "Death (or other) was fled from (*furra*)."  
QAJILUVR QAJILM'Q qaçilür qaçilmāq. 0 qaçil-

TUVN·QADIWL·DIY tōn qaduldi "The garment was stitched (*šumrija*)."  
QADIL·MA'Q·qadulur qadulmāq. qadul-

:: BIYR·NA'NK BIYR·K' QARIL·DIY bīr nāñ bīrkā qarildi "One thing was mixed  
(*ixtalaṭa*) with another." Oğuz dialect. The Turks use this as a pleonasm :: QATILDY QARIL-  
DY qatildi qarildi. QARILUR QARILMA'Q·qarilur qarilmāq. 0 qaril-  
D

:: 'AR·'LKY UQURL·DIY ār ālgi quruldi "[The man's] hand (or foot) was convulsed  
or cramped (*tašannajat*)."  
:: YA' QURUL·DIY ya quruldi "The bow was strung (*wuttira*)."  
QURLUR QURLM'Q qurlur qurulmāq. qurul-

:: QIRILDY NA'NK qirildi nāñ "The thing was scraped (*qušira*)."  
QIRILUR QIRIL-  
M'Q qirilur qirilmāq. Also :: QA'R·QIURILDY qār qirildi "The snow was shovelled (*jurifa*)  
(from the ground)."  
:: 'AR·QIRILDIY ār qirildi "The man was impoverished (*iftaqara*)."—this  
is when his property is taken (*uxida . . . māl*) from him. 0 qiril-

:: 'ARIQ QAZIL·DY ariq qazildi "The canal (or other) was dug out (*ḥufira*)."  
QAZIL-  
UR QAZLM'Q qazilur qazilmāq. qazil-

:: 'AR·YAZUQTIN QIZLDY ār yazuqtin qizildi "The man received an exemplary  
punishment and suffered the consequence of his deed (*nukila 'alā r-rajul wa-dāqa wabāl amrihi*)."  
QIZILUR QZILM'Q qizilur qizilmāq. And he did not commit that crime again. 0 qizil-

:: 'LIK QABUṬ·QA' QISIL·DIY āig qapuṭqa qisildi "His hand was squeezed (*iṇḍa-  
ṭaṭa*) in the door." The same for anything that is squeezed (*taḍayyaqa*) between two things and  
cannot get out. QISILUR QISILM'Q qisilur qisilmāq. qisil-

:: BYR NA'NK·BYR·K' QUŠUL·DY bīr nāñ bīrkā qoşuldi "One thing was joined  
(*qurina*) to another." Also if someone else joins it. QUŠULUR QUŠULM'Q qoşulur qoşulmāq.  
Hence :: YIYR·QUŠUL·DIY yīr qoşuldi "The love song was composed (*nuzīma*)."  
0 qoşul-

[II: 107/135]

336

:: BAŠ·RA' QAQIL·DIY bašra qaçildi "He was hit (*qurī'a*) on the head." QAQILUR·  
QAQIL·MA'Q·qaqilur qaçilmāq. Hence :: QAQILDY SUQUL·DY qaçildi soquldi "He was  
buffeted with blows (*ḍuriba wa-qurī'a idā ḍullila*)."  
0 qaçil-

:: 'AR·QAMUL·DIY ār qamuldi "The man lay down (*iḍṭaja'a*)."  
QAMWL·L·Q·qamlūr qamulmāq. 0 qamul-

:: SUVW·KAJIL·DIY sūw kāçildi "The water (or other) was crossed (*'ubira*)."  
KAJULUR KJLM'K kāçilür kāçilmāk. kāçil-

:: 'AR·TAW'RIY KUJAL·DY ār tawāri küçaldi "The man's property (or other) was  
seized wrongfully (*ḡulima*)."  
KUJA'LUR KUJ'LM'K küçälür küçālmāk. küçäl-

:: TUVN· KAḌIL·DIY tōn kädildi “The garment (or other) was put on (*lubisa*).” KADLUR KAḌLM·K kädilür kädilmāk. kädil-

:: 'AR· KARIL·DIY är kārildi “The man yawned and stretched (*taṭāwaba . . . wa-mtadda*).” Also :: 'URUQ· KARIL·DIY uruq kārildi “The rope (or other, such as a hide or skin) was stretched (*imtadda*).” KARILUR KARIL·MA·K· kārilür kārilmāk. 0 kāril-

:: KURUL·DIY NA'NK· körüldi nāṇ “The thing was looked at (*nuṣira*).” UKURLUR KURL·M·K körilür körilmāk. 0 körül-

:: 'AWKA' KIRILDY äwkä kirildi “The house (or other) was entered (*duxila*).” KIRILUR KIRLM·K kirilür kirilmāk. 0 kiril-

:: KASIL·DY NA'NK· käsildi nāṇ “The thing was cut (*inqaṭa'a*).” KASILUR KASIL·M·K käsilür käsilmāk. käsil-

:: 'AR· 'AḌAQ· KUSUL·DIY är aḍaq kösüldi “The man stretched out (*basaṭa*) his foot.” KUSULUR KUSULM·K kösülür kösilmāk. Proverb: YUFUR·QAN·DA' 'AR·TUQ· 'AḌAQ· KUSUL·SA' 'UŠIYUVR· yoyurqanda artuq aḍaq kösülsä üšiyūr 0 “If the foot is stretched (*muddat*) beyond the cover it will get cold.” This is coined to advise a person not to go beyond his limit. 0 kösil-  
P

:: 'AR· KUVJIY KAWIL·DIY ar kūči kāwildi “The man's strength was weakened (*ḍa'ufat*).” kāwil-

Verse [= 270 tūs-]

|                           |                      |   |
|---------------------------|----------------------|---|
| TAK·RA' 'AWIB· 'AK·RALIM· | tāgrä awip ägrälim   | V |
| 'AṬIN TUŠUB· YUKRALIM·    | attin tüšüp yügrälim |   |
| 'AR·SLAN LAYUV KUK·RALM   | arslanlayu kökrälim  |   |
| KUVJIY 'ANIN KAWIL·SUVN·  | kūči anin kāwilsün   |   |

“We will surround (the enemy), get down from our horses and run, and roar like lions, so that his strength weakens because of it.”

:: 'AT·M·K SIR·KA·KA' MANIL·DIY ätmāk sirkākā manildi “The bread was dipped (*ṣubiya*) in the vinegar (or other).” MANILUR MANILM·Q manilur manilmāq. manil-

:: TUVN MUNAL·DIY tōn münäldi “The selvage of the garment was cut off (*quṭi'a aṭrāf*)” münäl-

[II. 109/138]

337

. . . wa-qawāratuhu z-zā'ida).” MUNALUR MUNALMA·K münälür münälmāk.

:: 'AT· MUNULDY at münüldi “The horse (or other) was mounted (*rukiba*).” MUN·ULUR MUNULMA·K münülür münülmāk. münül-

Rule. This section is based on *lām*. It has three aspects.

G

1) It forms trilateral verbs that are compounded of biliteral roots plus the suffix *lām* which is a marker of verbs whose agent is not named [i.e. passive]. Example :: YA' QURUL·DIY

ya quruldi “The bow was strung (*wuttira*).” :: 'AR· 'URULDY *är uruldi* “The man was struck (*duriba*)”—this has a chapter of its own [105ff.]. The root is: QURDIY *qurdi*, 'UR·DIY *urdi*.

2) It forms impersonal (*majhūl*) verbs from intransitive ones. This departs from the rule for Arabic. Example :: 'UL NA'NK KURL·DY *ol nāṅ körüldi* “That thing was seen (*ru'iya*).” :: 'UL YIYR·K' BARILDY *ol yērka barildi* “That place was gone to (*duhiba*).”

This usage sometimes agrees with that of the following letter [i.e. n]. Example :: BTIK BTIN·DIY *bitig bitindi* “The book was written (*kutiba*)”—BITIL·DIY *bitildi* means the same. :: 'AR· 'ITIN·DIY *är itindi* “The man crawled (*tazahḥafa*)”—'ITILDY *itildi* is a variant.

3) It forms independent verbs. Example :: 'ULUK· TIRIL·DIY *ölüg tirildi*, SUVT·SUTUL·DY *sūt suṣuldi*—meaning, “The dead came to life (*ḥayiya*),” and “The milk dried up in the udder (*baku'a*).” :: SUVW SUZUL·DY *sūw süzüldi* “The water was purified (*ṣafā*).”

## N

:: MN TNKRIYK' TABIN·DIM *mān tānrikā tapindim* “I obeyed God Most High and followed His commands (*aṭa'tu llāh ta'ālā wa-lazimtu awāmīrahu*).” :: 'UL BAKK' TABIN·DIY *ol begkā tapindi* “He served (*xadama*) the emir.” Verse: V

'UKRAN· 'ANIK BILKIN KUNDA' 'ANKA'R BA'RUV 0

QUTQLIQIN TABIN·FIL QUḌFIL KUWAZ· NA'RUV

*ögrān anig biligin kündā aṅār bāru*

*qotqiliqin tapinṣil qoḍṣil küwāz nāru*

Admonishing his son: “(When you meet up with a knowing and wise man then) go to him every day and learn wisdom from him, serve him with humility, and leave off pride.” 0 TABI·NUVR· TABIN·M'Q· *tapinūr tapinmāq*.

[II. 111/140]

338

:: 'AR· 'ATIN TABIN·DIY *är atin täpindi* “The man spurred his horse with his foot (*rakaḍa . . . bi-rijl*).” The same when he moves his foot (*ḥarraka rijl*) for any purpose. TABI·NUVR TABIN·M'K *täpinūr tapinmāk*. 0

:: 'AR· BTIK BITIN·DIY *är bitig bitindi* “The man pretended to write (*yaktubu*) the book.” The same if he writes independently without seeking help from someone else. BTIN·NUVR· BITNM'K *bitinūr bitinmāk*. 0

:: YIḤA'J BUTAN·DY *yiḡāḥ butandi* “The tree was pruned (*quṭi'at aṣṣān*).” The same if a man pretends to strike the branches (*yaḍribuhā*). BUTAN·NUVR BUTANM'Q *butanūr butanmāq*. 0

:: 'AR· 'UZNK' 'AT· BIJIN·DIY *är öziṅā āt bičindi* “The man pretended to cut (*qaṭ'*) the meat for himself.” Also if he does it by himself. BIJIN·NUVR BJNM'Q *bičinūr bičinmāq*. 0

:: 'URA'ḤUT YUḤURQA'N BURUN·DIY *urāḡut yoḡurqān būrindi* “The woman (or other) wrapped herself or veiled herself (*iltahafat, taqanna'at*) with a coverlet.” BURNUR· BURNM'K *bürnūr būrinmāk*.

:: 'URA'TUTIN QA'N BARIN·DY *urāyuttin qān barindi* "The 'ādīl—this is the vein from which menstrual blood emerges—discharged blood (*istaṭlaqa* . . . *bi-d-dam*)" [lit. "Blood emerged from the woman"]. BARINUVR BARINM'Q *barinūr barinmāq*. 0 barin-

:: 'AR 'WK' BARIN·DIY *ār āwkā barindi* "The man pretended to go (*yadhabu*) home (or other)." BARINUVR BARINM'Q *barinūr barinmāq*. 0

This type of verb has the meaning of [the Arabic pattern] *tafā'ul*, which is that the agent pretends (*yuriya* . . . *min nafsīhi*) something that he does not intend in actuality; as in the expressions *taṣāmma r-rajul* meaning "[the man] pretended that he was deaf," and *tamāwata* meaning "he pretended that he died." 0 G

:: 'URA'TUT BAZAN·DIY *urāyut bāzāndi* "The woman adorned herself (*tabarrajat*)."  
:: 'AW· BAZAN·DIY *āw bāzāndi* "The house was decorated (*zuxrifa*)."  
The *nūn* is an alternant of *lām* [i.e. *bāzāl*]. BAZANUVR· BAZANM'K *bāzānūr bāzānmāk*. bāzān-  
D

:: 'UL 'ARIK BASIN·DIY *ol ārig basindi* "He oppressed (*istaḍ'afa, qahara*) the man." BASINUVR BASINM'Q *basinūr basinmāq*. basin-

:: QUVY· BUŠAN·DIY *qōy bošundi* "The sheep were let free (*istaṭlaqa*) and released (*ḥulla*) from their bond." BUŠANUVR· BUŠANM'Q *bošunūr bošunmāq*. bošun- ?

:: TUKUVN BUŠAN·DY *tugūn bošandi* (?) "The knot came loose (*wahat*)."  
:: 'URA'TUT BUŠAN·DIY *urāyut bošandi* bošan- ?

[II. 112/142]

339

"The woman was divorced (*ṭulliḡat*)"—Arḡu dialect—with slurring (*rakīka*). BUŠUNUVR BUŠANM'Q *bošanūr bošanmāq*. D

:: 'AT· BUḠUNDY *at boḡundi* "The horse (or other) choked (*ixtanaqa*)."  
BUḠNUVR· BUḠNM'Q *boḡnūr boḡunmāq*. boḡun-

:: 'YŠ KIYDIN·KA' BAQINḠIL *īš kēdiṅā baqinḡil* "Look (*intaḡir*) at the end of the deed and consider the result (*tadabbar*)."  
BAQINUVR BAQNM'Q *baqinūr baqinmāq*. baqin-

:: 'AR· 'ADA'QIN ?QNDY *ār aḍāqin boqundi* "The man drew in (*qabaḍa*) his outstretched foot." ?QNVR ?QNM'Q *boqunūr boqunmāq*. 0 boqun-

When one wishes to announce the arrival (*majī*) of a person to a king or an emir, in Čigil, one says: 'UL TAKIN·DIY *ol tāḡindi* meaning "He has arrived (*ḥaḍara*)."  
Its real meaning is "He has been pleased to arrive (*taballaya bi-l-wuṣūl*)."  
The same for departing (*ḍahaba*) :: TAKIN·DIY *tāḡindi*. The Oḡuz dislike this word. TAKINUVR· TKNM'K *tāḡinūr tāḡinmāk*. tāḡin-  
D

:: 'UL TUKUVN TUKUNØDIY *ol tūḡün tūḡündi* "He acted independently in tying (*aqd*) the knot." The same for pretending to tie it. TKNUVR TKNM'K *tūḡünūr tūḡünmāk*. 0 tūḡün-

:: YITUK<sup>1</sup> BULUN·DIY *yitük bulundi* “The stray (or other) was found (*wujidat*).” **bulun-**  
BUL·NUVR BULUN·M'Q *bulnūr bulunmāq*.

:: 'AR· 'IYŠIN BILIN·DIY *ār īšin bilindi* “The man knew (*'arafa, faṭīna*) his business.” **bilin-**  
BILINVR BILNM'K *bilinūr bilinmāk*. Also :: 'AR· YA'ZUQIN BILIN·DIY *ār yāzuqin bilindi*  
“The man acknowledged (*i'tarafa*) his sin.”

:: KUVN· TUTUN·DIY *kūn tutundi* “The sun was eclipsed (*kusifat*).” :: 'AY· TU- **tutun-**  
TUN·DIY *ay tutundi* “The moon was eclipsed (*xusifa*).” :: BAK· MINİY 'UṢUL TUTUN·DIY  
*beg mini oḡul tutundi* “The emir (or other) adopted me as a son (*tabannā . . . wa-ttaxaḏa*  
*ibnān*).” :: 'AR· KAYIK TUTUN·DIY *ar kāyik tutundi* “The man acted independently in  
catching (*axḏ*) the gazelle.” The same for catching anything when one does it alone. :: 'UVT·  
TUTAN·DIY<sup>2</sup> *ōt tutundi* “The fire caught (*ittaqadat*).” TUTANUVR TUTAN·M'Q *tutanūr*  
*tutunmāq*. Verse:

'UḌIK 'UTİY TUTUṢNUB· *üḏig oti tutūnup* **V**  
'UB·KA' YURAK· QUT·RULUVR<sup>3</sup> *öpkā yürāk qa'urulūr*

Describing love: “When the fire of passion takes hold (*ittaqadat*) the heart and lungs (and sur-  
rounding organs) are roasted (from it).” :: 'UL 'AWUR·TA' TUTUN·DIY *ol awurta tutundi*  
“He took on (*ittaxaḏa*) a wet-nurse.” :: 'UL· MANİY 'UTUK·JY TUTUN·DIY *ol māni ötüğči*  
*tutundi* “He engaged (*ittaxaḏa*) me as intercessor before the king.” The infinitive is the same.

:: 'UL 'ANKR TTINDY *ol anar tetindi* “He opposed him boldly (*qāwamahu*) **tetin-**

[II. 114/144]

340

*wa-jtara'a 'alayhi*).” Hence :: 'NIK YUVZINKA' TIT·NUV BAQ·SA' BUL·MA'S· *anig yūziṅā*  
*tetnū baqsa bolmās* “One cannot look at his face directly (*lamaḥān bāṣīran*) (because of his  
beauty).” TITNUVR· TTINM'K *tetnūr tetinmāk*.

:: 'AR· TUDUN·DY *ār todundi* “The man pretended that he was satisfied (*šab'ān*).” **todun-**  
The same if he satiates himself (*tašabba'a*). TUD·NUVR TUDUNM'Q *todnūr todunmāq*.

:: 'AR· 'YŠTIN TIḐIN·DIY *ār īstin tiḏindi* “The man refrained (*imtana'a*) from work- **tiḏin-**  
ing.” TIDINUVR TIDNM'Q *tiḏinūr tiḏinmāq*. 0

:: 'UL SAJIN TARAN·DIY *ol sačin tarandi* “He combed (*imtaṣaṭa*) his hair without **taran-**  
help from anyone else.” TARA'NUR TARAN·M'Q· *tarānur taranmāq*.

:: 'AR· TARIṢ· TARIN·DIY *ār tariṣ tarindi* “The man pretended to till (*yahruṭa*) **tarin-**  
the field.” The same for tilling it alone. TARIUṢNUVR·<sup>1</sup> TARINM'Q *tarinūr tarinmāq*. 0

339 <sup>1</sup> Corrected from TIUYK?

<sup>2</sup> A changed from U?

<sup>3</sup> First U changed from A; *sukūn* (·) changed from U.

340 <sup>1</sup> V crossed out.

:: 'AR· 'IYŠ-TA' BUŠUT-Y TARIN·DIY är išta bušti tarundi "The man was annoyed and irritated (*ḍajira* . . . *wa-taḍayyaqa*) at the matter." TARUVNUR TARNM'Q tarūnur tarun-māq.

:: 'UL MANK' 'UTRV TURN·DY ol maṇa utru turundi "He stood against me (*qāwa-maṇi*)."

Also if he stood up to confront him or opposed him (*qāma bi-muqābala*, 'āraḍa). UTURNUVR TURUNM'Q turnūr turunmāq. 0

:: 'AR· 'UVZ BTIKN TURNDIY är ōz bitigin türündi "[The man] rolled up (*ṭawā*) his own book by himself." TURUNUVR TURNM'K türnūr türünmāk. 0

:: 'AR· 'YŠTIN TARIN·DY är ištīn tirāndi "The man refrained (*imtana'a*) from working." The same for anything that is held back (*imtana'a*). :: 'UL TA'M·QA' TIRAN·DIY ol tāmqa tirāndi "The man leaned (*ittaka'a*) against the wall (or other)." TIRA'NUR TIRAN-M'K tirānūr tirānmāk. 0

:: 'UVZINK' YAMIŠ TAIRIN·DY ōziṇā yemiš terindi "He gathered (*jam'*) fruit (or other) by himself and for himself." TIRINUVR TIRINM'K terinūr terinmāk.

:: 'AĀT· TURUN·DIY āt turundi "The horse (or other) was emaciated (*huzila*)."

TURUNUVR· TURN·M'Q turnūr turunmāq. 0

:: 'AR· 'IYŠTA' TURUN·DIY är išta turundi "The man paused (*tawaqqafa*) in the matter." UTURNUVR TURNM'Q turnūr turunmāq. 0

:: 'UL TAZIN·DY ol tāzindi "He pretended to flee (*yahrabu*)."

TAZNUR TAZINM'K tāznūr tāzinmāk.

:: 'URA'UT YINJUVSIN TIZN·DIY urāyut yinčūsin tizindi "The woman strung (*naẓamat*) her pearls." TIZINUR TIZINM'K tizinūr tizinmāk.

:: 'AR· 'AḌA'QY TUŠAN·DIY är aḍāqi tušandi "The man's feet were hobbled (*ta'aaqalat*) and

[II. 116/146]

his legs were tangled (*iltaffat*) (from fear)." Proverb: 'AR·S·LAN KUK·RASA' 'AT· 'ḌA'QIY TUŠA'LIR· [sic] arslān kökrāsā at aḍāqi tušanur 0 "When the lion roars the horse's legs are shackled (*yatašakkalu*) (because of it)." This is coined about a weak man who decides to oppose a great one but when the time comes to attack him he holds back. TUŠA'NUR TUŠAN-M'Q tušanur tušanmāq. 0

:: 'UL 'UVZINK' TUŠA'K· TUŠAN·DIY ol ōziṇa tōšāk tōšāndi "He took it upon himself to spread out (*farš*) the bedding for himself. TUŠA'NUR TUŠAN-MA'K tōšanūr tōšanmāk. 0

:: 'AR· 'LIKIN 'UWUN·DIY TAWIN·DIY är āligin uwundi tāwindi "The man (was worried over a matter and) wrung (*dallaka*) his hands (with shame or regret)." TAWINUVR· TUWNM'K tāwinūr tāwinmāk.

341

P

:: 'AR· TA'M·QA' TUQIN·DY är tāmqa toqindi "[The man] crashed into the wall (*šadamahu l-ḥā'it*).]" :: 'AR· TAQIN·DY är toqindi "The man was beaten (*ḍuriba*)"—Oğuz dialect. :: QILJ TUQIN·DIY qilič toqindi "The sword was fashioned (*tubi'a*).]" :: TUQM TUQUN·DIY toqum toqindi "He slaughtered (*jazara*) the beast for himself." TUQNV· TUQN·M'Q toqinūr toqinmāq. 0

toqin-  
D

:: 'AR· YUVNIK· TAΓA'R·QA' TIQIN·DY är yūṅ tayārqa tiqindi "The man undertook to force the wool in the sack by pressing and kicking (*idxāl . . . bi-šidda wa-rakl*).]" :: AŠ· TIQIN·DIY aš tiqindi "The person forced down his food (*akala l-insān bi-'unf*)"—this is said only when the person is angry with it (? *iḍā yaḍiba l-insān 'alayhi*). TIQINUV· TIQIN·M'Q tiqinūr tiqinmāq. 0

tiqin-

:: TA'M· TALIN·DY tām tālindi "The wall was bored through (*intaqaba*).]" TALINUR TALINM'K tālinūr tālinmāk. 0

tālin-

KUJAN·DIY BILA'KIM                      küčāndi bilākim  
YAΓUVDIY TIYLA'KIM<sup>1</sup>                      yaγūdi tilākim  
TALIN·DY BILYKIM                      tālindi bilīgim  
TAKRUB· 'NKR JAR·TAILUV·                      tāgrūp anar čartilūr

Verse:  
V

"My wrist (has become too heavy for me and) is oppressed<sup>2</sup> (because of the great amount of wisdom I have written; and now that) my desire (for knowledge) is near, the springs of wisdom have opened (*intaqabat*) in my breast; but now that (time) has brought me to this pass, (life) is fleeing (from me)."

:: TARIY TILIN·DY tāri tilindi "The skin was split lengthwise (*inšaqqā . . . tūlan*)," as for straps (*qidd*). TILINUV· TILNM'K tilinūr tilinmāk.

tilin-

:: 'UL 'UVZNK' YAΓ· TAMIN·DIY ol ōziṅā yāγ tamindi "He dripped (*taqtīr*) the oil by himself and for himself." TAMINUV· TMNM'Q taminūr taminmāq.

tamin-

:: 'AR· 'ATIN JABIN·DIY är atin čapindi "The man whipped (*sāta*) his horse." :: 'AR· SUW·DA' JAB·DIY är suwda čapdi "The man swam (*sabaḥa*) in the water" [265]—JABIN·DIY čapindi is a variant. JABINUV· JBNM'Q čapinūr čapinmāq.

čapin-  
D

:: 'AR· 'UVZINK' JAQ·M'Q JAQIN·DIY är ōziṅā čaqmāq čaqindi "The man pretended to strike (*yaqdaḥu*) the firestick." JAQINUV· JAQINM'Q čaqinūr čaqinmāq.

čaqin-

:: 'AR· BTK KA'

[II. 118/149]

342

JAKIK JAKINDIY är bitigkā čäkig čäkindi "The man undertook to point (*naqt*) the points [of the text]." JAKINUV· JAKINM'K čäkinūr čäkinmāk. 0

čäkin-

341 <sup>1</sup>Y added by a later hand.

<sup>2</sup>MS. *nṯlm 'alayhi*, read (? , with EP) *tuḡullima*.



:: 'UL YUVKUN JAKIN-DY ol yūkūn čigindi "He took it upon himself to fasten his load and to tie it (*šadd*, 'aqd) by himself." JAKINUVR JAKNM'K čiginūr čiginmāk. 0 čigin-

:: 'AT· JALIN·DIY at čalindi "The horse was emaciated (*hazula*) (because of bad fodder)." :: SUVZ· BAK· QULA'QINKA' JALIN·DIY sōz beg qulāqīṇa čalindi "The words reached (*balaya*) the ear of the emir (or other)"—Oğuz dialect. :: 'AR· 'UVZIN· YIYR·KA' JALIN·DIY är özin yērka čalindi "The man threw himself (*šara'a* . . . *nafsahu*) to the ground, or he pretended to do so." JALINUVR JALNM'Q čalinūr čalinmāq. 0 čalin-  
D

:: JILAN·DIY NA'NK čilandi nāṇ "The thing became moist (*nadiya* . . . *min ar-ruṭūba*)." Its root-form is: JIYLAN·DIY čilandi. JIYLANUVR· JYLANM'Q čilanūr čilanmāq. :: 'AT· JILAN·DIY at čilandi "The horse sweated (*'araqa*)." 0 čilan-

:: 'IŠLA'R· YKI·NA' SABIN·DIY ešlār yignā sapindi "The woman undertook to thread (*idxāl as-silk*) the needle, but did not actually do it." SABINUVR SABINM'Q sapinūr sapinmāq. sapin-

:: 'AR· 'ATIN· SATIN·DIY är atin satindi "The man pretended to sell (*yabī'u*) his horse." SATINUVR SATIY·NM'Q [sic] satinūr satinmāq. satin-

:: 'AR· 'UVZINK' SUVW· SAJIN·DIY är öziṇā sūw sačindi "The man undertook to sprinkle (*rašš*) water over himself." SAJINUVR SAJNM'Q sačinūr sačinmāq. 0 sačin-

:: 'AR· SUVZ·KA' SUJUN·DIY är sōzkā süčindi "The man found the words sweet and became absorbed in them (*wajada* . . . *ḥalāwa al-kalām wa-šara'a fihi*) and did not pay attention to his business." SUJINUVR SUJIN·M'K süčinūr süčinmāk. Proverb: SUVZ·KA' SUJUN·SA' BULUN BARIYR· sōzkā süčinsā bulun barīr 0 "When one is taken with sweetness (*talaḍḍaḍa* . . . *bi-ḥalāwa*) of words, one ends up a captive." There is a story behind this. It is coined about one who leaves his work for the sake of words that he hears. 0 süčin-  
P

:: 'AR· SUW·LUQIN SARIN·DIY är suwluqin sarindi "The man wound (*kawwara*) the turban (on his head)." :: 'URA'TUT BURUN·JUK· SARIN·DY urāṭut būrūnčūk sarindi "The woman veiled herself (*taqanna'at*)." The same for anyone who wraps himself (*iltahafa*, *iltaffa*) in a thing. SARINUVR· SARINM'Q sarinūr sarinmāq. 0 sarin-

:: 'AR· 'IYŠ·Q' SARIN·DIY är išqa sārindi "The man bore himself patiently among those who found the job that he was seeking (*šabbara* . . . sārini-  
sārini-

[II. 119/151]

343

*nafsahu fī jumla man wajada l-'amal alladī arādahu wa-ṭalabahu*)." SAIRNVR SARINM'Q [sic] sāriniūr sārini-  
sārini-  
0

:: KIŠY 'UVZ· YIYNIN· SURUN·DIY kiši ōz yēnin süründi "The man scratched (*ḥakka*) his body." SURUNUVR· SURUN·M'K sürynūr süryn-  
süryn-  
māk. The same for something hard that is rubbed (*insaḥaqa*).

:: 'AR· 'UVZINKA' SUVW· SUZUN·DIY är öziṇā sūw süzündi "The man pretended to filter (*yusaffi*) the water for himself." SUZUNUVR· SUZ·NUM'K süzinūr süzin-  
süzin-  
māk.

:: 'UL 'ANKA'R· SAYZIK· SA'YZIN·DIY ol anār sēzig sēzindi "He had a suspicion about him (*ḡanna lahu ḡann<sup>an</sup>*)."  
sēzin-

:: 'AR· QULIN 'UR·ΓA'LIY SASAIN·DIY [sic] ār qulin uryāli sāšindi "The man was about to (*hamma, qaṣada, iḡtaraba*) beat his slave."  
sāšin-  
SASAINUVR SASAIN·M'K sāšinūr sāšinmāk.  
The same for a horse that has nearly slipped out of the bond (*kāda an yanfalita min al-watāq*).

:: 'AR· BAŠIN TA'M·QA' SUSUN·DIY ār bašin tāmqa sūsindi "The man pretended to beat (*yadribu*) his head against the wall (or other)."  
sūsün-  
SUSUNUVR· SUSUNM'K sūsünūr sūsünmāk.

:: 'AR· QUVRUİYŲN·<sup>1</sup> SAĠIN·DIY ār qōyin sayindi "The man pretended to milk (*yahlibu*) his sheep."  
sayin-  
SAĠINUVR SAĠINM'Q sayinūr sayinmāq.

:: 'AR· SUḤUN·DIY ār soḡundi "The man became cold (*tabarrada*)."  
soḡun-  
SUḤUN·DIY ār soḡundi "The man made ablutions (*istaḡāba*) (after urinating, etc.)."  
NUVR· SUḤUNM'Q soḡnūr soḡunmāq. 0

:: KAYIK· TURAF·QA' SIĠIN·DIY kāyik turuḡqa siḡindi "The wild animal took refuge (*iltaja'a*) in the mountain stronghold."  
siḡin-  
The same for anything that seeks refuge (*lāda*) in something else. Hence :: MAN TANKRIYKA' SIĠINUVR· MAN mān tānḡrikā siḡinūr mān "I take refuge (*a'ūdu*) with God."  
SIĠINUVR· SIĠIN·M'Q siḡinūr siḡinmāq.

:: 'AR· SAWUN·DY ār sāwūndi "The man rejoiced (*surra wa-btahaja*)."  
sāwün-  
SAWUN·M'K sāwünūr sāwünmāk. Verse:

SAWNMAKIL YUND· 'KUR 'AḌ·ΓIR 'ANIN  
'ALTUN KUMŠ BUL·NBAN 'AĠIY TAWA'R·

sāwünmāgil yond öḡür aḡyir atin  
altun kümüš bulnupan aḡi tawār

"Do not rejoice when you have found horses in herds, stallions and mares, and also silver and gold and brocade"—i.e., you should use these for good deeds. 0

:: 'UL MANK' 'AḌKUV SAĠIN·DY ol maḡa ādgü sayindi (saḡindi)<sup>2</sup> "He thought well of me in his heart (*ḡanna bī xayr<sup>an</sup> wa-aḡmara ḡālika fī nafsīhi*)."  
sayin-  
(saḡin-)  
Also if he helped (*a'āna*) with his words.

[II. 121/153] 344

SAĠINUVR· SAĠIN·MA'Q sayinūr sayinmāq.

:: 'UL MINDIN SAQIN·DIY ol mindin saḡindi "He was wary of me (*ḡadara 'annī*)."  
saḡin-  
The *qāf* in this word is harder than the former. SAQINUVR· SAQIN·MA'Q· saḡinūr saḡinmāq.  
0

343 <sup>1</sup>R added by a later hand.

<sup>2</sup>See ED, 812-813.

- :: 'URA'TUT· BAŠIN· SUIQUIN·DY urāyut bašin suqundi (?) "The woman washed (*iṣṭasalat*)."  
Uč dialect. SUIQ·NUVR· SUIQN·M'Q suqnūr suqunmāq. 0 suqun- ?  
D
- :: 'AR· BAK·KA' SUKUN·DIY ar begkā sökündi "The man kneeled (*jaṭā 'alā ruk-batayhi*) [before the emir]."  
:: 'UL TUVNIN· SUKUN·DIY ol tōnin sökündi "He pretended to tear out (*naqd*) the seams of his garment."  
SUK·NUVR· SUKUN·MA'K· söknūr sökünmäk. 0 sökün-
- :: YIN·JUV QULA'Q·TIN SALIN·DIY yinčü qulāqtin salindi "The pearl hung (*tadallā*) from the ear."  
The same for anything that hangs from a thing. SALINUVR· SALIN·MA'Q· salinūr salinmāq. 0 salin-
- :: 'AR· TAWA'R· QABIN·DIY är tawār qapindi "The man pretended to steal (*yaslubu*) the goods."  
QABINUVR QABINM'Q qapinūr qapinmāq. 0 qapin-
- :: 'UḤLA'N YAL· QABIN·DIY oylān yel qapindi "The baby suffered a demonic stroke (*aṣāba ṣ-ṣabiyya sa'fa*)."
- :: 'UL TAL·QA'N·QA' YA'Ṭ· QATIN·DIY ol talqānqa yāy qatindi "He pretended to mix (*yajdahū*) the barley gruel with butter."  
QATINUVR· QATIN·M'Q qatinūr qatinmāq. qatin-
- :: QA'NDIY NA'NK qutandi nāñ "The thing turned out fortunate (*ṣāra . . . maj-dūdan*)."  
Q'NR Q'NM'Q qutānūr qutanmāq. qutan-
- :: 'UL MIN·DIN QAJIN·DIY ol mindin qačindi "He pretended to run away (*yahrubu*) from me."  
QJNUR QJNM'Q qačinur qačimāq. qačin-
- :: 'AR· TAW'RINK' QURUN·DIY är tawāriṇa qorindi "The man was stingy (*baxila, ḍunna*) with his money."  
QURIYNUVR QURINM'Q qorinūr qorinmāq. 0 qorin-
- :: 'AR· UQURN·DY är qurindi "The man dried himself (*tajaffafa*) (after washing)."  
QURINUVR QURINM'Q qurinūr qurinmāq. 0 qurin-
- :: 'UL NA'NKNIY QIRIN·DY ol nāñni qirindi "He pretended to scrape (*yuqašširu*) the thing."  
QIRINUVR QIRNM'Q qirinūr qirinmāq. qirin-
- :: 'UVZINK' QUDUṬ QAZIN·DY ōziṇā quḍuṭy qazindi "He undertook to dig (*ḥafr*) the well by himself."  
Also for pretending. QAZINUVR QAZINM'Q qazinūr qazinmāq. qazin-
- :: 'URA'TUT· BAZAN·DIY QUZAN·DIY urāyut bāzāndi qozandi "The woman decked herself out (*tabarrajat, tazayyanat*)."  
QUZA'NUR QUZNM'Q qozānūr qozanmāq. qozan-
- :: 'AR· TAWA'RIN· QISIN·DIY är tawārin qisindi "The man was stingy (*baxila . . . bi-infāq*) with his wealth."  
The same for one who suffers from retention of urine (*al-ḥāqin aw al-ḥāqib idā axaḍa bawlahu 'an al-xurūj*).  
QISINUVR QISIN·M'Q qisinūr qisinmāq. qisin-
- :: 'AT· QAŠAN·DIY at qašandi qašan-

[II. 122/155]

“The horse (or other animal, but especially the horse) staled (*bāla*).” QAŠANUVR·QAŠAN·M’Q qaşanūr qaşanmāq.

:: ‘AR·NA’NK·QULUN·DIY är nāṇ qolundi “The man asked for (*sa’ala*) a thing.” qolun-  
QULUNUVR QULUN·MA’Q·qolnūr qolunmāk.

:: ‘AR·TAK·MA’ QILINJ·QILIN·DIY är tāgmā qilinč qilindi “The man did a bit of everything (*‘amila . . . min kull al-‘amal*).” This is used when one wishes to say that he is going beyond his limit (*ya’duwa ṭawr*); :: ‘KUŠ QILIN·MA’ üküš qilinma meaning “Do not go beyond the limit (*lā tuḡawiz al-ḡadd*).” QLINUVR·QILIN·M’Q·qilinūr qilinmāq. 0 qilin-

:: ‘AR·SUVW·KAJUN·DIY är sūw kāčindi “The man pretended to cross (*ya’buru*) the water.” KAJNUVR KAJNM’K kāčnūr kāčinmāk. kāčin-

:: ‘AT·KUJAN·DY at küčāndi “The horse lost his strength (*faturat quwwa*) (because of the heavy load).” :: ‘UL ‘ANIK TAW’RIN KUJAN·DIY ol anig tawārin küčāndi “He took his property by force (*ḡalama*).” The former is intransitive, the latter transitive. KUJA’NUVR KUJAN·M’K küčānūr küčānmāk. küčān-

:: ‘URA’ṬUT·KIJIN·DIY urāṡut kičindi “The woman lusted (*baṡat*).” Hence :: KIJN·MA’ kičinmā meaning “Don’t ask for a beating! (*lā tabṡi ḡ-ḡarb*).” Its root meaning is the expression: ‘AT·KIJN·DIY āt kičindi “The body itched (*iḡtakka*).” KIJINUVR KIJIN·MA’K·kičinūr kičinmāk. 0 kičin-

:: ‘AR·SUW·DA’ KIRIN·DIY är suwda kirindi “The man waded and washed himself (*xāḡa, iṡtasala*) in the water.” :: ‘AR·‘AWKA’ KIRIN·DY är āwkā kirindi “The man pretended to enter (*yadxulu*) the house.” KIRNUVR KIRNM’K kirnūr kirinmāk. 0 kirin-

:: ‘UL BAK KA’ KURUN·DY ol begkā köründi “He had an interview with (*laṡiya . . . wa-ra’ā*) the emir.” :: TA’Ṭ KURNDIY tāṡ köründi “The mountain (or other) appeared (*badā, ḡahara*).” The same for anything that appears darkly in the distance. KURNVR KURN·M’K körnūr körünmāk. körün-

:: KURUN·DIY [sic] NA’NK közündi nāṇ “The thing was seen (*ru’iya*).” Arṡu dialect. This has some analogical basis (*fīhi ba’ḡ al-qiyās*)—it derives from the word: KUVZ·kōz meaning “eye.” However, they oppose the preterite (*māḡī*) to the imperative, saying: KUR·kōr to mean “See (*abṡir*)”—this is with *rā*—and the preterite is with *zāy*.<sup>1</sup> KUZNUVR KUZN·M’K köznūr közünmāk. 0 közün-

:: ‘UL ‘UVZINK’ ‘AT·KASIN·DIY ol ōziṇā āt kāsindi “He cut off (*iṡtaṡa’a*) a piece of meat (or other) for himself.” KASINUVR KASINM’K kāsınūr kāsınmāk. 0 kāsın-

345 <sup>1</sup> Presumably what Kāṡyarī wishes to say is that in Arṡu dialect the medial-passive of *kōr* is not *körün* but *közün*, by analogy with *kōz*.

:: 'AR· KUNKA' KUŠUN·DIY är künkä köšindi "The man shaded himself (*tažallala*) from the sun." The same if köšin-

[II. 124/157]

346

he hides himself (*tawārā*) from a person. KUŠINUVR KUŠIN·M'K köšinür köšinmāk. 0

:: 'UL MANIK BIRLA' KUWNDY ol mänig birlä küwändi "He was proud of me (*iftaxara bi*)." KWNVR KWNM'K küwänür küwänmāk. küwän-

:: 'AR· 'ILKY 'ADA'QIY KULUIN·DY är älgi adāqi kölündi "The man's hands and feet were numb (*fatarat*) (from working or from being jolted too much in riding or walking)—as if he were tied with weights (*muqayyad min at-tiq*)." KUL·NUVR· KULUN·M'K kölünür kölünmāk. 0 kölün-

:: 'AR· TAWA'RIN KUMUN·DIY är tawārin kömündi "The man pretended to bury (*yadfunu*) his goods." KUMUNUR KUMUN·MA'K kömnür kömünmāk. kömün-

This section has several aspects.

G

1) It expresses that the agent does the action independently and without asking the aid of anyone else.<sup>1</sup> The root of this type is a biliteral verb. Example :: 'UL 'AWKA' BARIN·DIY ol äwkä barindi "He pretended to go home but did not actually go." :: 'UL 'AŠ TATINDY ol aš tatindi "He pretended to taste the food but did not actually do so." This type is like the Arabic pattern *tafā'ul*, as in the phrase *tašāmma r-rajul* "[the man] pretended to be deaf"; and *ta'āqala* "he pretended to be wise but was not."

2) It expresses that the agent does the action alone and in defiance of others. Example :: 'AR· 'ALIMIN·<sup>2</sup> 'ALIN·DIY är almin alindi "The creditor collected (*qabḍ*) his debt by himself." :: 'UL TARİF TARIN·DIY ol tariy tarindi "The man tilled for himself, independently (*istabadda . . . bi-z-zirā'a li-nafsihi*)." When this is the meaning one may mention the self (*nafs*) by saying: 'UVZINK' öziñä meaning "for himself (*li-nafsihi*)," or: 'UVZIY özi meaning "himself (*nafsuhu*)." The *kāf* [i.e. the suffix -kā] is suffixed with the meaning of *lām* [i.e. the prefix *li-* in Arabic].

When, however, the verb expresses that one pretends something without actually doing it, then one may not mention the self.

The difference between the two [may be explained as follows]. Actions are common to mankind. Now if one person from among the whole takes it upon himself [to perform an action], then it is mentioned that the agent has undertaken this action directly and without asking the aid of anyone else. The description would be deficient if one did not mention the self in that case; if one does mention the self along with it,

346 <sup>1</sup> This belongs with 2); the sentence here should read, "It expresses that the agent pretends to do the action but does not actually do it."

<sup>2</sup> First *sukūn* (·) crossed out.

then the description becomes complete, and the action pertains to the agent alone, thus departing from the common category. This is like the saying of the Most High: *fa-qtulū anfusakum* (Q.2:54/51 "and slay one another"). Since killing is common to mankind, these ones are singled out from among the whole and are commanded to perform the action directly upon themselves. The description in this case would not be complete without the mention of the self, and so it is mentioned. But if it has the meaning of pretending, or if the verb has an intransitive sense, or if there is no sense in which it is common [to others], then the self, even though it is not mentioned with the verb, is as if it is mentioned, since an intransitive verb implies it. The description in that case is complete. This is like the saying of the Most High: *kallā inna l-insāna la-yaṭṭā an ra'ahu staṭnā* (Q.96:6-7 "No indeed; surely Man waxes insolent, / for he thinks himself self-sufficient"). The Exalted One does not say: *an ra'ā nafsahu staṭnā*. This is like our saying in Turkic: 'IYŞ-QA' BAQIN *ışqa baqin* meaning "Look at the end of your deed (*unzur āxir amrika*)"; :: QURIN *qurin* meaning "Dry yourself (*tajaffaf*)"<sup>1</sup>; :: SUWQA' KIRIN *suwqa kirin* meaning "Wash yourself (*iṭṭasil*)."

3) It agrees<sup>2</sup> with the section with *lām*, the *nūn* being an alternant of it. Example :: BITIK BITIL·DIY BITIN·DIY *bitig bitildi, bitindi* "The book was written (*kutiba*)."<sup>3</sup> Both [are correct]. This is a marker of the passive verb. In Arabic [also] *lām* and *nūn* alternate, as in the phrases: *raḡul ṣaḡn al-aṣābi' wa-ṣaḡluḡā*<sup>3</sup> ("a man with rough fingers"), and *kabn ad-dalw wa-kabluḡu*<sup>4</sup> ("the fold of a leathern bucket")—it is the part of its rim which bends.

4) It occurs as a simple verb without expressing any of the above meanings. Example :: TANKRIYK' TABIN·DY *tānṛikā tapindi* "He worshipped (*'abada*) God Most High." :: TANKRIYKA SIṬIN·DIM *tānṛikā siṭindim* "I took refuge (*'uḡtu*) with God Most High."

These are the various meanings as well for the chapters of weak words, nasal words, etc., both simple and compound.

Rule. The aorist (*mustaqbila*) verbs of

G

the trilateral root may be divided into two types:

1) Those with unvowelled middle radical. Example :: 'UL TUVN KADUR·DIY *ol tōn kādūrdi* "He put the garment on [someone]"; KADURUR· [sic] *kādrūr* "He puts it on"<sup>1</sup>—the *ḡāl* is vowelled in the preterite, unvowelled in the aorist. :: TANKRYK' TABIN·DIY *tānṛikā tapindi* "He worshipped God Most High"; TABINUVR [sic] *tapnūr*—the *bā'* is vowelled in the preterite, unvowelled in the aorist.

347 <sup>1</sup> MS. *tajaffafa*.

<sup>2</sup> MS. *ynfiq*, read *yuwāfiqa*.

<sup>3</sup> MS. *wa-ṣaḡluḡu*.

<sup>4</sup> MS. *wa-kabnahu*.

348 <sup>1</sup> MS. *yalbasuhu*, read *yulbisuhu*.

2) Those with vowelised middle radical in both the preterite and the aorist. Example :: 'AT· QULA'Q· TUVURDIY<sup>2</sup> at qulāq tuwirdi (?) "The horse pricked up his ears"; T(Y)A· WIURAR<sup>3</sup> tuwirār [cf. 306: tuwīrār]—the thin *fā'* is vowelised in both the preterite and the aorist.<sup>4</sup> :: TANKRIY MANY KUḌAZ·DIY tāṅri māni köḏāzdi "God Most High preserved me"—the *ḏal* has *fatḥ* (A) in both the preterite and the aorist [312: köḏāzür].

The principle is that every verb that is derived from a noun takes a vowelised middle radical in the aorist. Example :: TUŠAK TUŠAL·DY tōšāk tōšāldi "The bedding was spread" [cf. 332: there also no aorist given, would be \*tōšālür]; :: TUKUVN TUKUL·DY tüḡün tüḡüldi "The knot was tied" [333: aorist given as tüḡlür!]; :: TARIḤ SUWAL·DY tariḥ suwaldi "The field was watered" [331: suwalur]. As for those from verbs pure and simple, most of them have unvowelised middle radical in the aorist. Example :: SUVT· SAḤIL·DY sūt suḡuldi "The milk dried up in the udder"; SAḤLUR suḡlur.<sup>5</sup> :: KUVN SAWUL·DIY kūn sawuldi "The sun went down"; SAWULUR· sawlur [cf. 330-331]. Etc. 0

Each of the sections in this chapter contains a meaning that does not pertain to the others. 0

The *rā'*-section has three aspects:

1) It forms a denominal verb. Example :: TUVN· QIZARDIY tōn qizardi "The garment (or other) became red (*iḥmarra*)"—its root-form is: QIZL· 'R·DIY qizil ārdi meaning "It became red (*ṣāra aḥmar*)"; the *lām* and *hamza* drop, forming a simple verb. :: TUVN· QARAR·DIY tūn qarardi "The night became dark (*iswadda*)"—its root-form is: QARA· 'R·DIY qara ārdi meaning "It became black (*ṣāra aswad*)"; it derives from the word:

[II. 128/163]

349

QARA· qara "Black." 0

2) It forms a transitive verb from one that is biliteral and intransitive. Example :: 'AR· SUVW· KAJ·TY ār sūw kāčti "The man crossed the water"; then :: 'ANIY SUW·DAN KAJUR·DIY ani suwdan kāčürdi "He took him across the water." :: 'AR· QAJ·TIY ār qačti "The man ran away"; then :: QAJURDIY qačürdi "He made him flee."

3) It forms simple verbs, without expressing any of the above meanings. Example :: 'ANIK BUY·NIN· QADIR·DIY anig boynin qaḏirdi "He twisted his neck." :: QA'B· QUTUR·DIY qāp quturdi "He emptied out the container."

The *zāy*-section is of two types:

348 <sup>2</sup> Both U's altered from A ?

<sup>3</sup> T also has two dots below (indicates Y).

<sup>4</sup> MS. *wājib*, which also means preterite; error for *yābir*, *mustaqbal*, or *tilw*.

<sup>5</sup> Possibly *baku'a* is an error for *ḥuliba*, in which case read *saḡildi*, *saḡlur*; cf. 330.

1) It transitivizes a verb. Example :: 'AR· SUVW TAMUZ·DIY *är sūw tamuzdi* "The man let the water drip." This is an exception to the rule [see 312 G].

2) It forms simple verbs. Example :: TABUZ·FUQ· TABIZ·DIY *tapuzyuq tapizdi* "He asked the riddle."

The *šin*-section has been explained above [325-326].

The *qāf*- and *kāf*-section is of two types [cf. 327-328 G]:

1) When *kāf* or *qāf* is suffixed to a biliteral verb, the meaning is that the object of the action is overcome by it unwillingly.<sup>1</sup> Example :: 'AR· YAḠIYḠA' [sic]. BASIQ·TY *är yaḡīqa basiḡti* "The man was attacked at night and captured by the enemy." :: 'AR· USUQ·TIY *är usuḡti* "The man was overcome with thirst." Their roots are: BUS·DIY 'US·DIY *basdi, usdi*. Example of *kāf* :: TVN KIURIK·TIY *tōn kirikti* "The garment was overcome with dirt." :: 'AR· KṢNIK·TIY *är kenikti* "The man was overcome with weakness so that he tarried behind his companions."

2) It forms simple verbs. Example :: 'AR· 'AWK' 'AŠUQ·TY *är äwkä ašuḡti* "The man longed for home." 0 :: 'AR· 'IYŠIY JULUK·TIY *är iši čülükti* "The man's condition was shabby."

The *lām* and *nūn* have been discussed above [337, 346-347].

The infinitive of this [chapter] is according to the pattern *fa'allāl*.<sup>2</sup> Example :: QAJURMA'Q *qačurmāq*—the second radical is vowelled.

[II. 130/166]

350

YUK KUTURMA'K *yük kötürmāk* "Lifting the load." This is the sound infinitive.

The infinitive construct, on the other hand, is according to the pattern *fu'lulī*, with unvowelled second radical. Example :: 'ANIK YUK KUT·RUKIY<sup>1</sup> KUR· *anig yük kötrügi kör* "Look at his lifting the load." :: 'NIK SUVW· KAJURKIY KUR· *anig sūw kačrügi kör* "Look at his crossing the water." I have explained to you above the place of *ḡayn* or *kāf* in this form [286].

The imperative of this chapter has three letters<sup>2</sup> and for this reason we have called it "triliteral." Example :: TANKRYK' TABIN *tānrikä tapin* "Worship God Most High." :: TANK-RIYKA' YUKUN *tānrikä yükün* "Bow down to God Most High." :: SARIN *sārin* "Be patient."

349 <sup>1</sup> MS. *min ixtiyārihi*, read *min ḡayr ixtiyārihi*.

<sup>2</sup> MS. *fa'lalāl*.

350 <sup>1</sup> *Sukūn* (·) altered from U.

<sup>2</sup> MS. *awjuh*, read *aḡruf*.



If you wish [you may say]: TABIN·FİL· YUKUN·KİL SARIN·KİL tapinγil, yūküngil, säringil as in the rule mentioned previously for the imperative singular [288].

The prohibitive (negative imperative), as I have explained [300], is formed with *mīm* *alif*. Example :: SAQINM' saqinma "Do not think." SAWINMA' säwinmä "Do not rejoice."<sup>3</sup>

First person singular :: TABIN·DIM tapindim—with *mīm*—"I worshipped." Second person: TABIN·DINK· tapindiγ—with nasal *kāf*. Third person: TBINDIY tapindi—with *yā'*, as above.

In some dialects of Aryu, the *kāf* of the second person is changed to *γayn*. Example :: TABIN·DUF tapinduγ "You worshipped (singular)." :: SAN· 'ANIY QAJURDUF sän ani qačurduγ "You made him flee." This rule holds for all verbs. *Kāf* is the root-form; the insertion of *γayn* in this place is incorrect.

D

The active participle of this chapter is: TABIN·FUJY tapinyučī "Worshipper," YUKUN·KUVJY yūküngüči "One who bows down," in the dialect of most of the Turks; TABIN·DAJY YUKUN·DAJY tapindači, yükündäči in the dialect of Oγuz.

D

The participle which expresses duration of the action: TABIN·FA'N YUKUNKA'N· tapinyān, yūküngān. The determination of *qāf*, *kāf*, *γayn*, *išbā'*, etc. in this form is as I have explained [293-294].

The participle which expresses that one is desirous of performing the action :: TABUF·SA'Q· 'AR· tapuysāq är "A man who desires to serve."

[II. 132/168]

351

This type of adjectival occurs only rarely with triliteral and multiliteral verbs. The rule holds for all. All that exceed the biliteral drop the last part of the stem before being joined to the suffix which carries the meaning of this adjectival. Example :: TABIN·DIY tapindi "He worshipped"; the adjectival is :: TABUF·SA'Q tapuysāq—the *nūn* drops and the word reverts to its root, namely the word: TABUF tapuy "Service."

The participle which expresses that one ought to, or is resolved to, perform the action is on the pattern *fa'ul'ulul*, the two '*ayn*'s (second and fourth radicals) are vowelised with one of the three vowels, and the two *lām*'s (third and sixth radicals) are unvowelised. Example :: BAK·YA'ZUQ KAJURK·LUK 'AR·DIY beg yāzuq kächürgülük ärdi "The emir should have forgiven the sin"; :: 'UL TANKRIYKA' TABIN·FULUQ· 'AR·DIY ol täñrikä tapinyuluq ärdi "He should have worshipped God Most High." The rule is to add this suffix to the stem, taking into account those words with or without *qāf*, etc. This type contains something of the meaning of the infinitive.

The participle which expresses that he is one who will perform the action :: 'UL TANK·RIYKA' TABINIF·LIY 'AR·DIY ol täñrikä tapiniyli ärdi "He used to worship God Most

350 <sup>3</sup> MS. *lā tasurru*, altered from *yusarr* (?), read *tusarra*.

High"; :: 'UL MANY SUW·DIN KAJRUK·LY 'AR·DIY ol māni suwdin kăčrügli ārdi "He was one who used to take me across the water." The pattern of this form is *fa'la'lī*, the two 'ayn's (second and fourth radicals) are unvowelled and the two *lām*'s (third and fifth radicals) are vowelled. 0 When the word: 'AR·DIY ārdi is mentioned with this verb, it indicates that the agent carried out the action in the past; when the word: 'UL ol is mentioned, or the word: TURUR· turur this indicates that the agent intends to perform the action, but has not yet done so.

The passive participle is formed on a single pattern. Example :: KUZAT·MIŠ NA'NK közätmiš nān "Something guarded"; 0 QUTUR·MIŠ QA'B· quturmiš qāp "An emptied wineskin." When *mīm*

[II. 133/170]

352

and *sīn* are suffixed to intransitive verbs they become adjectivals informing that the action has taken place. :: SAWIL·MIŠ KUVN sawilmiš kūn "The sun which has gone down (*zā'ila*).": SUFUL·MIŠ SUVW· sufulmiš sūw "Water which has receded (*γā'ir*)."<sup>1</sup>

Verbal inflection is as above, in the biliterals. The same for nouns of time and place. The various suffixes are added to the stem, with no exception from the rule; so understand! 0

#### End of the Chapters of Triliteral Words

#### Chapters of Quadriliterals

Chapter: *fa'laldī*, second and fourth radicals unvowelled, in its various vocalizations

R

:: KUVK· BURKURDIY kōk bürkürdi "The sky rained continually (*dajanat*).": YUF·JIY TUVN·QA' SUVW· BURKURDIY yučī tōnqa sūw bürkürdi "The fuller sprinkled (*rašša*) water on the garment to moisten it." BURKURA'R· BURKURMA'K bürkürār bürkür-māk. :: QA'N· BUR·KURDIY qān bürkürdi "Blood gushed (*na'ara*) from the wound." 0

bürkür-

:: 'AR· YFA'J BIJ·TURDIY ār yiyāč bičturdi "[The man] ordered the wood to be cut (*qaṭ'*).": BIJTURUR BIJTURMA'Q bičturur bičturumāq. 0

bičtur-

:: 'UL MNY 'WK' BAR·TURDIY ol māni āwkā barturdi "He had me go (*aḏhaba*) to the house (or other).": BARTURUR BARTURMA'Q barturur barturmāq. 0

bartur-

:: BAK 'UFRINYIY BAS·TURDIY beg oyrīni basturdi "The emir ordered the thief to be held down by the limbs (*qabḍ aṭrāf . . . wa-baṭḥ*).": Also for anything that is so heavy (*taqula*) that it prevents one from rising or turning. BAS·TURR BAS·TURMA'Q basturur basturmāq.

bastur-

:: 'UL 'ANY BUṬ·TURDIY **ol ani boyturdi** "He ordered him to be strangled (*xanq*)."  
BUṬ·TURR BUṬ·TRMA'Q **boyturur boyturmāq.** 0 **boytur-**

:: 'AT·BIR·QIRDIY **at birqirdi** "The horse (or other) snorted (*naxara*)."  
BIR·QIRA'R· BIR·QIRMA'Q **birqirār birqirmāq.** 0 **birqir-**

:: 'IŠ·LA'R YUVZIY BURQURDIY **ešlār yūzi burqurdi** "The woman's face was  
wrinkled and drawn (*inzawā, inqabaḍa*)."  
BURQ·URMA'Q· **burqurār burqurmāq.** The same for skin that is wrinkled. **BURQURA'R·** **burqur-**

:: 'IYŠ·BAL·KUVR·DIY **iš bālgūrđi** "The matter (or other) became apparent (*zahara*)."  
Proverb [= 515 yāy]: KUVZ KALIKY YA'ZIN· BALKUVRA'R **kūz kālđi yāzin bālgūrār** 0 **bālgūr-**  
P

[II. 135/172]

353

"The (manner of the) coming of autumn becomes apparent in the summer." This is coined  
about something whose end can be predicted at its beginning. Verse:

KIZLAB·TUTAR·SAWUK LK  
'AḌ·RIŠ KUNIY BAL·KUR'R·  
BAŠ·LIṬ KUZUK·YAB·SAMA'  
YA'ŠIY 'ANIK SAFRQA'R·

kizlāp tutar sāwüklük  
aḍriš küni bālgūrār  
bašliṭ közüğ yapsama  
yāši anig sawruqār

V

"Hidden love becomes apparent  
on the day of parting, and the  
wounded tearful eye cannot hide  
its tears."

[Love that is held hidden  
Becomes apparent on the day of parting  
Even if the wounded eye is shut  
Its tear trickles out.]

BAL·KURA'R·BAL·KURMA'K **bālgūrār bālgürmāk.** 0

:: QUŠ·TAL·BIRDIY **quš talpirdi** "The bird fluttered (*xafaqa*) its wings." :: TALWIR  
TALBIR·DIY **tolwir talpirdi** "The pavillion fluttered." Also of anything that is agitated (*iḍṭar-*  
*aba*). TALBIRA'R·TAL·BIR·MA'Q· **talpirār talpirmāq.** 0 **talpir-**

:: TANKRIY 'UṬUL·TUF·TURDIY **tānri oṭul tuyturđi** "God brought forth (*awlada*)  
a child (from the woman)." Its root is: TUFUR·TURDIY [sic] **tuyturđi**—according to the rule  
that any verb that is transitive without the suffix *tā*' [i.e. in this case **tuytur**· "to give birth"] is  
made doubly transitive<sup>1</sup> when *tā*' is added. Example :: SUVW·'IJUR·DIY **sūw ičtūrđi** "He caused  
the water to be drunk (*ašraba*)"; if you say: SUVW·'IJ·TUR·DIY **sūw ičtūrđi** the meaning is:  
"He ordered someone else to cause the water to be drunk (*amara ḡayrahu bi-išrāb*)."  
Also :: 'UL 'ANIY BUṬ·DIY **ol ani boṭđi** "He strangled him"; if you say: BUṬ·TUR·DIY **boṭturđi**  
the meaning is, "He ordered someone else to have him strangled." Similarly, in Arabic, you say  
*laqaṭa s-sunbul* ("He picked the ears of grain") and *alqaṭahu ḡayrahu* ("He had someone else  
pick them"); *naqaṭa l-muṣṣḥaf* ("He pointed the text") and *anqaṭahu ḡayrahu* ("He had someone  
else point it")—with the addition of the *alif* the verb becomes doubly transitive. The same in  
this case. BUṬ·TURUR·BUṬ·TURMA'Q· **tuyturūr tuyturmāq.** **tuytur-**  
G

353 <sup>1</sup> Lit. "is transitivized with regard to its object by means of two agents, one that orders (MS. *amr*,  
read *āmir*) and the other that performs the action."

:: 'AT· SIYŠ·QA' TAIQ·TURDIY *ät sišqa taqturdi* "He arranged (*nazama*) the meat on the skewer." TAQ·TURR·TAQ·TUR·MA'Q *taqturur taqturnāq*.

taqtur-

:: 'UVNUF· QA'B·QA' TIQ·TUR·DIY *ūnuḡ qāpqa tiqturdi* "He had someone press (*idxāl . . . wa-šadd*) the flour into the container." Also for other things. TIQ·TURUR TIQ·TUR·MA'Q *tiqturur tiqturnāq*. 0

tiqtur-

:: BAK 'UF·RIYNIY TUF·TUR·DIY<sup>2</sup> *beg oḡrīni tutturdi* "The emir ordered the thief to be caught (*axd*)." TUT·TURR TUT·TURMA'Q *tutturur tutturnāq*. 0

tuttur-

[II. 137/174]

354

:: 'UL·SUVW·TUK·TUR·DIY *ol sūw töktürdi* "He ordered the water (or other) to be poured (*šabb*)." TUK·TURR TUK·TURMA'K *töktürür töktürmāk*. 0

töktür-

:: 'UL·TUVN·TIK·TURDIY *ol tōn tiktürdi* "He ordered the garment to be sewn (*xiyāṭa*)." TIK·TRUR·TIK·TURMA'K *tiktürür tiktürmāk*. 0

tiktür-

:: 'ANY 'URUB·TAL·TURDIY *ani urup talturdi* "He beat him until he almost fainted (*ḡarabahu ḡattā kāda an yuḡšā 'alayhi*)." TAL·TURR TAL·TURMA'Q *talturur talturmāq*.

taltur-

:: 'UL·TA'M·TAL·TURDIY *ol tām tāltürdi* "He ordered the wall (or other) to be bored through (*taqb*)." The final *tā* is an alternant of *dāl*<sup>1</sup> [i.e. *tāldür*·]. Similarly, in Arabic, (*tāldür*· D) you may say *qatara 'alā 'iyālihi* or else *qadara* ("He stinted his allowance to his family"). Or compare the words of the Exalted: *wa-man quḡira 'alayhi rizquhu* (Q.65:7 "As for him whose provision is stinted to him"), and, in another verse: *wa-ammā idā mā btalāhu fa-qadara 'alayhi rizquhu* (Q.89:16 "But when he tries him and stints for him his provision"). It is permitted [in these cases] to consider *dāl* as an alternant of *tā*'. The same for the *tā*'<sup>2</sup> which is an alternant of *dāl* in the words *xatara* and *xatala*, the root [of both] being *ḡadara* ("deceive")—in this instance there are three alternations [i.e. *ḡ~x*, *d~t*, *r~l*]. TAL·TURR TAL·TURMA'K *tāltürür tāltürmāk*.

tāltür-

:: 'UL·'AYAQ·TUL·TURDIY *ol ayaq tolturdi* "He filled (*amlā'a*) the bowl (or other)." TUL·TURR TUL·TURMA'Q *tolturur tolturmāq*.

toltur-

:: 'AR·YARIN·DA'Q·TIL·TURDIY *är yarindāq tiltürdi* "[The man] ordered the strap to be cut (*qadd*)." The same for anything that is cut lengthwise (*qudda*), such as a leather strip, or the like. TIL·TURR TIL·TURMA'K *tiltürür tiltürmāk*. 0

tiltür-

:: 'UL·'NIK·'ŲZINK·SUVW·TAM·TURDIY *ol anig aḡziṇa sūw tamturdi* "He ordered the water to be dripped (*taqattur*) into his mouth." TAM·TURR TAM·TUR·MA'Q *tamturur tamturnāq*. This is a weak word (? *luḡa ḡa'īfa*). 0

tamtur-

353 <sup>2</sup> *Tasḡīd* (~) by later hand.

354 <sup>1</sup> MS. *lām*.

<sup>2</sup> MS. *bā*'.

:: YAF MUR TAM·JURDIY *yaɣmur tamčurdi* “The rain drizzled (*taraššaša*<sup>3</sup> *l-maɣar* *wa-jā’a t-tall*) (or the like).” TAMJIRA’R TAMJURMA’Q *tamčirār tamčurmāq*. 0 *tamčur-*

:: MAN ’UḤUL·NIY ’ANA’SINKA’ TAB·JURDUM *mān oɣulni anāsiṇa tapčurdum* *tapčur-*  
 “I gave over (*alḥaqtu, alšaqtu*) the son to [his] mother.” The root of the *jīm* is *šin* [i.e. *tapšur-*]. (*tapšur-*)  
 Also for someone else. TABJURR· TBJURMA’Q *tapčurur tapčurmāq*.

:: ’AT·LIḤ ’ANIY TUL·DUR·DIY *atliy ani taldurdi* “The horseman (or other) knocked *taldur-*  
 into (*šadama*) him.”

:: ’ANY BIJA’K· BILA’ TILDURDIY *ani bičāk bilā tildürdi* “He stabbed (*waja’a*) him *tildür-*  
 with a knife.” TIL·DURUVR· TILDUR·MA’K *tildürür tildürmāk*.

:: ’UL MANK’ ’IYŠ BIL·TURDIY *ol maṇa iš biltürdi* “He informed (*’arrafa,* *biltür-*

[II. 138/176]

355

*a’lama*) me of the matter.” BILTURR· BILTURMA’K *biltürür biltürmāk*.

:: ’UL ’UVT· TAM·TURDIY *ol õt tamturdi* “He lit (*awqada*) the fire.” Also for *tamtur-*  
 lighting a lamp (*asraja*). TAM·DURUR TAM·DURMA’Q *tamdurur tamdurmāq*.

:: ’UL MANK’ ’ALMIN TAN·TURDIY *ol maṇa almin tanturdi* “He made me disclaim *tantur-*  
 (*ajhada*) the debt (or other).” TANTURUR TAN·TUR·MA’Q *tanturur tanturmāq*.

:: ’UL· MANIY TINDUR·DIY *ol māni tindurdi* “He let me rest (*awqa’a fī r-rāḥa wa-* *tindur-*  
*ajamma*).” Its root is the word: TIYN·DIY *tīndi* meaning “He breathed (*tanaffasa*)” [278].

:: ’UT· ’NIK KUVZIN TUN·TUR·DIY *ot anig közin tunturdi* “The medicine covered *tuntur-*  
 (*ḡaṭṭā*) his eye.” The same for anything that covers over (*satara*) a thing. TUN·TURUR TUN·  
 TRMA’Q *tunturur tunturmāq*.

:: ’UL MANIY TUD·FUVR·DIY *ol māni toḡyürdi* “He satiated (*asba’a*) me.” TUD· *toḡyür-*  
 FURUR TUD·FUR·MA’Q *toḡyurur toḡyurmāq*. Proverb: ’AW·LIK· TUD·FUR·SA’ KUVZIY *P*  
 YUL·QA’ BULUVR· *äwlig toḡyursa közi yolqa bolūr* 0 “When the host has satiated (the  
 guest, then the guest’s) eye is (always) on the road (in order to go).” This is coined for one  
 who excuses himself to the host after a feast. Verse:

|                          |                            |   |
|--------------------------|----------------------------|---|
| TUD·FUR·MADY ’ITIMNY     | <i>toḡyurmadi itimni</i>   | V |
| TUR·FUR·FALIR· ’ATIM·NIY | <i>turyuryalir atimni</i>  |   |
| SUR·DIY MANIK QUTUMNY    | <i>sürdi mänig qutumni</i> |   |
| QA’Z· TAQIY QUR·DA’YIMIY | <i>qāz taqi qordāyimi</i>  |   |

Describing a hunter to whom he lent his hunting animals, a dog and a horse, but who then did not  
 catch anything: “He did not (catch enough game to) satiate my dog; he nearly emaciated my  
 horse (from running it so much); he drove away my good fortune (when he drove away) my

goose and my swan.” 0 :: 'UL MANIY BUṼV 'IYŠ·TIN TUḐ·FUR·DIY ol māni bu īštin toḑyurdi “He gave me my fill of this business, he made me disgusted at it (*amallanī fī hāda l-amr ḥattā wajadtu sa'ama minhu*).” 0

:: 'UL 'ATIḐ TURḐURDIY ol atiy turyurdi “He emaciated (*hazala*) the horse.” turyur-TUR·FURUR·TUR·FURMA'Q turyurur turyurmāq.

:: 'UL MANY 'URUN·DUN TUR·FURDIY ol māni orundin turyurdi “He made me rise (*aqāma*) from my place.” :: 'AR·TA'M·TURḐRDY ār tām turyurdi “The man built (*banā*) the wall.” The same for a house or anything that one raises up (*naṣaba*). TUR·FURUR·TUR·FUR·MA'Q turyurur turyurmāq. 0

[II. 140/178]

356

:: 'AR·BA'ŠIY TAZ·FAR·DIY ār bāši tazyirdi “The man's head was nearly bald (*kāda . . . an yataqarra'a*).” TAZḐIRA'R·TAZḐIR·MA'Q tazyirār tazyirmāq. 0

:: YIYR·TUZ·FIR·DIY yēr tozyirdi “The ground was at the point that dust would rise from it (*kādat al-arḑ an yahubba minhā l-habā' al-manṭūr*).” TUZḐIRA'R·TUZḐIR·MA'Q tozyirār tozyirmāq. 0

:: 'UL 'AWIN·TAW'R·BIRLA' TUŠ·FURDIY ol āwin tawār birlā tošyurdi “He filled (*mala'a*) his house with goods.” Also if you fill a vat with water, etc. TUŠ·FURUR TUŠḐUR·MA'Q tošyurur tošyurmāq.

:: 'ŠIJ·TAŠ·FUR·DIY ešič tašyurdi “The kettle nearly overflowed (*tafūra wa-yaxruja minhā l-mā'*).” TAŠ·FURA'R·TAŠḐURMA'Q tašyurār tašyurmāq.

:: MAN 'UḐLNY 'ATA'SINK' TUŠ·FUR·DUM män oḡulni atāsiṇa tušyurdum “I arranged a meeting (*awqa'tu l-mulāqāt*) between the son and the father.” The same if you arrange a meeting between any two people. TUŠḐURUR·MAN TUŠḐURMA'Q tušyurur män, tušyurmāq. Its root form is: TUŠUR·DUM tušurdum [308].

:: KUNK·LUM·TAUL·FURDIY köṅlüm tolyardi “I nearly became nauseous from eating bad food (*kādat nafsī an tata'awwaja*<sup>1</sup> *limā laqisat min akl ṭa'ām qaḍir*).” TAL·FURUR·TAL·FURMA'Q tolyarur tolyarmāq. 0

:: 'AR·T·BAŠIY TAL·FURDIY<sup>2</sup> art baši talyirdi “A blizzard arose (*qāmat ad-damaq*) at the head of the pass (or the like).” TALḐIRA'R·TAL·FIRMA'Q talyirār talyirmāq. 0

:: SUVW·TAM·FURDIY sūw tamyirdi “Water was almost dripping (*yaḡtura*) (from the ice, or the like).” TAMḐIRA'R·TAM·FIRMA'Q tamyirār tamyirmāq. 0

356 <sup>1</sup>MS. *tatahawwaja*; ED suggests *tatamawwaja*; another possibility is *tataharraja*.

<sup>2</sup>First I: only a faint speck is visible; in red according to Tercüme II, 179 n.

:: 'UL 'IYŠIŦ TUB·KAR·DIY ol ĩšiŦ tüpgärđi "He searched out the root of the matter and followed its trace (*tafaḥḥaša* 'an aṣl . . . wa-ttaba'a aṭar)." TUB·KARUR TUB·KARMA'K tüpgärür tüpgärmāk. 0 tüpgär-

:: TANKRIY 'ULUK TIR·KURDIY tänŕi ölüg tırgürđi "God brought the dead to life (*aḥyā*)." TIRKURUR TIRKURMA'K tırgürür tırgürmāk. tırgür-

:: MAN 'NY TUZKAŦRDIŦM<sup>3</sup> män ani tüzgürđüm "I gave him a gift (*aḥdaytuhu*)." TUZKURUR<sup>3</sup> MAN TUZKUR·MA'K<sup>3</sup> tüzgürür män, tüzgürmāk. tüzgür-

:: 'AR· TALIM· TAL·MIR·DIY är tälīm tälīrdi "The man turned (*talaffata*) right and left as though he were looking for a thing, or a person, or the like." TALMIRA'R· TALMIR·MA'K tälīmār tälīmirmāk. 0 tälīm-

:: 'AR· QULIN· SUW·DA' JAB·TURDIY är qulin suwda čapturđi "The man made his slave swim (*asbaḥa*) in the water (or other)." :: 'UL 'ANIK BUY·NIN· JAB·TUR·DIY ol anig boynin čapturđi "He ordered his neck to be struck (*darb*)"— čaptur- D

[II. 142/180]

357

Uighur dialect. :: 'UL 'AWIN JAB·TUR·DIY ol äwin čapturđi "He ordered his house to be plastered (*tamwih*) with fresh mud." JAB·TURR JAB·TURM'Q čapturur čapturmāq.

:: BUV YUK· 'AITIŦ· JIŽ·TUR·DIY bu yūk atıŕ čıžtürđi "This load was so heavy that it caused the back of the horse to sink down (*axfaḍa*)." This is what a galled horse, or other, does from a load—he sinks down (*yanxafiḍu*) [268 čıž-]. JIŽTURUR JIŽTURMA'K čıžtürür čıžtürmāk. čıžtür-

:: 'UL YIBIYŦ JUŽ·TUR·DIY ol yipīŕ čöžtürđi "He caused the thin rope to be stretched (*amadda*)." Also for stretching sheep gut. JUŽTURUR· čöžtürür—thus, with žā between the two points of articulation. čöžtür-

:: 'UL TUKUVN JIK·TUR·DIY ol tügün čıgtürđi "He ordered the knot (on the parcel, or other) to be tightened (*šadd*)." JIK·TURR· JIKTURMA'K čıgtürür čıgtürmāk. 0 čıgtür-

:: 'L JAQM'Q JAQTURDY ol čaqmāq čaqturđi "He had him strike (*aqdaḥa*) the fire-stick." Also for causing dissension (*awqa'a t-tašājur*, *aṭrā*) between two men. JAQ·TURR· JAQ·TURMA'Q čaqturur čaturmāq. čaqtur-

:: 'UL QUŠUŦ QA'Z·QA' JUQ·TUR·DIY ol qušuy qāzqa čoqturđi "He made his falcon swoop down (*inqiḍāḍ*) on the goose (or other)." JUQ·TURR· JUQTURMA'Q čoqturur čoqturmāq. čoqtur-

:: 'UL 'ANY 'AW·DIN· JIQ·TURDY ol ani äwdin čıqturđi "He ordered that he be taken out (*ixrāj*) of the house (or the like)." JIQ·TURUR· JIQTUR·MA'Q čıqturur čıqturmāq. 0 čıqtur-

:: 'UL TUVNIN JIQ·TURDIY ol tōnin čiqturdi "He put his garment in a moist place until it became moist (*nadiya*).” JIQ·TURUR JIQTURMA'Q čiqturur čiqturmāq.

:: 'ANKAR JAKIK JAK·TURDIY aṇar čäkig čäktürdi "He had him point (*aṇqaṭa*) the book.” :: 'UL 'ATIN· JAK·TRDY ol atin čäktürdi "He bled (*aṇṣada*) his horse (because of a sore in the hoof,<sup>1</sup> or other).” JAK·TURR JAKTURMA'K čäktürür čäktürmāk.

:: 'UL 'NIK TAWASIYN JUK·TURDIY ol anig tewesin čöktürdi "He had his camel kneel (*istanāxa*).” Also :: 'UL KMUŠ 'AL·TUVN·DUN· JUK·TURDIY ol kümüş altündun čök-türdi "He purified the gold of silver by melting it and having it sink (*arsaba*) into the ground.” JUKTURR JUKTURMA'K čöktürür čöktürmāk.

:: 'UL 'ANY JAL·TUR·DIY ol ani čalturdi "He made him strike him down (*aṣra'a*).” :: 'UL YITUK· JAL·TUR·DIY ol yitük čalturdi "He ordered the stray to be sought (*nišdān*).” Also used for words that are

[II. 143/182]

358

shouted in one's ear (*nūdiya li-s-sum'a*)—in Oṇuz dialect. JAL·TURUR JAL·TURMA'Q čalturur čalturmāq. 0

D

:: 'UL 'ANIY SUW·QA' JUMTURDIY ol ani suwqa čomturdi "He plunged (*amqala*) him in the water.” JUMTURR· JUM·TUR·MA'Q čomturur čomturmāq.

JUM·TUR·DIY JUM·TURR· JUM·TUR·MA'K čömtürdi čömtürür čömtürmāk—this is plunging more deeply than the former (*aq'ar minhu fi l-maql*).

čömtür-

:: 'UL 'ANIY BUV 'IYŠ·QA' JAN·TUR·DIY ol ani bu iṣqa čanturdi "He aroused in him an aversion (*abā'*) in regard to this matter.” Its root-form is: JIN·DUTUR·DIY čandturdi. JAN·TURR· JAN·TURMA'Q čanturur čanturmāq.

čantur-

:: 'UL 'IYŠIΓ CIN·ΓARDIY ol iṣiγ činγardi "He searched out the root of the matter and determined the truth about it (*tafaḥḥaṣa 'an aṣl, ḥaqqaqqa*).” Its root-form is: JIYN·ΓAR·DIY činγardi with *yā'*. JIYN·ΓAR·MA'Q činγarmāq. 0

činγar-

:: 'UL 'ANIK QIZIN· SAB·TUR·DIY ol anig qizin säptürdi "He ordered that his daughter be outfitted (*tajhīz*) and led in procession (*zaff*) to the groom.”

säptür-

:: 'UL MANK' QUŠ· QANATIN· SAB·TURDIY ol maṇa quš qanatin sapturdi "He ordered me to bind (*waṣl*) the wing of the falcon (or other).” Also for mending (*rafā*) a thing. SAB·TURUR SAB·TUR·MA'Q sapturur sapturmāq.

saptur-

The infinitive of the first one is with *kāf* [i.e. säptürmāk].

säptür-

357 <sup>1</sup> *min ar-rahṣa*, possibly "at a sore in the hoof."



:: 'UL MANIK· TAWA'RIF· SAṬUR·DIY ol mänig tawāriy satturdi "He caused my goods (or other) to be sold (*abā'a*)."  
SAṬURUR· SAṬUR·MA'Q satturur satturmāq. sattur-

:: 'UL 'ANIK YUVZINKA' SUṬURDIY ol anig yūziṇā sutturdi "He made [someone] spit (*abzaqa*) in his face." Its root-form is: SUVD·TUR·DIY sūḍturdi. SUVD·TURUR·SUTURMA'Q sūḍturur sutturmāq—assimilated. suttur-  
(sūḍtur-)

:: 'UL 'UḤLIN· SAṬURDIY ol oylin sittürdi "He made his child urinate (*abāla*)."  
Also for horses. SITURUR· STURMA'K sittürür sittürmāk. Its root-form is: SIYD·TUR·DIY siḍturdi—assimilated. sittür-  
(siḍtur-)

:: 'UL MANK' YARMA'Q SAJ·TUR·DIY ol maṇa yarmāq saḥturdi "He had dirhams scattered (*anṭara*) over me." SAJ·TURR SAJ·TURMA'Q saḥturur saḥturmāq. saḥtur-

:: 'UL 'ANY SIJ·TURDIY ol ani siḥturdi "He made him defecate (*axra'a*)."  
SIJ·TURR· SIJ·TRMA'Q siḥturur siḥturmāq. siḥtur-

:: 'UL 'ANY SUR·TUR·DIY ol ani sürtürdi "He ordered him to be banished (*jilā'*) and driven out (*zajr*) from the place." SUVR·TURUR·<sup>1</sup> SUR·TURMA'K sürtürür sürtürmāk. Also :: 'UL 'ANKAR QUVY· SUR·TURDIY ol aṇar qōy sürtürdi "He had him drive (*asāqa*) the sheep (or other)."  
:: 'UL 'ANKAR TA'Š· SUR·TURDIY ol aṇar tāš sürtürdi "He had him rub (*aḥakka*)" sürtür-

[II. 145/184]

359

the stone." The infinitive is the same.

:: 'UL SURUḤ· SUR·TURDIY ol soruṇ sorturdi "He ordered the stray to be sought (*našdān*)."  
:: 'UL QA'NIḤ· SUR·TURDIY ol qāniṇ sorturdi "He ordered the blood to be drawn out (*maṣṣ*, *nazf*) with a cupping-glass." SUR·TURUR SRTURMA'Q sorturur sorturmāq. sortur-

:: 'UL SUVW SUZ·TURDIY ol sūw süztürdi "He ordered the water (or other) to be strained (*taṣfiya*)."  
SUZ·TURR SUZTRMA'K süztürür süztürmāk. süztür-

:: 'UL QUJ· SUS·TUR·DIY ol qoḥ süstürdi "He made the ram butt (*niṭāḥ*)."  
TURR SUS·TURMA'K süstürür süstürmāk. süstür-

:: 'L TKUVN SAŠ·TURDIY ol tüḡün säštürdi "He had the knot (or other) untied (*aḥalla*)."  
SAŠTURR SAŠTURMA'K säštürür säštürmāk. säštür-

:: 'UL 'ALIM· BIRIM· BIR·LA' SAİŠ·TURDIY ol alim berim birlā sešturdi "He settled the account (*awqa'a l-muqāṣṣa*) by cancelling out his credit with his debit."  
SAİŠ·TURR SAİŠ·TURMA'Q sešturur sešturmāq. 0 seštur-

:: 'UL QUVY· SĠ·TURDIY ol qōy sayturdi "He had the ewes (or other) milked (aḥlaba)." SAĠ·TURR· SAĠ·TURMA'Q. sayturur sayturmāq. saytur-

:: 'UL· BIYR· NA'NK·NIY BIYR·KA' SĠ·TUR·DIY ol bīr nāṇni bīrkā siyturdi "He inserted and fit (*adxala, awsa'a*) one thing into another." SĠ·TURR· SĠ·TURMA'Q. siyturur siyturmāq. siytur-

:: 'UL [sic] TAN·K·RIY SANIY MANKA' SAW·TUR·DIY tānri sāni maṇa sāwtürdi "God aroused love for you in my heart (*awqa'a maḥabbataka fī qalbī*)." SAW·TURR· SAW·TURMA'K. sāwtürür sāwtürmāk. sāwtür-

:: 'UL· BIYR· NA'NK·NIY BIYR·KA' SUQ·TUR·DIY ol bīr nāṇni bīrkā suqturdi "He ordered one thing to be inserted (*idxāl*) into the other." SUQ·TURR· SUQ·TURMA'Q. suqturur suqturmāq. 0 suqtur-

:: 'UL MUR·J SUQ·TURDIY ol murē soqturdi "He had the pepper (or other) crushed (adaqqa)." The same [aorist and infinitive—i.e. soqturur soqturmāq]. 0 soqtur-

:: 'UL 'UZUM SIQ·TUR·DIY ol üzüm siqturdi "He ordered<sup>1</sup> the grapes (or other) to be pressed (*'aṣr*)." SIQ·TURR SIQ·TURMA'Q. siqturur siqturmāq. 0 siqtur-

:: 'UL TUVN SUK·TURDIY ol tōn söktürdi "He ordered the seams of the garment to be torn out (*naqḍ durūz*)." Also for ordering a wall, or other, to be torn down (*naqḍ*). SUK·TURR· SUK·TURMA'K. söktürür söktürmāk. söktür-

:: 'UL 'ANIY SUK·TUR·DIY ol ani söktürdi "He provoked him to insult (*sabb*) him."

[II. 146/186]

360

Its root-form is: SUVK·TURDIY söktürdi with *vāv*, assimilated. SUK·TURR· SUK·TURMA'K. söktürür söktürmāk. 0

:: 'AR· KUNGIN· SIK·TUR·DIY ār kūṇin siktürdi "The man caused someone to copulate (*jimā'*) with his slavegirl." SIK·TURR· SIK·TURMA'K. siktürür siktürmāk. siktür-

:: 'UL MANY 'ANKA'R· SAL·TURDIY ol māni aṇār salturdi "He ordered the credit to be transferred to me and charged against him (*amara bi-l-iḥāla lī 'alayhi*)"—Oğuz dialect. :: 'UL MANKA' YAIYNG· SAL·TURDIY ol maṇa yēṇ salturdi "He ordered someone else to wave (*alma'a*) his sleeve to me." SAL·TURR· SAL·TURMA'Q. salturur salturmāq. Also for ordering a thing to be thrown (*ṭarḥ*). 0 saltur-  
D

:: 'UL TUKUVN· SAŠ·TURDIY ol tügün šäštürdi "He had the knot (or other) untied (*aḥalla*)." This is a variant of *šin* [i.e. 359 šäštür-]. The same alternation is found in Arabic *misk*, Persian *mušk* ("musk"); [Arabic] *sukkar*, Persian *šakar* ("sugar"); [Persian] *laškar*, Arabic *'askar* ("soldier"). 0 šäštür-  
D

359 <sup>1</sup>MS. *amarahu*, read *amara*.

:: 'AR· SUVW· SAJΓUIR·DIY ār sūw sačyirdi "The man was about to sprinkle (yarušša) the water." SAJ·ΓUIRA'R SAJ·ΓUIRMA'Q sačyirār sačyirmāq. 0 sačyir-

:: 'AT· SUJ·ΓURDIY at sučyurdi "The horse (or other) was about to leap (yaṭiba)." SUJΓURA'R SUJΓURMA'Q sučyurār sučyurmāq. 0 sučyur-

:: SARΓARDY NA'NK saryardi nān "The thing turned yellow (iṣfarra)." SAR-ΓARUVR· SAR·ΓARMA'Q saryarūr saryarmāq. 0 saryar-

:: 'AR· YA'Γ SIZΓURDY ār yāγ sizyurdi "The man melted (aḏāba) the butter (or other)." SIZΓURUR· SIZ·ΓURMA'Q sizyurur sizyurmāq. Also when fever weakens (nahakat) a sick man :: SIZ·ΓUR·DIY sizyurdi. Verse: sizyur-

KUNK·LY KYUB· QA'NY QURIB· 'AΓZIY 'AJB Q?ΓR'R  
SIZ·ΓURΓALIR· 'UḌIḌK LAR· 'AŠIZ· YUZY BURQRA'R  
köñli köyüp qāni qurip aγzi ačip qatγurār  
sizyuryalir üḏiglār essiz yüzi burqurār

V

"(The lovesick one) breaks out laughing (among people), with gaping mouth and burning heart, and his blood has dried up (in his body); passion has almost melted him—alas for his face so drawn!" 0

:: 'UL 'AT· SUW·ΓARDIY ol at suwyardi "He watered (saqiya) suwyar-

[II. 148/188]

361

the horse (or other)." SUW·ΓARUR SUW·ΓARMA'Q suwγarur suwγarmāq.

:: 'UL 'ANY KŠIYDAN· SAN·ΓARDIY ol ani kišīdān sanyardi "He considered ('adda) him to be a person." SAN·ΓARUR SAN·ΓARMA'Q sanyarur sanyarmāq. 0 sanyar-

:: 'UL YA'Γ·NIY QA'B·TIN· SAR·QUR·DIY ol yāγni qāptin sarqurdi "He let the oil drip (qaṭṭara) from the skin." Also of any liquid when it is poured from one vessel into another and the rest drips into it. SAR·QURUR SAR·QURMA'Q sarqurur sarqurmāq. sarqur-

:: YUΓRUT· SUVT·KAR·DIY yoyrut sūtγardi "The yoghurt was shaken up (?) until it became as watery as milk (bu'tira<sup>1</sup> l-laban ḥattā šāra ka-annahu laban<sup>2</sup> fī riqqatihi)." SUT·KIRA'R SUTKIR·MA'K sūtγārār sūtγarmāk. sūtγar-

:: SIΓIR 'ARIK SUS·KIURDY siγir ārig süsgirdi "The ox was about to gore (yanṭiḥa) the man (or other)." SUS·KIRA'R· SUS·KIRMA'K süsgirār süsgirmāk. 0 süsgir-

:: 'UL 'ANKA'R· TAWA'R· QAB·TURDIY ol anār tawār qapturdi "He made him steal (ixtilās)<sup>3</sup> the goods." QAB·TURR QAB·TURMA'Q qapturur qapturmāq. 0 qaptur-

360 <sup>1</sup> MS. aṣfarra.

361 <sup>1</sup> MS. ya'tr.

<sup>2</sup> Note gloss in later hand: la'allahu mā'. More likely the first laban is an error for rā'ib.

<sup>3</sup> MS. ixtilāf.

:: 'UL 'ANY 'URN·DUIN QUB·TURDIY ol ani orundin qopturdi "He raised (*anhaḍa*) him from his place." QUBTURR·QUBTURMA'Q qopturur qopturmāq. 0 qoptur-

:: 'ARIK·QAJTURDIY ärig qačturdi "He ordered someone else to make the man flee (*ahraba*...)." QAJ·TURR·QAJTURMA'Q qačturur qačturmāq. qačtur-

:: 'UL MANY QUJTURDIY ol mäni qučturdi "He made me embrace (*mu'ānaqa*) him." QUJTURR·QUJTURMA'Q qučturur qučturmāq. qučtur-

:: 'UL YIYB·QAT̃URDIY ol yip qatturdi "He ordered the thread to be twisted (*fatl*) (for the needle, or other)." :: 'UL TAL·QA'N·QA' YA'Γ QAT̃URDIY ol talqānqa yāy qatturdi "He had the gruel mixed (*ajdaḥa*) with butter." The same for any two things that are mixed (*xuliṭā*). QAT̃URR·QAT̃URMA'Q qatturur qatturmāq. 0 qattur-

:: 'UL 'ANY SUWQA' QAR·TURDIY ol ani suwqa qarturdi "He made him choke (*aḡaṣṣa*, *aṣraqa*) on (a piece of food or on) water." :: 'UL 'ANKAR·YA'Γ TAL·QA'N·QA' QAR·TURDIY ol anar yāy talqānqa qarturdi "He had him mix (*ajdaḥa*) the gruel with butter"—Oğuz dialect. QARTURR·QARTURMA'Q qarturur qarturmāq. 0 qartur-

:: 'UL MANK' YA' QURTURDY ol maṇa ya qurturdi "He made me string (*tawtīr*) the bow." :: XA'N·'ANKAR JUVA'J·QURTURDIY xān anar čuvāč qurturdi "The king ordered him to unfurl (*našr*) the royal pavilion." :: XA'N BAK·KA' SUVSIN QURTURDIY xān begkā sūsin qurturdi "The king ordered qurtur-

[II. 150/190]

362

the emir to muster (*jam'*) the troops." QURTURR·QURTURMA'Q qurturur qurturmāq. 0

:: 'UL 'ANKAR·YIYR·QIRTURDIY ol anar yēr qirturdi "He imposed on him the task of scraping (*qašr*) the ground (or other)." QIR·TURR·QIR·TURMA'Q qirturur qirturmāq. qirtur-

:: 'UL 'ANKAR·QADAΓ.<sup>1</sup> QAZ·TUR·DIY ol anar qaziγ (?) qazturdi "He assigned him the task of digging out (*ḥafr*) the canal." QAZTURR·QAZTURMA'Q qazturur qazturmāq. 0 qaztur-

:: SUJK 'ARIK QUS·TURDIY süčig ärig qusturdi "The wine made [the man] vomit (*qayy*)." Also for something that removes dye (*anšala l-xiḍāb*). QUS·TURR·QUS·TURMA'Q qusturur qusturmāq. qustur-

:: BAK 'ANIK 'DA'QIN QSTRDIY beg anig adāqin qisturdi "The emir ordered his foot to be pressed (*ḍaγt*)." Also if he tortures him with the noose (*āqaba bi-l-wahq*). :: 'NIK 'AŠIN·QIS·TURDY anig ašin qisturdi "He ordered his food allowance (or other) to be reduced (*naqš*)." Its root-meaning is: 'UL 'NIK TUVNIN·QIS·TURDIY ol anig tōnin qisturdi "He ordered his garment (or other) to be shortened (*taqšīr*)." QIS·TURR·QIS·TURMA'Q qisturur qisturmāq. qistur-

:: 'UL 'ANIY BAŠ-RA' QAQ·TURDIY ol ani bašra qaqturdi "He gave him the task of boxing (*qafx*) him on the skull." QAQ·TURR· QAQ·TURMA'Q qaqturur qaqturmāq. qagtur-

:: 'UL 'ANIY YARIŠ·TA' QAL·TURDIY ol ani yarišta qalturdi "He passed him and left him behind (*sabaqa . . . wa-taraka xalafan*) in going."<sup>2</sup> Also in anything in which he competes with him and he stays behind (*xāṭarahu fa-baqiya*). QALTURR QALTURMA'Q qalturur qalturmāq. qaltur-

:: 'UL MIN·DIN NA'NK QUL·TURDIY ol mindin nānḡ qolturdi "He had someone ask (*sa'ala*) me for something." QULTURR QULTURMA'Q qolturur qolturmāq. 0 qoltur-

:: 'UL 'ANKAR 'IYŠ QIL·TURDIY ol aṇar īš qilturdi "He made him do (*a'mala*) the job." QULTURR QLTURMA'Q qilturur qilturmāq. qiltur-

:: 'UL 'ANIY 'URUB· QAM·TURDIY ol ani urup qamturdi "He assigned someone to beat him until he almost died and his voice was still (*ḍarb . . . ḥattā kāda an yahlika wa-xafata minhu ṣawtuḥu*)." QAMTURR QAMTURMA'Q qamturur qamturmāq. qamtur-

:: YIYL SUVWUṬ QUMTURDIY yēl sūwuy qomturdi "The wind made the water roll with waves (*amāja*)." QUMTURR QUMTURMA'Q qomturur qomturmāq. qomtur-

:: 'UL MINY SUWQA' QAN·TURDIY ol mini suwqa qanturdi "He quenched my thirst (*rawwā, abḍa'a*) with water." QAN·TURR QANTURMA'Q qanturur qanturmāq. Its root-form is with *dāl*: QAN·DURDIY qandurdi. Also with something other than water. 0 (qandur-)

:: 'UL 'AWIN·DA' QUŠ QUNDUR·DIY ol āwindā quš qondurdi "He let the bird alight (*awqa'a*) in qondur-

[II. 151/192]

363

his house." :: 'UL 'AL·TUVN· 'UZA' JAŠ· QUN·DUR·DIY ol altūn üzä čāš qondurdi "He inlaid (*raṣṣa'a*) the turquoise on the gold." The same for anything that is inlaid on a thing. QUN·DURUR QUNDURMA'Q qondurur qondurmāq.

:: 'AR· KULUB· QATṬURDIY ār kūlūp qatṭurdi "The man laughed immoderately (*ḍaḥika . . . ḥattā aḥzaqa fīhi wa-staṭraba*)." QAT·FURA'R· QAT·FURMA'Q qatṭurār qatṭurmāq. 0 qatṭur-

:: TANKRY MANY QUT·FAR·DIY tānri māni qutṭardi "God delivered (*najjā*) me from hardships." QUT·FARUR· QUTṬARMA'Q qutṭarur qutṭarmāq. 0 qutṭar-

:: MAN 'NKAR QAD·FUR·DUM mān aṇar qaḍyurdum "I was worried (*iḥtamamtu*) about him." qaḍyur- Verse:

362 <sup>2</sup>Possibly an error for "in the race"; ED reads *bariṣ* instead of *yariṣ*; possibly read *yoriṣ*.

KAL-SA' SANKA' YULFIRA'      kälśä saṅa yolƣira  
 'UVDUN [sic] 'ANY 'UD-ΓURA'      ūdun (ūdin ?) ani ođƣura  
 BAR-SUN NARUV QAD-ΓURA'      barsun naru qađƣura  
 SATY MANIK 'YIMY      satti mänig āyimi

V

Describing a man who deceived him, he advises a person: "If he comes to you travelling on his way, then wake<sup>1</sup> him from his sleep (and inform him of his deed, so that) he will go away worried (*muhtamman*), (since) he sold my servant [lit. my moon] (without my permission)." Hence :: QAD-ΓURA'R qadƣurār-QAY-ΓURA'R qayƣurār is a variant, of those who change *dāl* to *yā'*-QAD-ΓURMA'Q qadƣurmāq. 0

D

:: QA'R QUZΓAIR-DIY qār quzƣirdi "The snow came pouring and swirling (*jā'a . . . sa'ābība bi-ṭayarān*)." QUZΓIRA'R QUZΓIR-MA'Q quzƣirār quzƣirmāq. Qifčāq dialect. quzƣir-D

:: YIYR QURΓIRDIY yēr qurƣirdi "The ground (or other) was dry (*yabisat*) (from lack of moisture)." QURΓIRA'R QURΓIRMA'Q qurƣirār qurƣirmāq. qurƣir-

:: 'AR QURΓIRDIY ār qurƣirdi "The man (or other) was light-witted (*ṭāša*)." QUR-ΓIRA'R QURΓIRMA'Q qurƣirār qurƣirmāq. 0

:: 'UL 'ANY BUV 'YŠTA' QIZ-ΓURDIY ol ani bu īšta qizƣurdi "He gave him an exemplary punishment and made him taste the evil consequence of his deed (*nakala bihi . . . wa-ađāqa wabāl amrihi*) (so that he would not do it a second time)." QIZ-ΓURUR QIZ-ΓURMA'Q qizƣurur qizƣurmāq. qizƣur-

:: 'UL MNDN QULΓIRDIY ol mindin qolƣirdi "He was about to ask (*yas'ala*) me for something" QULΓIRA'R QULΓIR-MA'Q qolƣirār qolƣirmāq. 0 qolƣir-

:: 'NIK YUVZIY QAMΓIR-DIY anig yūzi qamƣirdi "His face was almost palsied (*kāda an yata'awwaja wa-yulqā*)." QAMΓIRA'R QAMΓIRMA'Q qamƣirār qamƣirmāq. Also of anything that is slightly crooked (*arāda an yata'awwaja*). qamƣir-

:: 'UL 'ANY SUWDIN KAJ-TURDIY ol ani suwdin kāčtūrdi. "He kāčtūr-

[II. 153/194]

364

ordered him to take him across (*i'bār*) the water." KAJTURUR KAJTURMA'K kāčtūrür kāčtūrmāk.

:: 'UL 'ANIK TUVNIN KUN-K' KAR-TUR-DIY ol anig tōnin künkä kärtürdi "He ordered his garment to be spread out (*madd*) in the sun." Also :: 'UL YIYB KAR-TURDIY ol yīp kärtürdi "He had the rope (or other) stretched (*amadda*)." KAR-TURUR KAR-TURMA'K kärtūrür kärtürmāk. kärtür-

:: 'UL 'ANKAR NA'NK KUR-TURDIY ol anar nān körtürdi "He caused him to see (*ru'ya*) the thing." KUR-TURUR KUR-TURMA'K körtūrür körtürmāk. 0 körtür-

363 <sup>1</sup> MS. *ayqaza*, read *ayqiz*.

:: 'UL 'ANY 'AWKA' KIR·TURDIY ol ani äwkä kirtürdi "He ordered him to be brought into (*idxāl*) the house (or other)." KIR·TURR KIR·TURMA'K kirtürür kirtürmāk. kirtür-

:: 'UL 'ANKAR YĠIA'J· KAS·TURDIY ol anar yiḡāc kästürdi "He gave him the task of cutting (*qaṭ'*) the wood (or other)." KAS·TURUR KAS·TURMA'K kästürür kästürmāk. kästür-

:: 'UL 'ANIK KUVJIN· KAW·TURDIY ol anig kücin kəwtürdi "He gave someone the task of weakening (*wahana*) his strength." KAW·TURUR KAW·TURMA'K kəwtürür kəwtürmāk. 0 kəwtür-

:: 'UL MANIY KUL·TURDIY ol māni kültürdi "He made me laugh (*aḡḡaka*)." KUL·TURR KULTUR·MA'K kültürür kültürmāk. kültür-

Also: 'UL 'AT· 'ADA'QIN· KUL·TURDIY ol at aḡāqin költürdi "He ordered that the horse's legs be bound (*šadd*) and that it lie down flat (*baḡḡ*)." költür-

:: 'UL MANK' 'AT· KAL·TURDIY ol maṇa at kältürdi "He brought (*atā . . . bi-*) me a horse." KAL·TURR KALTURMA'K kältürür kältürmāk. With *tā'*, thus, it is Oḡuz dialect; with *dāl* [i.e. *käldür-*] it is Turk dialect. This is the practice of the Oḡuz, to change *dāl* to *tā'* and *tā'* to *dāl*, in opposition to the Turks. For example, they say: TAWAY *tewe* for "camel (*ibil*)"; the Oḡuz say: DAVA' *dāvā*. The Turks [say]: TAQIY *taqi* meaning "also (*ayḡan*)"; the Oḡuz say: DAQIY *daqi*. kältür- D (käldür-) D

:: 'AR· BJA'K KIK·JURDIY är bičāk kikčürdi "The man whetted (*amarra*) the knife, one [knife] against another." :: 'UL 'İKY 'AR· KIK·JURDIY ol ekki är kikčürdi "He incited (*aḡrā*) the two [men] against each other." KIK·JURUR KIKJURMA'K kikčürür kikčürmāk. kikčür-

:: 'UL YIYR·DA' NA'NK KUM·TURDIY ol yērdä nāṇ kömtürdi "He had him bury (*adḡana*) the thing under ground." KUMTRR KUMTRMA'K kömtürür kömtürmāk. kömtür-

:: 'AR· KUL·SIR·DIY är külsirdi "The man pretended to smile (*yatabassamu*)." The same if he does smile. KUL·SIRA'R· KULSIR·MA'K külsirär külsirmāk. külsir-

:: 'AT· KADKIRDIY at kädgirdi "The horse bolted (*jamaḡa*)." KAD·KIRA'R· KAD·KIRMA'K kädgirär kädgirmāk. kädgir-

::

[II. 155/196]

365

'AR· 'UQ· KAZ·KAR·DIY är oq kəzgärdi "The man notched (*fawwaqa*) the arrow." KAZ·KARUR· KAZKAR·MA'K kəzgärür kəzgärmāk. kəzgär-

:: 'UL 'AT'M·NIY MANK' KUZ·KAR·DIY ol atāmni maṇa közgärdi "He brought about an interview (*mu'āyana*)—that is, a meeting (*mulāqāt*)—between me and my father." KUZKARUR KUZKAR·MA'K közgärür közgärmāk. közgär-

:: 'UD·LAK· KUZKAR·DIY ödläg küzgärdi "The season turned to autumn (*xarīf*)."  
KUZKARUR KUZKAR·MA'K küzgärür küzgärmāk.

:: 'UL MANK' KAL·KIR·DIY ol maṇa kälğirdi "He was about to come (*ya'tiya*) to  
me." KALKIRA'R· KALKIR·MA'K kalğirār kälğirmāk.

:: 'UL 'UQ· KUNKARDIY ol oq köngärdi "He straightened (*qawwama*) the arrow (or  
other)." :: 'UL YUVL KUNKARDIY ol yöl(qa) köngärdi "He guided (*hadā*) to the road." ::  
BAK 'UḤRIYNIY KUNKARDIY beg oyrīni köngärdi "The emir forced the thief to confess  
(*alzama . . . ḥattā aqarra*)."  
KUNKARUR· KUNKAR·MA'K köngärür köngärmāk. 0

:: 'UL MANK' 'AT· MUNDUR·DIY ol maṇa at mündürdi "He made me mount (*arkaba*)  
the horse (or other)." MUNDURUR MUNDUR·MA'K mündürür mündürmāk.

:: 'UL MANK' QILJ MANDUR·DIY ol maṇa qilič mandurdi "He had me gird on  
(*tanaṭtuq*) the sword." :: 'UL MANK' 'ATM'KIK· YA'Ḥ·QA' MANDUR·DIY ol maṇa ätmākig  
yāyqa mandurdi "He had me dip (*aṣbaṣa*) the bread in the butter." MANDURUR· MANDUR·  
MA'Q mandurur mandurmāq.

:: 'UL 'AT·MA'KIK· YA'Ḥ·QA' MANḤIR·DIY ol ätmākig yāyqa manyirdi "He was  
about to dip (*kāda an yaṣbaṣa . . . wa-yaṣmisa*) the bread in the butter." Also for other things.  
MANḤIRA'R· MANḤIR·MA'Q manyirār manyirmāq.

This section has four functions:

G

(1) To transitivize a biliteral. Example :: BAR·DIY bardi "He went (*ḍahaba*)."  
TUR·DIY barturdi "Someone else made him go (*aḍhabahu ṣayruhu*)."  
:: 'AR· SUWQA' QAR·DIY ār suwqa qardi "The man choked (*ṣariqa*) on the water";  
:: 'ANIY SUW·QA' QAR·TUR·DIY ani suwqa qarturdi "He made him choke on it."  
These are cases of intransitive biliteral verbs being made transitive in this chapter.

Or else you may begin with biliteral verbs that are transitive and suffix *tā'* and *rā'* [to  
make them doubly transitive]. Example :: 'AR· YA' QUR·DIY ār ya qurdi "The man strung  
(*wattara*) the bow"—here there is one agent; but if you wish to say that someone else brought  
him to do it, or put upon him the task of performing the action, you add the suffix

[II. 157/198]

366

*tā'* and *rā'* :: 'UL 'ANKAR YA' QUR·TUR·DIY ol aṇar ya qurturdi "He assigned him the task of  
stringing the bow and he strung it (*kallafahu 'alā tawṭir al-qaws fa-wattara*)"—here there are two  
agents, one of them ordering, the other performing. This is like [the Arabic] phrases: *naqaṭa*  
*r-rajul al-muṣṣḥaf* ("The man pointed the manuscript") and *anqaṭahu ṣayruhu* ("Someone else  
made him point it"); *laqaṭa s-sunbul* ("He picked the ears of grain") and *alqaṭahu ṣayruhu*  
("Someone had him pick them")—here too there are two agents.

Or else you add *ṣayn* and *rā'*, or *kāf* and *rā'*. Example :: 'AT· TUR·DIY at turdi "The  
horse (or other) was emaciated (*huzila*)"; :: 'AR· 'ATIN· TUR·TUR·DIY ār atin turṣurdi "The  
man emaciated (*hazzala*) his horse." :: 'AR· YUQA'RUV TURDY ār yoqāru turdi "The man



stood up (*qāma*)"; :: 'ANY TUR·FURDY *ani turyurdi* "Someone made him stand (*aqāma*)."  
 :: YA'Γ 'ARUVDIY *yāγārūdi* "The butter melted (*dāba*)"; :: 'AR·YA'Γ 'AR·KUR·DIY *ār yāγ*  
*ārgürdi* "The man melted (*adāba*) the butter." :: 'UQ·KUNDIY *oq köndi* "The arrow was  
 straight (*istaqāma*)"; :: 'UQJY KUN·D·KAR·DIY<sup>1</sup> *oqēi köndgārdi* "The arrow-maker straight-  
 ened (*qawwana*) the arrow."

The *tā'* and *γayn* and *kāf* are not what cause these verbs to be transitive, but rather it is the *rā'* alone that does this. The following is evidence for this. :: QUŠ·'UJUR·DIY *quš učürdi* "He made the bird fly (*aḡāra*)"; SUVW·KAJURDIY *sūw kăčürdi* "He took [him] across (*a'bara*) the water." In these verbs, transitivity is accomplished by the *rā'* alone; the same is the case here.

The reason for the insertion of *tā'* or *γayn* or *kāf* is ease of pronunciation. If they were not inserted, then in these verbs there would be joined together, in the transitive form, two *rā'*s in the preterite and three *rā'*s in the aorist. Example :: QUT·FAR·DIY *qutγardi* "He saved him"—if not for the *γayn* you would have to say: QUT·RAR·DIY \**qutrardi*. :: SUWFAR·DIY *suwγardi*—you would have to say: SUWRAR·DIY \**suwrardi*. This is in the preterite. In the aorist you would have to say: QUT·RAR·DIY<sup>2</sup> \**qutrarur* to mean "He will save him" and: SUWRAR·DIY<sup>2</sup> \**suwrarur* to mean "He will give water." One of these *rā'*s would belong to the root,<sup>3</sup> the second would be the *rā'* of transitivity, and the third would be the *rā'* of the aorist. Therefore the *rā'* of the root changes to *tā'* in hard (*ṣulba*) stems, to *γayn* in stems with *qāf* or *iṣbā'*, and to *kāf* in stems with *kāf* or *rikka*.

[II. 158/200]

367

The purpose is euphony.<sup>1</sup>

(2) To transitive a triliteral verb that is intransitive. Example :: 'AR·TIRL·DIY *ār tirildi* "The man came to life (*ḡayya*)"; :: TANK·RIY TIRKUR·DIY *tānri tigrürdi* "God brought him to life (*aḡyā*)."  
 :: 'AR·QZIL·DIY *ār qizildi* "The man was punished (*inzajara* . . . *lammā dāqa wabāl amrihi*)"; :: 'ANY QIZ·FUR·DIY *ani qizγurdi* "Someone punished him."

(3) To form an intransitive verb meaning that one almost did something, or intended actually to do it but came to it very gradually. Example :: SUVW·TAMJIR·DIY *sūw tamčürdi* "The water came down in a light shower (*tarašša* . . . *wa-sariba qalīlan*) from the cloud." :: 'ŠIJ TAŠ·FUR·DIY *ešič tašγurdi* "The kettle nearly overflowed (*kādat* . . . *an tafūra*)."  
 When the verb has this meaning, the second<sup>2</sup> consonant is unvowelled<sup>3</sup> in the preterite (*māḡī*) and in the aorist (*γābir*), but the fourth consonant has *fathā* (A) in the aorist.

366 <sup>1</sup> A corrected from U (?); *sukūn* (·) over D crossed out or changed to U (?); the word wanted is *köngārdi* (see 365).

<sup>2</sup> The preterite ending is given, in error; crossed out by a later hand.

<sup>3</sup> *aṣliyya*. It appears that Kāšyārī assumes a hypothetical root-form \**qutr*-, \**suwr*-, by analogy with roots ending in *r* like *qur*-, *tur*-(??).

367 <sup>1</sup> MS. *ḡattā 'addati l-lafz*, read *'adūba* (thus EP).

<sup>2</sup> Altered from "the third."

<sup>3</sup> MS. *yusker*, read *yuskanu*.

(4) To form a simple verb without any of the above meanings. Example :: TANKRIY MANIY QUTĠAR-DIY *tānri māni qutyardi* "God saved (*najjā*) me." :: 'AR. QAT.ĠUR-DIY *ār qatyardi* "The man laughed immoderately (*hazaqa . . . fī d-dahk*)."

To express, in this chapter, that someone else helped one, or vied with one, in the action, you add *šin* before the *dāl*. Example :: 'UL MANK' 'AT. SUWĠARIŠ-DIY *ol maṇa at suwṇarišdi* "He helped me water the horse." :: 'UL MANIK BIRLA' QARIN. TUD.ĠURUŠ-DIY *ol mānig birlā qarin toḡyurušdi* "He vied with me in satiating the belly."

To express that one pretended to do the action but did not actually do it, there are two ways:

(1) To add *nūn* before the *dāl*, as explained above. Example :: 'UL 'AT. SUWĠAR-DIY<sup>4</sup> *ol at suwṇarindi* "He pretended to water (*uriya annahu yusqī*) the horse." :: 'UL QARIN TUD.ĠURUN-DIY *ol qarin toḡyurundi* "[He pretended] to satiate the belly, or else he acted independently in this action."

(2) The more correct, and better way,

[II. 160/202]

368

and the one more used, is to add *mīm* and *šin*<sup>1</sup> before the *nūn*, making [a suffix of] three consonants counting the *nūn*. Example :: 'UL 'AT. SUWĠARIM-SIN-DIY *ol at suwṇarimsindi* "He pretended to water the horse." The *mīm* and *nūn* are unvowelled and the *šin* is vowelled with *kasr* (I). The explanation of this will appear in its proper place [396-398].

Z

:: BUL.ĠUZ-DIY NA'NK-NIY *bulduzdi nāṇni* "He caused him to find (*awjada*) the thing." BULDUZUR BULDUZMA'Q *bulduzur bulduzmaq.*

:: 'UL MANK' 'IYŠ BILDUZDIY *ol maṇa īš bildüzdi* "He informed (*a'lama*) me of the matter." BILDUZUR. BILDUZMA'K *bildüzür bildüzmäk.* This is Oḡuz dialect and goes against the rule; it is not used by the Turks. D

Š

:: 'IYŠ. BUR.BAŠ-DIY *īš borbašdi* "The matter (or other) was confused (*ixtalaṭa*)."  
BURBA'ŠUR BURBA'ŠM'Q *borbāšur borbašmaq.* borbaš-

:: 'ULA'R. BIYR. 'KINDY NINK KUNK-LIN. BAR-TIŠ-DIY LA'R. *olār bīr ekindiniṇ köñlin bārtišdilār* "They were mean to each other (*taxāšanā*) and wounded (*jaraḥa*) each other's hearts." BAR-TIŠUVR. BARTIŠMA'K *bārtišūr bārtišmäk.* 0 bārtiš-

367 <sup>4</sup> Sic, plus an attempt by later hand to correct by a stroke for *nūn* before the *dāl*.

368 <sup>1</sup> MS. *šin*.

:: 'UL MANK' YİFA'J· BUṬRUŠ·DIY ol maṇa yiyāč buṇrušdi "He helped me notch (*hazz*)<sup>2</sup> the wood." Also for vying. BUṬ·RUŠ·UVR· BUṬ·RUŠMA'Q· buṇrušūr buṇrušmāq. 0 buṇruš-

:: 'ULA'R· 'İKY BUT·RUŠ·DIY olār ekki bütürüšdi "The two of them sued each other and tried to prove their claims against each other (*taḥākamā wa-tabarhanā mā dda'ayā*)." BUT·RUŠ·UVR· BUTRUŠMA'K bütürüšūr bütürüšmāk. 0 bütürüš-

:: 'ULA'R· 'İKY BIYR· BIYRIK SUW·QA' BAT·RUŠ·DIY olār ekki bīr bīrig suwqa batrušdi "They plunged (*maqala*) one another in the water." BAT·RUŠ·VR BATRUŠM'Q batrušūr batrušmāq. batruš-

:: 'UL MANIK BIRLA' BAK·LAŠ·DIY ol mänig birlä bāklāšdi "He made an agreement (*'āhada*) with me." :: 'UL MANKA QABUṬ BAK·LAŠ·DIY ol maṇa qapuṇ bāklāšdi "He helped me shut (*taṣfiq*) the door." :: 'UL MANK' 'AT· BAK·LAŠ·DIY ol maṇa at bāklāšdi "He helped me guard (*ḥifẓ*) the horse (or other)"—Oyuz dialect. BAK·LAŠ·UVR· BAK·LAŠMA'K bāklāšūr bāklāšmāk. D bāklāš-

:: 'UL MANIK BIRLA' YİFA'J TUR·BUŠ·DIY ol mänig birlä yiyāč törpišdi "He helped me plane (*safn*) törpiš-

[II. 161/204]

369

the wood." Also for vying.<sup>1</sup> TURBIŠ·UVR· TURBIŠM'K törpišūr törpišmāk.

:: KIŠY QAMUṬ TAB·RAŠ·DIY kiši qamuṇ tāpräšdi "The people moved (*taḥarraka*)."  
The same for anything that moves. TAB·RASUVR· TABRASM'K tāpräšūr tāpräšmāk. Verse: tāpräš-  
'UL QAR· QAMUṬ QIYŠIN 'INA'R· öl qar qamuṇ qīšin enār V  
'AŠLIQ TARIṬ 'ANIN· 'UNA'R· ašliq tariṇ anin önār  
YAW·LAQ YAṬY MANDA' TINA'R· yawlaq yaṇi mändä tinār  
SAN KALIBAN TAB·RAŠ·UVR· sän kälībän tāpräšūr

Describing the debate of Summer and Winter; Winter says to Summer: "Snow and damp descend in winter; because of it the grain grows in summer; in me the hostile foe rests (from his raids); when you come (O Summer, then in you) he moves." 0

:: QUŠ·LA'R QAMUṬ TAL·BIŠ·DIY qušlār qamuṇ talpišdi "The birds fluttered (*ṣafaqat*) their wings." Also :: BAT(Y)·RAQ·<sup>2</sup> QAMUṬ TAL·BIŠ·DIY batraq qamuṇ talpišdi "The banners fluttered, the silk pieces on the lance tips waved (*iḍṭarabat*), etc." TAL·BIŠ·UR TAL·BIŠM'Q talpišūr talpišmāq. talpiš-

:: 'UL MANK' 'URUQ TARTIŠ·DY ol maṇa uruq tartišdi "He helped me stretch (*madd*) the rope." :: TARTIŠ·DY NA'NK tartišdi nān "The parts of the thing pulled at each other (*tajāḍabat*)."  
:: 'UL MANIK BIRLA' YA' TARTIŠ·DY ol mänig birlä ya tartišdi "He vied tartiš-

368 <sup>2</sup>MS. jazz.

369 <sup>1</sup>Either helping and vying should be reversed, or *mänig birlä* should be *maṇa*.

<sup>2</sup>T also has two dots below indicating Y (apparently by later hand).

with me in stringing and drawing (*tawtir*, *jadḅ*) the bow.” :: 'UL MANK' 'AL-TUVN: TAR-TIŠDY ol maṇa altūn tartišdi “He helped me weigh (*wazn*) the gold.” Also for weighing anything. TAR-TIŠUVR TARTIŠ-M'Q tartišūr tartišmāq. 0

:: 'UL MANIK BIRLA' QUḤUŠ-QA' YA'Γ TURTUŠ-DIY ol mänig birlä qoḡuśqa yāy tūrtüšdi “He vied with me in rubbing (*laṭx*) oil on the hide.” The same for rubbing or smearing (*laṭx*) anything. TUR-TUŠUVR TURTUŠM'K tūrtüšūr tūrtüšmāk. 0

:: YIYR QURUB TUBRAŠDY yēr qurup toprašdi “The ground dried up (from lack of rain) and reached the point that dust rose up (*yaṣṭa'a . . . l-habā'*) from it.” TUBRAŠUVR TUBRAŠM'Q toprašūr toprašmāq. 0

:: 'ULA'R QAMUḤ BUV 'IYŠ-QA' TAB-ZAŠ-DIY olār qamuḡ bu īśqa täpzäšdi “They envied one another (*taḥāsadū*) in this matter. TAB-ZAŠUVR TABZAŠ-MA'K täpzäšūr täpzäšmāk. 0

:: TAWAY TIR-KAŠ-DIY tewe tergäšdi “The camels (or other) walked in file (*taqaṭ-tarat*).”

[II. 163/206]

370

Also of anything, when they stand one behind the other in a row (*qāma aḥaduhu ba'd al-āxar mutaqaṭṭir<sup>an</sup>*). TIR-KAŠUVR TIRKAŠM'K tergäšūr tergäšmāk.

:: 'ULA'R BUV 'IYŠIḤ QAMUḤ TAB-LAŠ-DIY LA'R olār bu īšiḡ qamuḡ taplašdilār “They were all pleased (*raḍū*) with this matter.” TABLAŠUVR TABLAŠM'K-Q taplašūr taplašmāq. 0

:: 'ULA'R BUV 'IYŠIḤ TUB-LAŠ-DIY LA'R olār bu īšiḡ tüpläšdilār “They searched out the root (*tafaḥḥaṣū 'an aṣl*) of this matter.” TUB-LAŠUVR TUB-LAŠMA'K-Q tüpläšūr tüpläšmāk. 0

:: 'UL 'IḲY BIR-LA' TAT-LAŠ-DIY ol ekki birlä tatlašdi “They conversed in Persian (*takallamā bi-kalām bi-lisān al-fārisiyya*).” Also if they jabbered together (*tarāṭanā*) in Uighur dialect. TAT-LAŠUVR TAT-LAŠMA'Q tatlašūr tatlašmāq.

:: 'UL MANK' 'UY-M' TAL-QIŠDY ol maṇa uyma talqišdi “He helped me twist (*layy*) the felt used to make boots.” The same for anything that is twisted (*yulwā wa-yuftalu*). TAL-QIŠUVR TAL-QIŠMA'Q talqišūr talqišmāq.

:: TUK-LAŠ-DIY NA'NK tökläšdi nāṇ “The things all poured out (*inṣabbat . . . wa-tasāyalat*).” TUK-LAŠUVR TUK-LAŠMA'K tökläšūr tökläšmāk.

:: YIB LA'R TUK-LUŠ-DIY<sup>1</sup> yiplār tüglüšdi “The ropes became knotted together (*in'aqadat*).” TUKULUŠVR TUKLUŠM'K tüglüšūr tüglüšmāk.

370 <sup>1</sup> First *sukūn* (·) altered from U.

:: YΓIA'J·TIKILIŠ·DY *yīḡāč tiklišdi* "The piece of wood (or other) was set upright (*intaṣabat*)."  
TIKLIŠUVR TKLIŠM'K *tiklišūr tiklišmāk*. tikliš-

:: 'ULA'R·'IḲY TAIR·MAŠ·DIY *olār ekki tarmašdi* "They scratched at each other (*taxādaša*<sup>2</sup> *ma'an*)."  
TAIR·MAŠVR TAIR·MAŠ·M'Q *tarmašūr tarmašmāq*. tarmaš-

:: 'ULA'R·'IḲY JAL·BAŠDY *olār ekki čalpašdi* "They quarrelled and treated each other roughly (*tajādālā wa-taxāšanā*) (in a certain matter)."  
Also of things when they become soiled (*irtakabahā qaḍar*). JAL·BAŠUR·JAL·BAŠM'Q *čalpašūr čalpašmāq*. čalpaš-

:: 'ULA'R·'IḲY JAN·DIŠ·DIY *olār ekki čandišdi* "They were mutually hostile and shunned one another (*taxāšanā wa-a'raḍa kull wāḥid minhumā 'an šāḥibihi*)."  
JAN·DIŠUVR·JAN·DIŠ·M'Q *čandišūr čandišmāq*. čandiš-

:: 'UL MANIK BIR·LA' SUWDA' JUM·RUŠDY *ol mānig biriā suwda čomrušdi* "He vied with me in plunging (*ḡaṭṭ*) into the water."  
Also for helping. JUM·RUŠUVR·JUMRUŠM'Q *čomrušūr čomrušmāq*. čomruš-

:: 'UL MANIK BIR·LA' 'UQ·JAW·RUŠ·DIY *ol mānig birlā oq čāwrišdi* "He vied with me in spin-testing (*tanqīr*)<sup>3</sup> the arrow."  
Also for turning (*idāra*) anything round. JAW·RUŠUVR· čāwriš-

[II. 164/208]

371

JAW·RUŠ·MA'K·čāwrišūr čāwrišmāk.

:: TABIZ·LA'R JUQ·RAŠ·DIY *tāpizlār čoqrašdi* "The marshes bubbled up (*ḡalat*)."  
Also of anything with many parts which surge up and swell together (*ḡalā wa-māja ba'ḍuhu fī ba'd*). Hence :: KIŠY BIYR·BIYR·'IJINDA' JUQ·RAŠ·DIY *kiši bīr bīr ičindā čoqrašdi* "The people surged together (*māja . . . ba'ḍuhum fī ba'd*)."  
JUQRAŠVR·JUQRŠM'Q *čoqrašūr čoqrašmāq*. čoqraš-

:: BYR BYR NNK 'UṬRY LIQN JQARIŠDY *bīr bīrniḡ oḡriliḡin čiqrišdi* "Each of them tried to expose the other's thievery (*tawallā . . . ixrāj sarḡa al-āxar*)."  
The same for bringing out (*ixrāj*) anything, whether vying or helping. JAQIRŠVR JQRŠM'Q *čiqrišūr čiqrišmāq*. 0 čiqriš-

:: BVY BYR BYR K' JAQRŠTY *bōy bīr bīrkā čaqrišti* "The people shouted (*ṣāḡa*) to one another."  
Oḡuz dialect. JAQRŠVR JAQRŠM'Q *čaqrišūr čaqrišmāq*. čaqriš-  
D

:: 'AT·LA'R 'AḌA'QY TIK·RAŠ·DIY *atlār adāqi tikrāšdi* "The horses' hooves clattered (*dawwat*)."  
:: 'UṬLA'N TIKRAŠDY *oḡlān tikrāšdi* "The babies crawled (*tara'ra'at*)."  
TIKRAŠVR·TIKRAŠMA'K *tikrāšūr tikrāšmāk*. tikrāš-

:: TIYŠ·JIQRAŠ·TIY tīš čiqrašti “The teeth grated (*šarrat*).” Also of anything with many parts which grate together (*šarra fī kaṭra*). čiqraš-

:: 'IKY SUV JARKAŠ·TIY ekki sü čärgäšti “The two battle lines drew up (*iṣṭaffa fariqā l-qitāl*).” Verse [=222 törkün]: čärgäš-

|                           |                     |   |
|---------------------------|---------------------|---|
| KALSA' 'ABANK TARKANM     | kälsä apan tärkänim | V |
| 'IYTILKMAT TURKUNM        | ētilgämät terginim  |   |
| TAIRLMAΓAY TURKUNUM       | tarilmayay törkünüm |   |
| 'AM·DIY JARIK JAR·KAŠUVR· | amdi čärig čärgäsür |   |

“If the king comes (and helps us), my gathered goods will prosper, and my clan will not be dispersed; now the battle lines are drawn up.” 0 JAR·KASUVR· JARKASMA'K čärgäsür čärgäsmāk. 0

:: 'UFLA'N JAR·LAŠ·DIY oylān čarlašdi “The babies cried (*bakat*).” YANK'NA LA'R·JAR·LAŠ·DIY yaṇānlār čarlašdi “The elephants cried (*bakat*)—i.e. they cried out (*ṣāḥat*).” JAR·LAŠUVR·JAR·LAŠMA'Q čarlašür čarlašmāq. čarlaš-

:: 'UL MANIK BIR·LA' JAK·LAŠDIY ol mänig birlä čäkläšdi “He drew lots (*qāra'a min al-qur'a*) with me.” JAK·LAŠUVR·JAK·LAŠM'K čäkläšür čäkläšmāk. čäkläš-

:: TUKUVN QAMUΓ JIKILIŠ·DIY tügün qamuγ čiglišdi “The knot was tightened (*ištaddat*).”<sup>1</sup> JIKILIŠUVR·JIKILIŠMA'K čiglišür čiglišmāk. čigliš-

:: 'UL MANK' JAΓIΓ [sic] JAR·MAŠDIY ol maṇa čawiγ čärmäšdi “He helped me plait (*laff*) the whip strap (or the like).” Also for vying. JAR·MAŠUVR·JAR·MAŠMA'K čärmäšür čärmäšmāk. 0 čärmäš-

:: 'UL MANIK BIRLA' QUΓUŠQ' YA'Γ SUR·TUŠDIY ol mänig birlä qoγuška yāγ sürtüšdi “He vied with me in rubbing (*laṭx*) oil on the leather.” :: 'UL MANIK BIR·LA' 'AŠUQ·SUR·TUŠ·DIY ol mänig birlä ašuq sürtüšdi “He sürtüš-

[II. 166/211]

372

vied with me in rubbing (*ḥakk, saḥj*) the anklebone.” SUR·TUŠVR·SUR·TUŠM'K sürtüšür sürtüšmāk. 0

:: 'ULA'R·'KY SAJ·TAŠ·DIY olār ekki sačtašdi “The two of them took hold of each other's hair (*axaḍa . . . ša'r*).” SAJ·TAŠUVR·SAJ·TAŠM'Q sačtašür sačtašmāq. sačtaš-

:: KIŠY QAMUΓ SIX·TAŠ·DIY kiši qamuγ sixtašdi “The people wept (*bakā*).” SIX·TAŠUVR SIXTAŠM'Q sixtašür sixtašmāq. There is a variant with *ḡayn*: SIΓ·TAŠDIY siytašdi. siytaš- D

:: TUVN SAD·RAŠ·DY<sup>1</sup> tōn sädräšdi “The garment lost its roughness and thickness (*ḡahaba ṭaxāna, qalla kaṭāfa*).” Also :: BUDUVN<sup>2</sup> SAD·RAŠDY bodün sädräšdi “The people sädräš-

371 <sup>1</sup>MS. 'stadt.

372 <sup>1</sup>Dot of D added later (?).

<sup>2</sup>Dot over D (indicating D) added later (to the left, below the *ḡamma*).

dispersed (*qalla zaḥma*).” Also of anything that is light or sparse or loose after being dense or thick (*xaffa wa-qalla wa-taxalxala ba’d al-kaṭāfa*). SAD·RAŠUVR.<sup>1</sup> SAD·RAŠM’K<sup>1</sup> sādrāšūr sādrāšmāk. 0

:: ‘UL ‘ANKAR QA’R· SID·RIŠ·DIY ol anar qār sidrišdi “He helped him sweep and shovel (*kash, jarf*) the snow (or other).” SID·RIŠUVR· SID·RIŠM’Q sidrišūr sidrišmāq. 0 sidriš-

:: ‘UL MANK’ ‘AT· TUḤ·RAŠDIY ol maṇa āt toḡrašdi “He helped me carve (*qaṭ’ . . . muxardalan*) the meat.” TUḤ·RAŠUVR· TUḤ·RAŠM’Q toḡrašūr toḡrašmāq. 0 toḡraš-

:: ‘UḤLA’N TIḤRAŠ·DIY oḡlān tiḡrašdi “The babies became sturdy (*tajāladat*).” This derives from the word: TIḤRA’Q· tiḡrāq meaning “sturdy (*jalad*)” [235]. 0 tiḡraš-

:: ‘UL MANIK BILA’ YUVL·QA’ TUḤRUŠ·DIY ol mānig bilā yōlqa toḡrušdi “He vied with me in taking shortcuts and going directly to a place (*as-sayr wa-qaṭ’ aṭ-ṭariq ilā l-maqṣad mutaḡašmiran*).” toḡruš-

:: TUVN KIYR·DIN TUḤ·RAŠ·DIY tōn kīrdin toḡrašdi “The garment became tattered (*tafazzara ajzā’*) because of dirt.” Also for anything in which there occur rending and splitting (*taqaṭṭu’, inšiḡāq*). TUḤ·RAŠUVR· TUḤ·RAŠ·MA’Q· toḡrašūr toḡrašmāq. 0 toḡraš-

:: QUMLA’R SUVFUḤ· SUḤ·RAŠ·DIY qumlār sūwuḡ suḡrušdi “The sands absorbed (*tanaššafat*) the water (or other).” SUḤ·RŠVR SUḤ·RŠM’Q suḡrušūr suḡrušmāq. 0 suḡruš-

:: ‘ULA’R BYR BYRIK SIḤ·RŠDY olār bīr bīrig siḡrušdi “The two of them made a place (*makkana*) for each other.” SIḤ·RŠVR SIḤ·RŠM’Q siḡrušūr siḡrušmāq. siḡruš-

:: ‘UL MANK’ TARIḤ SAW·RUŠ·DIY ol maṇa tariḡ sawrušdi “He helped me winnow (*taḡriya*) the grain (or other).” Also if one helps to draw off (*taḡriya*) soup with a ladle so it does not overflow. SAWRŠUVR. sawruš-

[II. 167/212]

373

SAWRUŠMA’Q sawrušūr sawrušmāq. 0

:: ‘ULA’R· BIYR· BYRIK SIḤ·RUŠ·DIY olār bīr bīrig siḡrušdi “The two of them made a place (*makkana*) for each other.” SIḤ·RUŠUVR· SIḤ·RUŠ·M’Q siḡrusūr siḡrusmāq. 0 siḡruš-

:: ‘ULA’R· BAR·JA’ SIQ·RIŠ·DIY ulār barča siqrišdi “The partridges whistled (*ṣafarat*).” The same for snakes, or other, when they whistle. SIQ·RIŠUVR SIQ·RŠM’Q siqrišūr siqrišmāq. siqriš-

:: ‘UL MANIK BIR·LA’ YḤIA’J· TUM·RUŠ·DIY ol mānig birlā yiḡāč tomrušdi “He vied with me in cutting the wood rounded (*qaṭ’ . . . mudawwaran*),” such as a tray. TUM·RŠUVR· TUMRŠM’Q tomrušūr tomrušmāq. tomruš-

:: ‘AT· LA’R· QAMUḤ SAM·RIŠDIY atlār qamuḡ sāmrišdi “The horses (or other) took on fat (*axaḡdat . . . fī s-siman*).” SAMRIŠUVR· SAMRIŠ·M’K sāmrišūr sāmrišmāk. 0 sāmriš-

:: 'UL MANIK· BIRL' SUVW· SUIM·RUŠDIY ol mǎnig birlǎ sūw sūmrüşdi "He vied with me in gulping down (*'abb*) the water (or other)." SUIM·RUŠUVR· SUIM·RUŠMA'K sūmrüşür sūmrüşmāk. 0

:: 'AS·RUK· LA'R QAMUΓ· SAN·RUŠ·DIY ǎsrüklǎr qamuy sanrişdi "The drunkards raved (*haḍḍat*)." Its root-form is: SAN·DIRIŞDIY sandrişdi. SAN·RIŞUVR· SANRIŞMA'Q sanrişür sanrişmāq. Proverb [= 203 *saban*, 625 *sandruş*]: SABAN·DA' SAN·DIŞ [sic] BULSA' 'URTKUVNDA' 'AIR·TAIŞ· BUL·MA'S· sabanda sandriş bolsa örtgündǎ irtǎş bolmās 0 "If there is quarreling (*mulājja*) during the season of plowing there will be no strife during harvest." 0

:: 'ULA'R· BIYR· 'AKIN·DIY BILA' SAT·ΓAŞ·DIY olār bīr ekindi bilǎ satyaşdi "The two of them stepped on each other's neck (*taxaṭṭā . . . raqaba*)." This is also used to express arrogance (*taṭāwul*, lit. "stretching" [the neck]). :: 'UL MANKA' YUVR·DA' SAT·ΓAŞ·DIY ol maṇa yōlda satyaşdi "He confronted (*laqiya . . . muwājahat<sup>an</sup>*) me on the road." :: 'ULA'R· 'ALIM BRIM BILA' SAT·ΓAŞ·DY olār alim berim bilǎ satyaşdi "They settled accounts by off-setting (*qāṣṣa*) their debits with their credits"—Oyuz dialect. SAT·ΓAŞUVR· SAT·ΓAŞMA'Q satyaşür satyaşmāq. 0

:: 'AR· QAMUΓ· BIL'K SIT·ΓAŞ·DIY<sup>1</sup> ǎr qamuy bilǎk sityaşdi "The men rolled up (*tašammarat*) their sleeves." Also for helping or vying. SIT·ΓAŞUVR·<sup>1</sup> SIT·ΓAŞ·MA'Q<sup>1</sup> sityaşür sityaşmāq.

:: BUVZ·DIN SUVW·

[II. 169/214]

SAR·QI·ŞDIY<sup>1</sup> būzdin sūw sarqişdi "Water dripped freely (*taqāṭara . . . kiṭrat<sup>an</sup>*) from the ice." SAR·QIŞUVR· SAR·QIŞ·MA'Q sarqişür sarqişmāq. 0

:: 'UL 'IKY BLA' SAJ·LAŞDIY ol ekki bilǎ sačlaşdi "The two of them took hold of each other's hair (*axaḍa . . . ša'r*)." SAJ·LAŞUVR· SAJ·LAŞM'Q sačlaşür sačlaşmāq.

:: 'UL MANIK· 'AḌA'Q· TIN TIKAN· SUJ·LUŞ·DIY ol mǎnig aḍāqtin tikǎn sučluşdi "He helped me extract (*tanqīš*) a thorn from [my] foot." Also for vying, or helping, in drawing (*sall*) a sword from the sheath, or other. SUJ·LUŞUVR· SUJ·LUŞ·MA'Q sučluşür sučluşmāq.

:: MANK' SUW·LUQ SAR·LAŞDIY maṇa suwluq sarlaşdi "He helped me wind (*tak-wīr*) the turban." The same for winding (*laff*) anything. Also for vying. SAR·LAŞVR· SAR·LAŞ·MA'Q sarlaşür sarlaşmāq. 0

:: 'UL MANIK· BIR·LA' SUZLAŞ·DY ol mǎnig birlǎ sözlāşdi "He conversed (*takal-lama*) with me." SUZLAŞVR· SUZLAŞMA'K sözlāşür sözlāşmāk. Its root-form is: SUVZ·LAS·DIY sözlāşdi. 0

373 <sup>1</sup> Below the T are two dots added by later hand (indicating Y).

374 <sup>1</sup> Second *sukūn* (·) altered from U.



:: SUVW· LA'R QAMUṬ SUZ·LUŠDIY *sūwlār qamuṭ sūzlüşdi* "The waters were all filtered (*taṣāfat*)."  
SUZLUŠUVR· SUZLUŠM'K *sūzlüşür sūzlüşmāk*. sūzlüş-

:: 'UL MANIK BIRLA' SAW·LAŠ·DIY *ol mänig biriä sawlašdi* "He and I coined proverbs (*ḍaraba l-maṭal*) to one another."  
Also for news and other sorts of speech and story-telling (*anbā', kalām, qaṣaṣ*). SAWLAŠUVR· SAWLAŠMA'Q *sawlašür sawlašmāq*. sawlaš-

:: BUDUVN QAMUṬ SAQ·LAŠ·DIY *bodūn qamuṭ saqlašdi* "The people guarded themselves (*taḥāfaḥa*) from one another."  
SAQ·LAŠUVR· SAQLŠMA'Q *saqlašür saqlašmāq*. 0 saqlaš-

:: SUQ·LUSDIY NA'NK *suqlušdi nāṇ* "The thing was inserted firmly into place (*idramajja . . . wahwa an yudxala . . . fī š-šay' wa-staḥkama fīhi*)," such as the tang of a sword which goes into the handle and is fixed firmly (*yadxulu . . . fa-yatbutu*) in it. SUQ·LUŠ·VR· SUQ·LUŠM'Q *suqlušür suqlušmāq*. 0 suqluš-

:: BUḌUVN BAR·JA' SIQ·LIŠDIY *boḍūn barča siqlišdi* "The people (or other) were so crowded that the room was too small for them (*izdahama . . . ḥattā ḍāqa l-makān*)."  
Also of grapes when they are pressed (*in'aṣarat*). SIQLIŠUVR· SIQLIŠM'Q *siqlišür siqlišmāq*. siqliš-

:: TAT· QMṬ SUM·LUIŠ·DIY *tat qamuṭ somlišdi* "The Persians jabbered together in their own tongue (*tarāḥana . . . bi-luḡatihā*)."  
Also for any who jabber in a non-Turkic language. somliš-

[II. 170/216]

375

SUM·LUIŠUR· SUM·LUIŠMA'Q *somlišür somlišmāq*.

:: 'UL MANK' YIŠṬ· SAR·MAŠ·DIY *ol maṇa yišiy sarmašdi* "He helped me wind (*laff*) the (thing, such as a ) rope (on a tree)."  
SAR·MAŠUVR· SAR·MAŠ·MA'Q *sarmašür sarmašmāq*. sarmaš-

:: 'IYŠ SAR·MAŠ·DIY *iš sarmašdi* "The matter was tangled and confused (*iltaxxa, ixtalaḥa*)"—transitive or not transitive.

:: 'UL MANK' BALIQ SAR·MAŠDIY *ol maṇa baliq sarmašdi/särmäšdi* "He helped me remove (*ixrāj*) the fish (from the water)."  
Also for helping to strain (*taṣfiya*) Tutmāč from the kettle; or, of any liquid, to remove (*uxrijat*) foreign matter. SAR·MAŠUR· SAR·MAŠMA'K-Q *sarmašür sarmašmāq/särmäšür särmäšmāk*. 0 sarmaš-/  
särmäš-

:: 'ATLA'R QAMUṬ TAN·JIŠ·DIY *ätlār qamuṭ tinčišdi* "The meat<sup>1</sup> all stank (*aṣal-lat*)."  
TANJİŠUVR· TANJİŠMA'Q *tinčišür tinčišmāq*. tinčiš-

:: 'ULA'R· 'K̄Y SAN·JIŠDIY *olār ekki sančišdi* "The two of them stabbed (*waja'a*) each other (with a dagger, or the like)."  
SAN·JİŠUVR· SANJİŠMA'Q *sančišür sančišmāq*. :: BAK·LA'R SAN·JIŠ·DIY *beglār sančišdi* "The emirs battled (*taḥārabat*) and routed (*hazama*) one another." 0 sančiš-

:: TAWAY QAMUṬ TAB-RAŠ-DIY *tewe qamuy taprišdi* "The camels leaped (*qafa-zat*)."<sup>2</sup> TABRAŠUVR TABRŠM'Q *taprišūr taprišmāq*. This word is specifically for camels. 0 tapriš-

:: 'ULA'R· BYR· 'KINDIYKA' 'AT· TAT(B)·RUŠDIY *olār bīr ekindikā āt tatsušdi* "The two of them made each other taste (*adāqa*) meat (or other)." TAT·RUŠUVR· TATRUŠ-MA'Q *tatsušūr tatsušmāq*. tatsuš-

:: KIŠY TUMLIḌDIN TIT·RAŠDIY *kisi tumliydin titrāšdi* "The people shivered (*irta'ada*) from the cold." Also for something that moves from its place (*tazaḥzaḥa*). TIT·RŠUVR· TIT·RAŠM'K *titrāšūr titrāšmāk*. 0 titrāš-

:: 'UL MANK' QUŠ QUBRUŠDY *ol maṇa quš qoprušdi* "He helped me incite the bird to flight (*inhād*)."<sup>1</sup> The same for raising (*raf*) anything from its place. QUBRUŠUVR· QUBRUŠ-MA'Q *qoprušūr qoprušmāq*. 0 qopruš-

:: 'UḤLA'N QUT·RUŠ-DIY *oḥlān qutrušdi* "The boys played cheerfully together (*la'iba . . . wa-našaṭū*)."<sup>2</sup> QUTRUŠUVR· QUTRUŠMA'Q *qutrušūr qutrušmāq*. qutruš-

:: 'UL MANK Q'B· QUTURUŠDIY *ol maṇa qāp qutrušdi* "He helped me empty (*ifrāy*) the container (or other)." QUTURUŠVR QUTURUŠMA'Q *qutrušūr qutrušmāq*.

[II. 172/218]

376

:: 'ULA'R· 'ĶY QAJ·RUŠDY *olār ekki qačrušdi* "The two of them drove each other away (*ṭarada*)."<sup>3</sup> QAJRUŠUVR QAJRUŠMA'Q *qačrušūr qačrušmāq*. qačruš-

:: 'UL BAK BRLA' QUR·DAŠ-DIY *ol beg birlā qurdašdi* "He sat in the same rank (*jalasa . . . fī martaba*) as the emir (or other)." QURDAŠUVR· QURDAŠMA'Q *qurdašūr qurdašmāq*. 0 qurdaš-

:: 'UL MANIK BIRLA' BUYUVN QAḌ·RIŠDIY *ol mānig birlā boyūn qadrišdi* "He vied with me in twisting (*layy*) necks (or other)." 'UL 'IKY SUVZ· QAḌ·RIŠDIY *ol ekki sōz qadrišdi* "The two of them refuted (*radḍa*) each other's words." Verse: qadriš-

|                            |                       |   |
|----------------------------|-----------------------|---|
| 'YŠY 'NIK 'AR·TAŠIB        | īši anig artašip      | V |
| 'UḤRAQ· BILA' 'UR·TAŠIB·   | oḥraq bilā örtāšip    |   |
| BUYYNIN 'ALIB· QAḌRIŠIB·   | boynin alip qadrišip  |   |
| TUTḤUN 'ALIB· QUL· SATA'R· | tutḥun alip qul satār |   |

Describing a captive: "His affair has deteriorated; they have burned<sup>1</sup> each other's tribes [lit. he and Oḥraq have burned each other]; after their necks were twisted (*mulāwāt*) he was taken captive (and ransom was taken from him as though he were) a slave that is sold." 0

:: 'UL 'ANKAR QIS·MA'Q QIS·RUŠDIY *ol aṇar qismāq qisrušdi* "He helped him<sup>2</sup> shorten (*qašr*) the stirrup strap (or other)." QIS·RIŠUVR· QIS·RIŠMA'Q *qisrišūr qisrišmāq*. qisruš-

375 <sup>2</sup> MS. *qafarat*.

376 <sup>1</sup> MS. *axraqat*, read *aḥraqat*.

<sup>2</sup> MS. *a'ānanī*, read *a'ānahu*.

:: 'UL MANK' TARIḤ QAW·RUŠDIY ol maṇa tariḡ qawrušdi "He helped me fry qawruš-  
(qaly) the wheat (or other)." There is a variant with ḡayn: QAF·RUŠDIY qayrušdi. QAW·qayruš- D  
RUŠUVR·QAWRUŠMA'Q qawrušūr qawrušmāq.

:: SUVW·LA'R·QAMUḤ QAQ·RAŠ·DIY sūwlār qamuḡ qoqrūšdi "The waters receded qoqrūš-  
(jazarat)." Also for any liquid that diminishes (qalla). QAQ·RAŠUVR.<sup>4</sup> QAQRAŠ·M'Q<sup>4</sup>  
qoqrūšūr qoqrūšmāq. Also of swellings<sup>5</sup> when they subside (sakanat).

:: 'ARAN QAMUḤ QIḤQ·RIŠ·DIY ārān qamuḡ qiqrišdi "The men screamed and qiqriš-  
shouted (ṣāḥat . . . wa-jalabū)." QIḤQ·RIŠUVR·QIḤQ·RIŠ·M'Q qiqrišūr qiqrišmāq.

:: QIYZ·LA'R QUB·ZAŠDIY qīzlār qopzašdi "The girls vied in playing the lute (ḡarb qopzaš-  
al-'ūd)." QUB·ZAŠUVR·QUB·ZAŠMA'Q qopzašūr qopzašmāq.

:: 'ULA'R·'ĪKY QAR·ḤAŠDIY olār ekki qaryašdi "They cursed each other (talā'anā)." qaryaš-  
QAR·ḤAŠUVR·QARḤAŠMA'Q qaryašūr qaryašmāq.

:: 'ULA'R·'ĪKY QIR·ḤAŠ·DIY olār ekki qiryašdi "The two of them qiryaš-  
[II. 174/220] 377

shunned each other (a'raḡa . . . 'an ṣāḥibihi)."<sup>1</sup> QIR·ḤAŠUVR·QIR·ḤAŠM'Q qiryašūr qiryaš-  
māq.

:: 'ULA'R·'KY YAS·ḤAŠDIY<sup>2</sup> olār ekki tasyašdi "They slapped one another (talā- tasyaš-  
ṭamā)." YAS·ḤAŠAVR.<sup>2</sup> YAS·ḤAŠMA'Q<sup>2</sup> tasyašūr tasyašmāq. Also for helping and vying.

:: 'UL MANIK BRLA' YUVNK·TUL·ḤAŠ·DIY ol mānig birlā yūṇ tolyāšdi "He vied tolyāš-  
with me in winding (ta'mīt) the wool." The same for winding (layy) anything; also when the  
stomach suffers from colic (lawā). TUL·ḤAŠUVR·TULḤAŠMA'Q tolyāšūr tolyāšmāq. 0

:: 'UL MANK' SUW·DA' NA'NK QAR·WAŠDY ol maṇa suwda nāṇ qarwašdi "He qarwaš-  
helped me grope ('awdaqa) for the thing in the water." Also when one gropes (ṭalaba . . . bi-yad)  
for a thing in the dark. QARWAŠUVR·QAR·WAŠMA'Q qarwašūr qarwašmāq. 0

:: 'ULA'R·'ĪKY QUR·QUŠDIY olār ekki qorqušdi "The two of them were afraid qorquš-  
(xāfa) of each other." QURQUŠUVR·QURQUŠMA'Q qorqušūr qorqušmāq. 0

:: 'UL MANK' YUVNK QIR·QIŠ·DIY ol maṇa yūṇ qirqišdi "He helped me shear qirqiš-  
(jaz) the wool (or the camels-hair)." QIR·QIŠUVR·QIR·QIŠMA'Q qirqišūr qirqišmāq.

376 <sup>3</sup> Altered to jarazat.

<sup>4</sup> Second A altered from U.

<sup>5</sup> MS. awram, read awrām.

377 <sup>1</sup> MS. 'araḡa . . . ṣāḥibahu.

<sup>2</sup> The two dots of the Y written in later.

:: 'UL MANIK BIR-LA' 'UQ· 'AṬIY QIZ-LAŠUV ol mǎnig birlä oq atti qizlašu "He vied with me in shooting arrows and put a girl as the stake (*ja'ala l-xaṭar baynanā l-jāriya*)."  
QIZLAŠUVR· QIZLAŠMA'Q qizlašūr qizlašmāq. qizlaš-

:: 'UL MANIK BRLA' TAW'R· QAR·MAŠ·DIY ol mǎnig birlä tawār qarmašdi "He vied with me in plundering (*nahb*) the goods." Also for helping. QARMAŠUVR· QARMAŠM'Q qarmašūr qarmašmāq. Its root-form is: QAR·MA'LAŠ·DIY QAR·MA'LAŠUVR· QARMA'LAŠ·MA'Q qarmālašdi qarmālašūr qarmālašmāq. qarmaš-

:: 'IT· QAMUṬ TUM·LUF·DĪY QIS-TAŠDIY [sic] it qamuṭ tumluṭdin qasnašdi "The dogs (or other) whined and shivered (*harrat, irta'adat*) from the cold." QSTŠDIY [sic] QSTŠMA'Q qasnašūr qasnašmāq. 0 qasnaš-

:: 'UL 'IKY KAK·TAŠDIY ol ekki kǎktāšdi "They harbored rancor against each other (*taḥāqadā*)."  
KAK·TAŠUVR· KAK·TAŠ·MA'K kǎktāšūr kǎktāšmāk. 0 kǎktāš-

:: 'UL MAṆKA' YṬIṬ·J KAR·TIŠ·DIY ol maṇa yiṭāc kǎrtišdi "He helped me notch (*ḥazz*) the wood (or other)." Also for vying. KAR·TIŠUVR· KARTIŠMA'K kǎrtišūr kǎrtišmāk. kǎrtiš-

:: 'UL MANK' YUK KUTRUŠ·DIY ol maṇa yūk kötrüşdi "He helped me lift (*rafa'*) the load (or other)." KUITRUŠUVR KUITRUŠMA'K kötrüşūr kötrüşmāk. kötrüş-

[II. 175/222]

378

:: 'ULA'R· BIYR· BIYRNIK YA'ZUVQIN· KAJRUŠ·DIY olār bīr bīrnig yāzūqin kǎčrüşdi "They forgave (*ṣafaḥa* . . . 'an) each other's sin." Also if they help each other take someone across (*i'bār*) a canal. KAJRUŠUVR· KAJRUŠMA'K kǎčrüşūr kǎčrüşmāk. 0 kǎčrüş-

:: 'ULA'R· 'IKY TUVN· KADRUŠ·DIY olār ekki tōn kǎdrüşdi "Each of them dressed (*albasa*) the other in his garment." KADRUŠUVR· KADRUŠMA'K kǎdrüşūr kǎdrüşmāk. 0 kǎdrüş-

:: 'UVL MANK' 'AT· KAD·RIŠ·DIY ol maṇa āt kǎdrišdi "He helped me cut the skinned flesh into strips (*taqḍid al-maslūx*)."  
KADRIŠUVR KADRIŠM'K kǎdrišūr kǎdrišmāk. kǎdriš-

:: BULIT LA'R QAMUṬ KUK·RAŠDY bulitlār qamuṭ kökrāšdi "The clouds thundered (*ra'adat*)."  
:: BUṬRA' LA'R· KUK·RAŠDIY buṭralār kökrāšdi "The stallions bellowed (*tahaddarat*)."  
The cry (*ṣiyāḥ*) of warriors in battle is likened to it, thus :: 'AL·B· LA'R KUK·RAŠDIY alplār kökrāšdi "The warriors roared (*tahaddarat*)."  
Verse [= 508 qāḍ] :

|                          |                     |   |
|--------------------------|---------------------|---|
| KAL·DIY 'ASIN· 'AS·NAYUV | kāldi āsin āsnāyü   | V |
| QA'D·QA' TUKAL 'US·NAYUV | qāḍqa tūkāl ösnāyü  |   |
| KIR·DIY BUDUVN QUS·NAYUV | kirdi bodūn qasnayu |   |
| QARA' BULIT· KUKRASUVR   | qara bulit kökrāšūr |   |

Describing spring: "The breeze came blowing, it was like a blizzard (in its blowing of wind and mist), the people [came in] shivering (from the cold), the black cloud thundered." 0 KUK·RASUVR· KUK·RASMA'K kökrāšūr kökrāšmāk.

:: 'ULA'R· 'IKY SUNKVK KAM·RUŠ·DIY olār ekki sūṇūk kāmriüşdi "They vied in sucking the marrow (*tamaššaša*) from the bone." KAM·RUŠUVR· KAM·RUŠMA'K kāmriüşūr kāmriüşmāk. kāmriüş-

:: 'ULA'R· 'İKY TAWA'R· KIZLAŞ·DIY olār ekki tawār kizlāšdi "The two of them hid (*katama*) their goods (or other) from each other." KIZLAŠUVR· KIZLAŠMA'K kizlāšūr kizlāšmāk. 0 kizlāš-

:: 'UL 'ANKAR 'UQ· KAZLAŞ·DIY ol anar oq kāzlāšdi "He vied with him in notching (*tafwīq*) the arrow." Also for helping.<sup>1</sup> KAZLAŠUVR KAZLAŠMA'K kāzlāšūr kāzlāšmāk. kāzlāš-

:: 'UL MANIK BIRLA' KUZLAŞ·DIY ol mānig birlā közlāšdi "He vied with me in looking (*ru'ya*), we eyed each other (*'āyana*).'" KUZLAŠUVR· KUZLAŠMA'K közlāšūr közlāšmāk. közlāš-

:: KAS·LIS·DIY NA'NK kāslāšdi nāṇ "The thing's limbs were cut off (*inqaṭa'a ārāb*), kāslāš-

[II. 177/224]

379

its parts were separated (*infaṣala ajzā'*).'" KAS·LAŞ·DIY KAS·LAŞMA'K kāslāšūr kāslāšmāk.

:: 'UL 'ANIK BIRLA' KUK·LAŞ·DIY ol anig birlā köklāšdi "He attached himself (*tašabbāṭa*, *tašabbaka*) to him." This is a variant of: KUK·TAŞ·DIY köktāšdi. :: 'UL 'ANKAR 'AḌAR· KUK·LAŞ·DIY ol anar aḍār köklāšdi "He [helped him]<sup>1</sup> to tighten the bands of the saddletree (*šadd ribāṭ ḥanw as-sarj*)." :: 'UL 'ANIK BIRLA' KUK·LAŞ·DIY ol anig birlā köklāšdi "He established clan ties (*'aqada* . . . *'aqd al-'ašīra*) with him." KUK·LAŞUVR· KUK·LAŞMA'K köklāšūr köklāšmāk. The latter is Buḷyār dialect. köklāš- D

This section has four aspects:

G

(1) With the meaning of helping or vying in the action. Example :: 'UL MANK' YUK KUTURUŞ·DIY ol maṇa yük kötrüšdi "He helped me carry (*ḥaml*) the load." I have already mentioned [325-326] that the particle: MANK' maṇa implies helping, and the particle: MANIK BIR·LA' mānig birlā implies vying. Example :: 'UL MANIK BIRLA' SAK·RIŞ·DIY ol mānig birlā sekrišdi "He vied with me in jumping, to see which of us was stronger in it (*wāṭabanī mubārātān li-yurā ayyunā ajlad fīhi*)."

(2) As a branch-off<sup>2</sup> from biliterals. Example :: QAJ·TIY qačti "He fled," QAJUR·DIY qačurdi "He caused to flee," QAJRUŞ·DIY qačrušdi "The fled from each other." The *šin* implies reciprocity. :: SUVW KAJ·TIY sūw kāčti "He crossed the water," KAJUR·DIY kāčürdi "He caused him to cross," KAJ·RUŞ·DIY kāčrüšdi "They caused each other to cross, or helped each other across." A letter is added to the biliteral and it becomes trilateral; a letter is added to the trilateral and it becomes quadrilateral.

(3) As a verb formed from biliteral<sup>3</sup> nouns and taking on the meaning of a stake (*xiṭār*, *qimār*). The suffix is *lām* and *šin*. Example :: 'UL MANIK BIRLA' 'UQ· 'AṬIY 'TLAŠUV

378 <sup>1</sup> Either vying and helping should be reversed, or *anar* should be *anig birlā*.

379 <sup>1</sup> Emendation is now covered by repair tape.

<sup>2</sup> MS. *farγ al-farγ*, read *far' al-far'*.

<sup>3</sup> MS. *ṭulāṭiyya*, read *ṭunā'iyya*.

ol mǎnig birlä oq atti atlašu "He had an archery contest with me with a horse as the stake, the winner to take it." This is a general rule by which verbs may be formed from nouns<sup>4</sup> no matter how long the noun is. :: 'UL MANIK BIRLA' 'UY-NA'DIY KUKRUJ·KUVN·LAŠUV ol mǎnig birlä oynādi kögürçgünläšü "He played with me with a dove as the stake." :: 'UL 'T YARŠDY MANIG BYL' TAWŠI'NLŠUV ol at yarišdi mǎnig bīlā tawisyānlašu "He raced horses with me with

[II. 179/226]

380

a rabbit as the stake, the winner to take it." All the verbs follow this rule.<sup>1</sup>

(4) As a simple verb without any of these meanings. However, there are few of this type. Example :: 'IYŠ BURUŠ·DIY [sic] īš borbašdi "The matter was confused (*iltaxxa*) [368]." :: YB·BUY·MAŠ·DIY yip boymašdi "The yarn was tangled and could not be untangled (*iltāta . . . fa-lā yanšarihu*) [530]."

Q

:: 'ĀJ·'AR·BAF·RIQTY āč ār bayriqti "The hungry man's loins stuck to his liver bayriq- (*laşıqa xāšira . . . bi-l-kabid*)."

:: BUL·DUQTY NA'NK bulduqti nān "The thing was found (*wujida*)."

BULDUQA'R bulduq-  
BULDUQM'Q bulduqār bulduqmāq.

:: 'AR·YAFY Q' TUT·SUQ·DIY är yayıqa tutsuqdi "The man was taken captive tutsuq- (*uxida . . . fī yad*) by the enemy."

TUTSUQA'R TUTSUQM'Q tutsuqār tutsuqmāq. 0

:: 'AR·TUNJUQ·TIY är tunčuqti "The man was clogged up so that he could not tunčuq- breathe (*γamma . . . ḥattā lam yaqdir an yatanaffasa*)."

:: SU'UR·TUNJUQ·TIY suγur tunčuqti "The weasel hibernated (*daxala . . . wajārahu šātiyyan lā yaxruju minhu ilā r-rabi'*)."

The same for any animal that has this practice. TUN·JIQA'R TUN·JQM'Q tunčiqār tunčiqmāq.

:: YAFY SAN·JIQ·TIY yayi sančiqti "The enemy was routed (*huzima*)."<sup>2</sup> Also if a sančiq- man is stabbed (*tu'ina*). SAN·JQ'R SANJQM'Q sančiqār sančiqmāq.

:: 'AR·YAFY QA' BAS·SIQ·TIY är yayıqa bassiqti "The man was attacked at night bassiq- by the enemy (*bayyata l-'aduww 'alā r-rajul wa-axaḍa 'alayhi*)."

BAS·SIQA'R BAS·SIQM'Q bassiqār bassiqmāq.

KUVZDAN YA'Š SAWRUQ·TIY közdän yāš sawruqti "The tear trickled (*taraššaša*) sawruq- from the eye." Also of water in flowing rivers when it surges (*māja wa-ḍṭarabat amwājuhu bi-fawarān*)."

Verse:

379 <sup>4</sup>MS. *yurakkabu min al-asmā' wa-l-afāl*; the *wa-* is an addition by a later hand and should be omitted.

380 <sup>1</sup>This sentence cannot now be read in MS. Translation follows EP.

<sup>2</sup>MS. *hazama*.

KUVZUM YAŠIY SAWRUQUB QUVDIY 'AQA'R.  
BILNIB· 'AŽUVN· 'AM·KAKIN TUVKAL· 'UQA'R.

V

kōzūm yaši sawruqub qōdi aqār

bilnib ažūn āmgākin tūkāl uqar

"My tears trickle [and flow down] because they know the cares of the world [and understand completely]." 0 SAWRUQA'R SAWRUQM'Q sawruqār sawruqmāq.

K

:: 'ANIK YAŠUT· 'IYŠIY BIL·SIK·TIY anig yašut īši bilsikti "His hidden affair became known ('urifa)." bilsik-

[II. 180/228]

381

BIL·SIKA'R· BIL·SIKMA'K bilsikār bilsikmāk.

L

:: 'ANIK 'IYŠY BUR·BALDIY anig īši borbaldi "His affair was in disorder (*tašaw-waša*)." BUR·BALVR· BUR·BALMA'Q borbālūr borbalmāq. 0 borbali-

:: QA'B· BUK·SUL·DIY qāp bögsüldi (?) "The wineskin burst (*tafazzara*)." The same bögsül- ? for any vessel<sup>1</sup> that bursts and splits open (*tafazzara, tašaqqaqa*). BUK·SULVR BUKSULM'K bögsülūr bögsülmāk.

:: YIĞA'J TURBUL·DIY yiğāc törpüldi "The wood was planed with an adz (*sufina . . . bi-l-misfan*)." TURBULVR· TURBLM'K törpülūr törpülmāk. törpül-

:: YARMA'Q TAR·TIL·DIY yarmāq tartildi "The dirham (or other) was weighed (*wuzina*)."<sup>2</sup> TARTILVR TARTILM'Q tartilūr tartilmāq. Also of a rope, or other, that is stretched (*mudda*). tartil-

:: TARIYK' YA'T TUR·TULDIY tārīkā yāy türtüldi "The oil was rubbed (*luṭixa*) on the skin (or other)." TURTULVR TURTULM'K türtülūr türtülmāk. türtül-

:: JAR·TILDY NA'NK čärtildi nāṇ "The thing slipped away or escaped (*fāta*)." JAR·TILVR JARTILMA'K čärtilūr čärtilmāk. Proverb: 'AR·DAM· SIZ·DAN· QUT· JAR·TILUVR ärdämsizdān qut čärtilūr 0 "Fortune slips away from the man without virtue and good manners." čärtil- P

:: YIYL· TAT·RUL·DIY yēl tetrüldi "The wind turned around (*inqalaba*) (from south to north or from north to south)." :: TATRULDIY NA'NK tetrüldi nāṇ "The matter turned around or was reversed (*inqalaba, in'akasa*)." :: 'AR· QILQY TAT·RULDIY ār qilqi tetrüldi tetrül-

381 <sup>1</sup> MS. *ṭurūf*, read *ṣurūf*.

<sup>2</sup> MS. *wazana*.

The man's character (or other) turned bad (*sa'a*).'' TATRULUVR TAT·RULM'K tetrülür tetrül-māk. 0

:: 'AT·TUF·RAL·DIY ät toyraldi "The meat (or other) was carved (*quṭi'a . . . muxar-dalan*).'' TUF·RALUVR TUF·RALMA'Q toyrälür toyralmāq. 0 toyräl-

:: TUVN KIYR·DAN TUF·RALDIY tōn kīrdän toyraldi "The garment became tattered (*tafazzara*) because of dirt." Also if there appear splits (*šiqāq*) in a leg, or in any woven material. TUF·RALUVR TUF·RALM'Q toyrälür toyralmāq.

:: TALQIL·DIY NA'NK talqildi nān "The thing was pushed (*iṣadama, indafa'a*).'' talqil-  
Hence :: 'YŠ TAL·QILDIY iš talqildi "The matter was put off (*indafa'a*).'' :: YUK TAL·QIL·DIY yūk talqildi "The load was pushed inside the rope (*indafa'a . . . fī l-ḥabl*).''<sup>3</sup> TAL·QILUVR·TAL·QIL·MA'Q talqilür talqilmāq.

:: 'ANIK·YUVZIY TIR·MAL·DIY anig yūzi tarmaldi "His face was scratched (*xudiša*).'' tarmal-  
TARMALUVR·TIR·MAL·MA'Q tarmälür tarmalmāq. 0

:: JIF·RIY JAWRUL·DIY čiyri čäwrüldi "The pulley turned (*dārat*).'' Also for any- čäwrül-  
thing

[II. 182/230]

382

that rotates (*istadāra*). JAW·RULUVR·JAW·RUL·MA'K čäwrülür čäwrülmāk. 0

:: JAWIF·JAR·MALDY čawiy čärmäldi "The whip strap (or the like) was coiled and čärmäl-  
plaited (*luwwiya, rummila*).'' JARMALUVR JARMALMA'K čärmälür čärmälmāk. 0

:: SURTUL·DIY sürtüldi (nān) "The thing rubbed or scratched itself (*insaḥaqa, insa- sürtül-  
ḥaja*).'' Also if someone else does it—transitive or not transitive [i.e. passive or middle]. ::  
TARIYKY YA'Γ SUR·TUL·DY tärikä yāγ sürtüldi "Oil was rubbed (*luṭixa*) on the leather (or  
other).'' SURTULVR SURTULM'K sürtülür sürtülmāk. 0

:: BIJA'K·TA'M·QA' SAN·JIL·DIY bičāk tāmqa sančildi "The knife was driven sančil-  
(*irtazza*) into the wall (or other).'' :: SUW·SAN·JIL·DIY sü sančildi "The troops were routed  
(*inhazama*).'' Its root-meaning is from the phrase: 'AR·KA' BIJA'K SAN·JIL·DY ärkä bičāk  
sančildi "The man was stabbed (*wuji'a*) with a knife." SANJLVR SANJLM'Q sančilür sančil-  
māq.

:: 'AW·SUB·RUL·DIY äw süprüldi "The house was swept (*kunisa*).'' If you get angry süprül-  
with a person you say: SUB·RUK [sic] süprül meaning "Go as sweepings without anyone caring  
about them." SUBRULUR SUBRULMA'K süprülür süprülmāk. 0

:: BALIQ·'LIK·DIN SID·RIL·DIY baliq äligdin siđrildi "The fish slipped (*tazallaqa*) siđril-  
out of the hand." The same for anything slippery when it slides (*tamallaša*) out of the hand, or



other. :: YUVL·SIDRILDY yōl sidrildi "The road was inspected from all angles (*nuḡira*<sup>1</sup> *fī t-tariq bi-jamī' zāwiyatihi*). SIDRILUVR SIDRILMA'Q sidrilūr sidrilmāq. :: 'AR·TA'M·DIN SID·RIL·DY ār tāmdin sidrildi "The man slipped (*tazallaqa*) off the wall (or other)." 0

:: SUVW·SAWRUL·DIY sūw sawruldi "The river surged with waves (*māja l-wādī bi-fawrān wa-ḡalyān*). Also, of a kettle, when some of the soup is drawn off (*rufi'a*) with a ladle and then put back (*rudda*) again in order for it to simmer down. :: TARIF SAW·RUL·DIY tariḡ sawruldi "The grain was winnowed (*durriya*). :: YA'Š KVZDIN SAWRUL·DIY yāš kōzdin sawruldi "The tear trickled (*taraššaša*) from the eye." Verse:

TUN KUN TURUB·YḤLAYUV

tūn kūn turup yiḡlayu

V

YA'ŠIM MANIK SAWRULUVR·

yāšim māniḡ sawrulūr

0 "I cry day and night, the tears pour (*yansakibu*) from my eyes." 0 SAW·RULUVR SAWRUL·MA'Q·sawrulūr sawrilmāq. 0

:: BIYR·NA'NK·BIYR·KA'

[II. 183/232]

383

SIF·ZAL·DIY bīr nāḡ bīrkā siḡzaldi "One thing was inserted forcefully (*tadaxxala . . . bi-kulfa*) into another"—as a peg is inserted into the handle of an ax or spade in order to keep it tight, or as a thong is inserted between two stitch-holes [233 siḡzaḡ]. SIF·ZALUVR SIF·ZALMA'Q siḡzalūr siḡzalmāq. 0

:: 'AR·BUY·NIY SAT·ḤALDIY ār boyni satḡaldi "The neck of the man (or other) was stepped on (*xuṭṭiyat*). Also of a debt that is offset (*uqtuṣṣa*) by something that compensates for it. SAT·ḤALUVR·SAT·ḤALM'Q satḡalūr satḡalmāq.

:: YINK SIT(Y)ḤAL·DIY<sup>1</sup> yeḡ siḡyaldi "The sleeves were rolled up (*ṣummira*). SIT·ḤALUR·SIT·ḤALM'Q siḡyalur siḡyalmāq.

:: BALIQ SAIR·MAL·DIY baliḡ sarmaldi "The fish was taken out (*uxrija*) of the water—as though it were strained (*ṣuffiya*) from the water." Also :: TUTM'J SAIR·MAL·DIY tutmāc sarmaldi "The Tutmāc was strained from the kettle." The same for other things. SAR·MALUVR·SAR·MALM'Q sarmalūr sarmalmāq. 0

:: 'ANIK TUVNY BAŠINK' SAR·MAL·DIY anig tōni bašīḡa sarmaldi "His garment tangled (*iltaffa*) on his head." SAR·MALUVR·SAR·MALMA'Q sarmalūr sarmalmāq. Also for other things. This is an intransitive verb. 0

:: 'URA'TUT·QURTULDIY urāḡut qurtuldi "The woman gave birth (*waladat*). :: 'AR·'AM·KA'K·TIN QURTULDIY ār āmgāktin qurtuldi "The man was delivered (*najā*) from the difficulty." Verse:

'UḌLK YARAḤ·KUZṬIY

ōḍlāḡ yaraḡ kōzātti

V

'UḤRIY TUZAQ·'UZUṬIY

oḡri tuzaq uzatti

382 <sup>1</sup> MS. *naḡr*.

383 <sup>1</sup> T also has two dots below (indicates Y).

BAK LA'R BAKIN. 'AZIṬY  
QAJSA' QALY QURTULUVR.

beglār begin azitti  
qaṣsa qali qurtulūr

"Time awaited an opportunity, it stretched out its net<sup>2</sup> secretly (under the ground), and it led astray the emir of emirs (as if to say, Afrasiyāb); how then can he escape (*yanjū*) from it by fleeing?" 0 QURTULUVR QURTULM'Q qurtulūr qurtulmāq. Its root-form is: QUTUL-DIY qutuldi [329].

:: 'ANIK QAR·TIY QARTAL·DIY anig qarti qartaldi "The scab of his wound was removed (*nuki'at*)."  
QARTALVR QAR·TALMA'Q qartalūr qartalmāq. qartal-

:: 'NIK BAŠINKA' TA'Š. QIR·JAL·DIY anig bašina tāš qirčaldi "The stone struck (*ašāba*) his head and fractured the skull (*šajja*)."<sup>3</sup> QIR·JALVR QIRJALM'Q qirčalūr qirčalmāq. qirčal-

:: SUVW· 'ALMA'DIN QUT·RUL·DY sūw olmadin qutrudli "The water was poured (*ufriya*) out of the jar." The same for any liquid. QUT·RULUVR QUTRULM'Q qutrudlūr qutrudlmāq. 0 qutrud-

:: ANIK BUVY·NNIY<sup>4</sup> QAD·RIL·DY anig bōyni qaḍrildi "His neck twisted (*iltawā*)."  
Also if someone else twists it—transitive or not transitive [i.e. passive or middle]. QAD·RILVR QADRIL·MA'Q qaḍrilūr qaḍrilmāq. qaḍril-

[II. 185/235]

384

:: BUṬDA'Y. QAW·RUL·DIY buḍdāy qawrudli "The wheat (or other) was fried (*quliyat*)."  
A variant of *ḡayn* [i.e. qayrul-]. QAWRLUVR QAW·RULM'Q qawrudlūr qawrudlmāq. qawrul- qayrul- D

:: QUBUZ· QUB·ZAL·DY qopuz qopzaldi "The lute was played (*ḍuriba*)."  
QUB·ZA'LUR QUBZAL·M'Q qopzālūr qopzalmāq. QUB·SA'L·DIY qopsāldi with *šin* is a variant. This type [of alternation in Arabic] is common, as in the expression *kabš rabīz wa-rabīs*<sup>1</sup> meaning "[a ram] with compact flesh." 0 qopzal- qopsal- D

:: 'TM'K 'UŠAL·DIY TAW·ŠAL·DIY ätmāk ušaldi täwsāldi "The bread (or other) was crumbled (*futta*)."  
'UŠAL·DIY ušaldi is the root-word [107]. TAW·ŠALUVR TAWUŠALM'K<sup>2</sup> täwsālūr täwsālmāk. täwsāl-

:: YIB· TAF·ŠALDIY<sup>2</sup> yip tüwsāldi (?) "The yarn became tangled (*iltāta*) (from being handled too much)." Also for other things. TUW·ŠALUVR TUW·ŠALMA'K tüwsālūr tüwsālmāk. tüwsāl- ?

383 <sup>2</sup>MS. *ḥibālahu*, read *ḥibālatahā*.

<sup>3</sup>MS. *šahḥaja*.

<sup>4</sup>Altered from BUVYNY?

384 <sup>1</sup>Altered to *ra'iz wa-ra'is* (dot of *b* not indicated).

<sup>2</sup>Second A altered to U (?).

:: 'UQ· QUW·ŠAL·DY oq qowšaldi "The arrow was straightened with an arrow-straightener (*ṭurrida* . . . *bi-ṭarīda li-yatamallasa*)."  
QUWŠALUVR QUWŠALMA'Q qowšalūr qowšalmāq. qowšal-

:: YA'K QAR·ΓALDY yāk qaryaldi "The devil (or other) was cursed (*lu'ina*)."  
QAR·ΓALVR QAR·ΓALM'Q qaryalūr qaryalmāq. 0 qaryal-

:: 'YŠDIYN QURQUL·DY īšdīn qorquldi "One was frightened (*xīfa*) at the matter."  
QURQULVR QURQULM'Q qorqulūr qorqulmāq. qorqul-

YVNK QIRQILDY yūṅ qirqildi "The wool (of a sheep, or other animal) was sheared (*juzza*)."  
QIRQILVR QRQLM'Q qirqilūr qirqilmāq. 0 qirqil-

:: YΓ'J KAR·TILDY yiṭāč kārtildi "The wood (or other) was notched (*ḥuzza*)."  
QUL BUY·NY KARTILDY qul boyni kārtildi "The slave was humbled (*ḍullila*)"—although this derives from "notching [the neck]" it is used to express humiliation. KARTILVR KRTILM'K kārtilūr kārtilmāk. 0 kārtil-

:: TUVN KAḌRUL·DY tōn kāḍrildi "The garment (or other) was put on someone by someone else (*lubbisa*)."  
KAḌRULUVR· KAḌRUL·M'K kāḍrülūr kāḍrilmāk. kāḍrül-

:: QUUVY· KḌRLDY qōy kāḍrildi "The mutton was cut in strips (*quddat* . . . *min al-qadīd*)."  
KḌRLVR KḌRLM'K kāḍrülūr kāḍrilmāk. kāḍrül-

:: TAW'R 'AWKA' KIKRUL·DY tawār āwkā kigrildi "The goods were brought (*udxila*) into the house (or other)."  
KKRULVR KKRVLN'K kigrülūr kigrilmāk. kigrül-

This section has two aspects:

G

(1) It forms passive verbs from trilaterals. Example :: YARMA'Q TARTILDIY yarmāq tartildi "The dirham was weighed (*wuzina*)."

[II. 187/237]

385

:: 'YŠ 'URTUL·DIY īš örtildi "The matter was obscure (*iltabasa*)."  
In this aspect it agrees with the *nūn* section.

(2) It forms simple verbs. Example :: QURTULDY qurtuldi "He escaped (*najā*)."  
:: SARMALDY sarmaldi "(The thing) tangled (*iltaffa*)."

N

:: 'LK BARTINDY ālig bārtindi "The hand was bruised (*waṭa'at*) (from a blow, or the like) and became weak and limp (*badā fīhā wahn wa-futūr*)."  
BARTINVR BARTINM'K bārtinūr bārtinmāk. 0 bārtin-

:: YΓIA'J BURLAN·DY yiṭāč būrlāndi "The trees budded (*barhamat* [defined])."  
BUR·LANVR BURLANM'K būrlanūr būrlānmāk. 0 būrlān-

:: 'AR·'IL·KY BUŠ·FUN·DIY *är älgı boşyundi* "[The man's] hand was dislocated (*inxala'at*) and he was put out of work (*fatarā 'an al-'amal*).]" The same for a foot.<sup>1</sup> BUŠ·FUNVR BUŠ·FUN·M'Q *boşyunūr boşyunmāq*. The root-form of this is: BUŠ·UN·DIY *boşundi* [338]. 0 boşyun-

:: SUVW BUL·FAN·DIY *sūw bulyandi* "The water became muddy (*takaddarat*)."  
 :: KUNKUL BUL·FAN·DIY *könül bulyandi* "One became nauseous from eating something with filth in it (*ẓalimat aṭ-ṭabī'a min akl šay' fihi qaḍar*)."  
 If one vomits (*qā'a*) you also say: KUNKUL BUL·FANDY *könül bulyandi*. :: BAK 'NKAR BUL·FAN·DIY *beg anar bulyandi* "The emir was angry (*yaḍība*) with him." BUL·FANVR *bulyanūr*. :: 'IYL BUL·FAN·DIY *ēl bulyandi* "The realm was in a turmoil (*tašawwašat*)."  
 BUL·FANM'Q *bulyanmāq*. 0 bulyan-

:: 'AR·'IYŠ·QA' BAS·LAN·DY *är išqa bašlandi* "The man undertook to do the job (*axaḍa . . . fī l-'amal wa-ẓahara amruhu*)."  
 :: QUUVY·TA'F·Q' BAS·LAN·DY *qōy tāyqa bašlandi* "The sheep were driven (*insāqat*) to the mountain."  
 :: TARI'F BAŠ·LAN·DIY *tariy bašlandi* "The grain was in ear (*tasanbala*)."  
 BAS·LAN·M'Q· *bašlanmāq*. bašlan-

:: 'UTUNK BA'F·LAN·DIY *otun baylandi* "The firewood was tied together (*ḥuzima*)."  
 :: 'VZINK' 'UTUNK BA'F·LAN·DIY *ōziṇā otun baylandi* "He gathered the firewood and tied it by himself (*inṣarada bi-l-iḥtiṭāb wa-ḥazama<sup>2</sup> li-naḥsihi ḥuzmat<sup>an</sup>*)."  
 BA'F·LANUVR·BA'F·LAN·MA'Q· *baylanūr baylanmāq*. :: QUUVY·BA'F·LAN·DIY *qōy baylandi* "The sheep (or other) were tied down (*rubīṭa*)."  
baylan-

:: TUVN·BA'F·LAN·DIY<sup>3</sup> *tōn boylandi* "The garment was packed in a case (*'ubbiya bi-ṣ-ṣiwān*)."  
 BA'F·LANVR<sup>3</sup> BU'F·LANM'Q *boylanūr boylanmāq*. 0 boylan-

:: 'AT·BU'F·LUNDY *at boylundi* "The horse (or other) choked (*ixtanaqa*)."  
 BU'F·LNVVR BU'F·LNM'Q *boylunūr boylunmāq*. boylun-

:: BAK·LANDY N'NK *bāklāndi nāṇ* "The thing was made firm (*istahkama*)."  
 :: 'AR·'AWINDA' BAK·LAN·DIY *är äwindä bāklāndi* "The man entrenched himself (*taḥaṣṣana*) in his house; or he was confined (*ḥubisa*) in it."  
 BAK·LAN·DY N'NK *bāklāndi nāṇ* "The thing was kept or guarded (*ḥuḍiḍa*)"—transitive or not transitive. The latter bāklān-

[II. 189/239]

386

is Oğuz dialect. BAK·LANUVR BAK·LANM'K *bāklānūr bāklānmāk*. 0

:: 'URA'FUT·BAK·LAN·DY *urāyut beglāndi* "The woman married (*tazawwajat*)."  
 BAK·LANUVR·BAK·LANM'K *beglānūr beglānmāk*. 0 beglān-

:: BUK·LUN·DIY NA'NK *büklündi nāṇ* "The thing bent or folded (*in'aṭafa, taṭannā*)."<sup>1</sup>  
 BUK·LUNUVR·BUK·LUNM'K *büklünūr büklünmāk*. büklün-

385 <sup>1</sup> MS. *rajul*, read *rijl*.

<sup>2</sup> MS. *ḥuzima*.

<sup>3</sup> First A altered from U by later hand.

386 <sup>1</sup> MS. *yutannā* (u and two dots of y by later hand).

:: SUVW·BUK·LUN·DIY *sūw böglündi* “The water gathered in a pool (*istanqa’a*).” **böglün-**  
Hence :: SUV BUK·LUN·DY *sü böglündi* “The troops mustered (*ijtama’a*).” BUK·LNUVR  
BUK·LUN·M’K *böglünür böglünmāk*. 0

:: QUŠ·TAL·BINDY *quš talpindi* “The bird was agitated and fluttered its wings **talpin-**  
(*iḏṭaraba . . . wa-xafaqa bi-jināhayhi*).” The same for anything that is agitated. TAL·BINUVR  
TALBIN·M’Q *talpinür talpinmāq*. 0

:: ‘AR·‘UṬLINK’ TARTIN·DIY *ār oylīṇa tartindi* “The man was solicitous for (*ašfaqa* **tartin-**  
*‘alā*) his child”—he wanted any good thing that was given to him, or any food, to belong to his  
child. :: ‘UL ‘AWK’ TARIṬ TARTIN·DIY *ol āwkā tariṭ tartindi* “He pretended to convey  
(*yanqulu*) wheat to<sup>2</sup> his house.” Also when nomads get provisions (*imtāra*) from the sedentary  
populace. TARTINUVR·TARTINMA’Q *tartinür tartinmāq*. 0

:: ‘UL ‘UVZIYNK’ YAṬ TURTUN·DIY *ol ōziṇā yāṭ tūrtūndi* “He rubbed (*iddihān*) **türtün-**  
himself with oil.” Also if he pretended to do so. TURTUNUVR TURTINM’K *türtünür türtün-*  
*māk*. 0

:: TABRANDY N’NK *tāprāndi nāṇ* “The thing moved (*taḥarraka*).” TABRANVR **tāprān-**  
TBRNM’K *tāprānür tāprānmāk*. 0

:: ‘UL ‘UVZIYNK’ ‘AT·TUṬ·RAN·DIY *ol ōziṇā āt toṭrandi* “He pretended to cut **toṭran-**  
(*yaqṭa’u*) meat (or other) for himself.” TUṬRANUVR TUṬRANM’Q *toṭranür toṭranmāq*.

:: ‘AR·TAWRAN·DIY *ār tawrandi* “The man pretended to go quickly (*yasta’jilu fī* **tawran-**  
*s-sayr*).” TAW·RANVR TAWRANM’Q *tawranür tawranmāq*. 0

:: BAK ‘NKAR TAR·SIN·DY *beg aṇar tārsindi* “The emir was angry (*ṣaḏība*) with **tārsin-**  
him.” :: BAŠ TARSIN·DIY *bāš tārsindi* “His wound or sore broke open again after healing  
(*nukisa . . . ba’da ndimāl*).” TAR·SINUVR TARSINM’K *tārsinür tārsinmāk*. 0

:: ‘AR·‘YŠTA’ TALIM TAW·ŠIN·DIY *ār īšta tālim tāwšindi* “The man was very **tāwšin-**  
active (*i’tamala . . . wa-taḥarraka kaṭīran*) in the matter.” TAW·ŠINUVR TAWŠNM’K *tāwšinür*  
*tāwšinmāk*. 0

:: ‘AR·‘ŠIṬ TAT·ṬAN·DY *ār ašiy tatṭandi* “The man found the food tasty and **tatṭan-**  
smacked his lips (*taladdāda, tamattāqa*).” TAT·ṬANUVR TAT·ṬAN·MA’Q *tatṭanür tatṭanmāq*.  
0

:: ‘AR·‘ULIN·DIY

[II. 190/241]

387

TUL·ṬAN·DY *ār ulindi toṭyandi* “The man writhed with pain (*iltawā . . . min waja’ bihi wa-* **toṭyan-**  
*taqallaba min janb ilā janb*).” :: ‘AR·‘UVZIY TUL·ṬAN·DIY *ār ōzi toṭyandi* “The man was

seized with dysentery (*axaḍa r-rajula l-ḥayḍa wa-z-zahīr*).” :: ’UL ’UVZINK’ YUVNK TUL-ḤANDY ol *ōziṇā yūṇ* tolyandi “He wound the wool in skeins (*‘ammata . . . ‘amīta*) for himself.” TUL-FANVR TULFANM’Q tolyanūr tolyanmāq. 0

:: ’UL MN-DIN TURQIN-DY ol mindin turqindi “He was ashamed (*istaḥyā*) before me concerning a matter which he wanted but held back from out of shame.” TRQINUVR TURQIN-MA’Q turqinūr turqinmāq. 0 turqin-

:: JIḤ-RIY TAZKIN-DY *ḥiṇri* tǎzgindi “The pulley (or other) turned (*dārat*).” :: ’UL YYRIK TAZKIN-DY ol *yērig* tǎzgindi “He travelled about (*tāfa*) the land.” The same for anyone who travels about a place. TAZKINVR TAZKINM’K tǎzginūr tǎzginmāk. tǎzgin-

:: ’UL ’ANKAR BULFAN-DY TAL-KAN-DY ol *aṇar* bulyandi tǎlgāndi “He was angry and annoyed (*ḡaḍiba, ḡarida*) with him.” You do not use: TAL-KAN-DY tǎlgāndi alone but only as the complement of: BUL-FAN-DIY bulyandi. TAL-KANUVR TALKANM’K tǎlgānūr tǎlgānmāk. 0 tǎlgān-

:: TA’M TUBLUN-DY *tām* toplundi “The wall (or other) was bored through (*taṭaq-qaba*).”<sup>1</sup> TUBLUNVR TUBLUNM’Q toplunūr toplunmāq. 0 toplun-

:: YḤA’J TUPLAN-DY *yihāc* tüplāndi “The trees took root (*ta’aṣṣala*).”<sup>2</sup> :: ’AR-TUBLAN-DIY *ār* tüplāndi “The man became wealthy (*tamawwala*).” Also of anything that takes root (*ta’aṣṣala*).<sup>2</sup> TUBLANVR TUBLANM’K tüplānūr tüplānmāk. 0 tüplān-

:: ’AR-’IYŠ-TIN TID-LINDY *ār ištīn* tiḡlindi “The man refrained (*imtana’a*) from work (or other).” Also if he is hesitant (*tawaqqafa*) in speaking. TID-LINVR TIḌLINM’Q tiḡlinūr tiḡlinmāq. 0 tiḡlin-

:: ’ALKIN- TUŠLAN-DY *elgin* tüšlāndi “The traveller halted at midday for a siesta before proceeding (*ta’arrasa . . . wa-nazala li-yuḡayyila tumma yanḥaḍa*).” TUŠLANVR TUŠLANM’K tüšlānūr tüšlānmāk. 0 tüšlān-

:: ’AT-TAR-LAN-DY *at* tārlāndi “The horse (or other) sweated (*‘ariqa*).” TARLANVR TARLANM’K tārlānūr tārlānmāk. tārlān-

:: TURLUN-DIY NA’NK *türlü*ndi *nāṇ* “The thing rolled up or folded up (*inṭawā, in-zawā*).” TUR-LUNVR TURLUNM’K türlünūr türlünmāk. türlün-

Verse:

|                          |                    |   |
|--------------------------|--------------------|---|
| ’IDIM-NY ’UKAR MAN       | idimni öḡärmān     | V |
| BLIKNY YUKAR MAN         | biligni böḡärmān   |   |
| KUNKUL-NY TUKAR MAN      | könülñi tüḡärmān   |   |
| ’AR-DAM ’UVZA’ TUR-LUNVR | ārdām ūzā türlünür |   |

“I praise God (for His favors), I accumulate excellence [lit. wisdom] (by His grace), I tie my heart (with that, for my heart) is rolled up (*yanṭawī*) with virtues.” 0

387 <sup>1</sup>MS. *yṭaqab*.

<sup>2</sup>MS. *ta’ajjala*.

- :: TUZLUN·DY YYR· tüzlündi yēr “The ground (or other) was levelled (*suwwiyat*).” tüzlün-  
[II. 192/243] 388
- A variant of: TUZUL·DIY tüzüldi [332]. Also :: 'IYŠ· TUZLN·DY ĩš tüzlündi “The matter (or other) was straightened out (*istaqāma*).” TUZLUNVR TUZLUNM'K tüzlünür tüzlünmāk. D
- :: 'AT· TUZLAN·DIY ät tuzlandi “The meat (or other) was salted (*tamallaḥa*).” tuzlan-  
TUZLANUVR· TUZLANM'Q tuzlanür tuzlanmāq. 0
- :: YINJU·V TIZLIN·DY yinčü tizlindi “The pearls (or other) were strung together (*intaḥama*).” TIZLINUVR TIZLNM'K tizlinür tizlinmāk. tizlin-
- :: BIYR· NA'NK BIYR·K' TUŠ·LAN·DIY bīr nāḥ bīrkä tušlandi “One thing faced another and was opposite it (*tawajjaha, kāna bi-izā'ihī*).”<sup>1</sup> TUŠLANUVR TUŠLANM'Q tušlanür tušlanmāq. tušlan-
- :: 'UFLA'N TIŠLAN·DY oylān tišlāndi “The baby teethed (*xarajat asnān aṣ-ṣabī*).” tišlān-  
:: 'UR·FA'Q TIŠ·LANDY oryāq tišlāndi “The teeth of the sickle were sharpened (*ḥuddidat asnān al-minjal*).” TIŠ·LANVR TIŠLANM'K tišlänür tišlänmāk. 0
- SUVW BUḤZDA' TUK·LUN·DY sūw boḥuzda tüglündi “The water was caught (*in'aqada*) in the throat and the man choked on it.” :: YIB· TUK·LUNDIY yip tüglündi “The thread (or other) became knotted (*in'aqada*).” TUKLNV·R TKLNM'K tüglünür tüglünmāk. tüglün-
- :: SUWV TUK·LUN·DIY sūw töklündi “The water was poured out (*inṣabba, sukiba*).” töklün-  
TUKLUNVR TUKLUNMA'K töklünür töklünmāk.
- :: YIḤA'J· TIK·LIN·DY yiḥāc tiklindi “The piece of wood (or other) was set upright (*intaṣaba*).” TIKLINUVR TIKLNM'K tiklinür tiklinmāk. 0 tiklin-
- :: 'AR· 'UVZIY JIAR·LAN·DIY är ōzi čärlāndi “The man was sick (*i'talla*) and his body was heavy (*taqula*).” JIR·LANVR JIR·LANM'K čärlänür čärlänmāk. Hence :: 'ANIK KUVZY JAR·LAN·DIY anig kōzi čärlāndi “His eye was bleary (*ramadat*).” čärlän-
- :: 'UL· 'NDIN NA'NK JUR·LAN·DY ol andin nāḥ čürlāndi “He got some profit (*jarra* . . . *manfa'a*) out of it.” JUR·LANUVR JURLANM'K čürlänür čürlänmāk. čürlän-
- :: 'UVT· JUḤ·LAN·DIY ōt čoylandi “The fire blazed (*iltahabat*).” Also of the sun čoylan-  
when it blazes (*waqa'a luhāb*).<sup>2</sup> JUVḤLANVR JUVḤLNM'Q čōylanür čōylanmāq. 0
- :: SUV QAMḤ JUḤ·LANDY sü qamuḥ čuylandi “The troops all came together (*jā'a . . . bi-qaḍḍihī wa-qaḍḍihī*).” The same for anything that clusters together (*ta'allaba*). JUḤLANVR JUḤLANM'Q čuylanür čuylanmāq. čuylan-

388 <sup>1</sup> MS. *bārāhu*.<sup>2</sup> MS. *lu'āb*.

:: 'AT· JAFLANDY [sic] ät čawlandi "The meat was undercooked (*talawwaja*).": čawlan-  
'AR· JAWLAN·DIY är čawlandi "The man became famous (*šāra li-r-rajul šit*).": JAWLANVR  
JAWLANM'Q čawlanūr čawlanmāq. 0

:: 'AT· YF'J· QA'

[II. 194/245]

389

SUR·TUN·DIY at yiyāčqa sürtüdi "The horse scratched himself (*ihtakka*) on the tree (or  
other).": 'AR· 'UZINK' YA'Γ SURTUN·DIY är öziñä yāγ sürtüdi "The man rubbed (*tadhīn*)  
oil on himself." Also if he pretends to oil something. SURTUNVR SURTUNM'K sürtünūr  
sürtünmāk. 0

:: 'AR· SIT·ΓANDY är sityandi "The man set to work (*tašammara*).": Also if he tucks  
up (*šammara*) his garment—transitive or not transitive. SITΓANVR SITΓANM'Q sityanūr  
sityanmāq. 0

:: 'AR· TVNIN· SILKIN·DY är tōnin silkindi "The man shook out (*naḥḥ*) his own  
garment.": 'AR· SILKIN·DY är silkindi "The man shuddered (*iqša'arra jild al-insān*).":  
TAWY SILKIN·DY tewe silkindi "The camel trembled (*intaḥḥa*).": Proverb: TWY SILKIN·SA'  
'ASA'K K' YUVK JQ'R tewe silkinsä äšākkä yūk ciqār "When the camel trembles an ass's load  
comes out of him." This is coined to advise a person to take the great and leave the small.  
SLKINUVR SILKINM'K silkinūr silkinmāk. 0

:: 'AR· SAJ·LAN·DIY är sačlandi "The man's hair grew (*nabata ša'r*).": SAJLANVR  
SAJLANM'Q sačlanūr sačlanmāq. 0

:: QLYJ QYN·DIN SUJ·LUN·DY qilič qīndin sučlundi "The sword was drawn (*insalla*)  
from the sheath." Also for anything that is withdrawn (*insalla*) from its place. SUJLUNVR  
SUJLUNM'Q sučlunūr sučlunmāq.

:: 'AR· SUW·LUQ· SAR·LAN·DIY är suwluq sarlandi "The man wrapped his turban  
(*ta'ammana*).": 'AR· YURK'N·JUV SARLANDY är yörgänčü sarlandi "The man wrapped on  
leg-wrappings (*talaffafa . . . bi-l-lifāfa*).": YB· YF'J· Q' SAR·LAN·DIY yip yiyāčqa sarlandi  
"The rope was wound (*iltaffa*) on the tree." It is transitive or not transitive. SARLNV SAR-  
LNM'Q sarlanūr sarlanmāq.

:: 'AR· 'YŠ·Q' SRLAN·DY är īšqa sarlandi (?) "The man prepared (*ista'adda*) for the  
job."

:: 'AYA·Q· SIR·LANDY ayāq sirlandi "The bowl was smeared with engraving paste  
(*luṭixat . . . bi-luzūjāt li-yunqaša 'alayhā*).": SIR·LANVR SIRLNM'Q sirlanūr sirlanmāq. 0

:: 'UL SUVZIN MANK' SUZLAN·DIY ol sōzin maña sōzlādi "He spoke and ex-  
pounded to me some of his words (*takallama wa-aḥara lī ba'd kalāmihi*).": SUVZLANVR  
SUVZLANM'K sōzlānūr sōzlānmāk.

:: SUVW SUZLUN·DIY sūw süzlündi "The water (or other) was filtered (*šafā*).":  
SUZLNV SUZLNM'K süzlünūr süzlünmāk.



:: 'AT· SAŞ·LIN·DIY at sâşlindi "The horse (or other) got free from his bond (*inṭalaqa* . . . *min waṭāq*)." SŞLNVR SŞLNM'K sâşlinūr sâşlinmāk. sâşlin-

[II. 196/247]

390

:: SUW·LAN·DIY NA'NK suwlandi nān "The thing became watery (*raṭuba*, *kaṭura mā*)"—such as fruit which becomes soft because of too much water, or a sore in which there appears yellow water [i.e. pus] and swelling. SUW·LANVR SUWLANM'Q suwlanūr suwlanmāq. suwlan-  
:: 'ANIK KUṼZİY SUW·LAN·DIY anig kōzi suwlandi "His eyes teared (*sāla dam'*)." 0

:: 'UL MIN·DIN SAQ·LAN·DIY ol mindin saqlandi "He guarded himself (*ḥaḍira*, *tawaqqā*) against me." SAQ·LANVR SAQ·LANM'Q saqlanūr saqlanmāq. 0 saqlan-

:: 'NIK 'ADA'QİY 'UVT·KA' SUQ·LUN·DIY anig adāqi ūtkā suqlundi "His foot went into (*daxalat* . . . *fī*) a hole." Also of anything that goes into a thing and gets stuck (*istaḥkama*) in it. SUQ·LUNVR SUQ·LUNM'Q suqlunūr suqlunmāq. 0 suqlun-

:: 'AT· SUK·LUN·DY āt söglündi "The meat roasted (*inṣawā*)." :: 'UL 'UZINKA' söglün-  
'AT· SUK·LUN·DY ol öziñā āt söglündi "He roasted (*taṣwiya*) the meat for and by himself." SUK·LUNVR SUK·LNM'K söglünūr söglünmāk.

:: 'UL BUV 'IYŞ·QA' ŞAT·LAN·DIY ol bu iṣqa şatlandi "He dared (*ijtara'a*)<sup>1</sup> to do şatlan-  
this matter." Čigil dialect. ŞAT·LANVR ŞAT·LANM'Q şatlanūr şatlanmāq. D

:: 'AR· QARTIN QAR·TAN·DIY ār qartin qartandi "He man treated (*dāwā*) his own wound." And you say to a man: 'UVZ· QARTINK QARTAN· ōz qartin qartan meaning "Treat (*dāwi wa-'ālij*) your own wound!"—as if to say, "Don't go beyond your limit!" QAR·TANVR· QARTAN·MA'Q· qartanūr qartanmāq. qartan-

:: KUNK· QURTAN·DIY kūn qurtandi "The slavegirl (or other) scratched herself qurtan-  
because of lice (*iḥtakkat* . . . *min al-qaml*)." Its root-meaning is to search for worms (*ṭalab ad-dūd*) in sheep. QURTANVR QURTANM'Q qurtanūr qurtanmāq. 0

:: 'AR· 'UṬLINK' QWDUN·DY ār oṭliṇa qawdindi "The man was solicitous (*aṣfaqa*) qawdin-  
for his child and he used any means to keep dangers (*iḥtāla li-daf' al-maḥāḍir*)<sup>2</sup> from him." QAWDINVR QAW·DIN·MA'Q· qawdinūr qawdinmāq. 0

:: KULA'R 'AR· QAT·RUN·DIY külār ār qatrundi "The laughing man restrained him- qatrun-  
self (*imtana'a*)." Its root-meaning is to stop short (*ḥirān*)<sup>3</sup> in a matter. Hence :: 'UL MANK' YARM'Q BIYRUR 'AR·KA'N· QAT·RUN·DIY ol maṇa yarmāq bēriūr ārkān qatrundi "He was giving me a dirham (or other) but then he stopped short and held back (*ḥarina wa-mtana'a 'anhu*)." QAT·RUNVR QATRUM'Q qatrunūr qatrunmāq. 0

390

<sup>1</sup> MS. *iḥtaza*.

<sup>2</sup> MS. *muḥādir*.

<sup>3</sup> MS. *ḥarrān*. The lexicons give *ḥirān* and *ḥurān* as maṣḍars of *ḥaruna* (not *ḥarina*, as *infra*).

- :: BAK 'NK'R· QAD·RAN·DIY beg aṇār qadrandi qadran-  
[II. 197/249] 391
- "The emir was angry at him and treated him harshly (*ḥarida* 'alayhi, 'asura xulquhu wa-fi'luhu<sup>1</sup> ma'ahu)." QAD·RAN·UVR· QAD·RAN·MA'Q· qadranūr qadranmāq.
- :: 'AR QUVRIN<sup>2</sup> QUR·ŠAN·DIY är qūrīn quršandi "The man girded himself (*tanaṭ-ṭaqa*) with his belt." QUR·ŠAN·UVR· QUR·ŠAN·MA'Q· quršanūr quršanmāq. 0 quršan-
- :: 'AR· 'UVZIN QAR·ΓAN·DIY är ōzin qaryandi "The man cursed (*la'ana*) himself (out of remorse)." QAR·ΓAN·UVR· QAR·ΓAN·M'Q· qaryanūr qaryanmāq. qaryan-
- :: 'AR· TAVA'R· QAZ·ΓAN·DIY är tavār qazyandi "The man acquired (*kasaba*) property." QAZ·ΓAN·UVR QAZ·ΓAN·MA'Q· qazyanūr qazyanmāq. Verse: qazyan-
- BAQ·MAS· BUDUN SAWK· SUZ baqmas bodun sāwüksüz V  
YUD·QY YUDY [sic] SARAN·QA' burqī yūzi saranqa  
QAZ·ΓAN 'ULIJ TUZUN·LK qazyān olič tūzūnlük  
QALSUN JAWINK YARIN·QA' qalsun čawīn yarinqa  
Admonishing his son: "The people do not look kindly<sup>3</sup> at the miser, odious<sup>4</sup> and dour-faced; (therefore) my son acquire forbearance, that your name remain for tomorrow." 0
- :: 'AR· TAW'RIN QIS·ΓAN·DIY är tawārīn qisyadi "[The man] was stingy (*taḍay-yaqa bi-infāq*) with his wealth (or in other matters)." QIS·ΓAN·UVR QIS·ΓAN·M'Q· qisyanūr qisyanmāq. 0 qisyan-
- :: 'UL YANJI·Q<sup>5</sup> 'IJ·RA' YAR·MA'Q· QAR·WAN·DIY ol yančuq ičrā yarmāq qarwandi qarwan-  
"He looked for (*ṭalaba*) a dirham in his wallet." Also for anyone who gropes about in search of a thing (*arja'a wa-'ayyaṭa*<sup>6</sup> fi ṭalab šay'). QAR·WAN·UVR QAR·WAN·M'Q· qarwanūr qarwanmāq.
- :: 'AR· 'IYŠ·DIN QURQUIN·DY är īšdin qorqindi "The man felt fear but did not show it (*aḥassa . . . l-xawf wa-aḍmara fi nafsīhi*)." QUR·QUN·UVR QURQUIN·M'Q· qorqinūr qorqin-  
māq. qorqin-
- :: 'AR TAWA'RINK' QUR·LAN·DIY är tawārīna qorlandi "The man regretted the loss (*taḥassara . . . 'alā fawt*) of something of his and he reckoned it as a loss (*xusrān*)." QUR·LAN·UVR QURLAN·M'Q· qorlanūr qorlanmāq. Its root-form is: QUVR·LAN·DIY qōrlandi with *vāv* [495 qōr]. qorlan-
- :: YUF·RUT· QUR·LAN·DIY yoṛrut qorlandi "The curdled milk thickened (*ḡaluza*)." qorlan-

391

<sup>1</sup> MS. *ḥalqīhi wa-fi'lahu*.<sup>2</sup> V added later.<sup>3</sup> MS. *ylt't*, read *yaltafitu*.<sup>4</sup> MS. *baṣīṣ*, read *baṣīḍ*.<sup>5</sup> altered from U (i.e. *sukūn* from *ḍamma*).<sup>6</sup> MS. *ḡayyaba*, *b* altered from *t*.

:: YIYR·QIR·LAN·DIY *yēr qirlandi* “The ground had ditches and furrows (*‘aram wa-axādīd*).” QIR·LANUVR QIRLAN·MA’Q· *qirlanūr qirlanmāq*. qirlan-

:: UL·BUV·’ATIF·QIZ·LAN·DIY *ol bu atiy qizlandi* “He reckoned this horse (or other) dear (*γālī*).” :: ’UL·’ANY·QIZ·LAN·DIY *ol ani qizlandi* “He adopted her as a daughter (*tabannāhā ay ittaxādahā bint<sup>an</sup>*).” QIZ·LANUVR QIZ·LAN·M’Q· *qizlanūr qizlanmāq*. qizlan-

:: YIYR·QAZ·LIN·DY *yēr qazlindi* “The ground was torn up and full of holes (*inxazaqat . . . wa-šāra fihā ḥufar*).” QAZ·LINUVR QAZ·LIN·MA’Q· *qazlinūr qazlinmāq*. qazlin-

[II. 199/251]

392

:: QIS·LIN·DIY NA’NK· *qislindi nān* “Something was squeezed (*taḍayyaqa, inḍaḡaṭa*) between two things”—such as a foot between the two straps of the stirrup, or a foot between the doorstep and the door. QIS·LINUVR QIS·LIN·MA’Q· *qislinūr qislinmāq*. qislin-

:: ’YKY·NA’NK·QUŠ·LUN·DIY *ēki nān qoşlundi* “Two things joined together (*qurina bayn aš-šay’ayn*).”—this is intransitive—such as one sheep joining (*yuḡārinu*) another so their heads are on the same level in running, or two riders who join (*qaranā*) their horses so that they ride with their heads at the same level. QUŠ·LUNUVR QUŠ·LUN·MA’Q· *qoşlanūr qoşlanmāq*. qoşlan-

:: ’AR·’UZINK’·’AT·QUŠ·LAN·DIY *ār öziṅā at qoşlandi* “The man outfitted himself with a reserve horse (*janība*) [498 qōš at].” QUŠ·LANUVR QUŠ·LAN·MA’Q· *qoşlanūr qoşlanmāq*. qoşlan-

:: ’AT·QAQ·LAN·DIY *ät qaqlandi* “The meat was jerked (*taqaddada*).” :: SUVW·QAQ·LAN·DIY *sūw qaqlandi* “The water collected as pools in the hollows of rocks (*istanqa’a . . . wa-šāra ḡudrān fī l-aqlāt*).” QAQ·LANUVR QAQ·LAN·MA’Q· *qaqlanūr qaqlanmāq*. qaqlan-

:: TAWY·KAW·ŠAN·DY *tewe kāwšāndi* “The camel (or other) ruminated (*ijtarra*).” KAW·ŠANUVR KAW·ŠAN·MA’Q· *kāwšānūr kāwšānmāk*. kāwšān-

:: ’AR·KUJ·LAN·DIY *ār küčlāndi* “The man (or other) was strong (*qawiya*).” KUJ·LANUVR KUJ·LAN·MA’Q· *küčlānūr küčlānmāk*. 0 küčlān-

:: KUVK·KUR·LAN·DIY *kōk kürlāndi* “The sky rumbled (*axaḡa s-samā’ jalab*).”<sup>1</sup> kürlān-

:: TUVN·KIR·LAN·DIY *tōn kirlāndi* “The garment (or other) was soiled (*darana*).” KIR·LANUVR KIR·LAN·MA’Q· *kirlānūr kirlānmāk*. kirlān-

:: KUVZ·KIR·LANDY *kōz kirlāndi* “The eye was bleary (*γamiṣat*).”<sup>2</sup>

:: ’UQ·KAZ·LANDY *oq kāzlāndi* “The arrow was notched (*fuwwiqa*).” :: ’ŠIJ·KAZ·LANDY *ešič kāzlāndi* “The remainder of food (*qurara*) stuck to the bottom of the pot.” KAZ·LANUVR KAZ·LAN·MA’Q· *kāzlānūr kāzlānmāk*. 0 kāzlān-

392 <sup>1</sup>MS. *axaḡat . . . jalb*.

<sup>2</sup>MS. *γamaḡat*.

:: 'UL TAWA'RIN KIZLANDY ol tawārin kizlāndi "He pretended to hide (*yaktumu*) his goods; or else he hid them by himself." KIZLANVR KZLANM'K kizlānūr kizlānmāk. kizlān-

:: KAS·LIN·DY NA'NK· kāsłindi nāṅ "The thing was cut (*inqaṭa'a*)." KAS·LINUVR KAS·LIN·M'K kāsłinūr kāsłinmāk. 0 kāsłin-

:: 'ADAR· KUK·LAN·DIY āḍār köklāndi "The saddle straps were tightened (*šuddat bi-rabṭ as-sarj*)." :: 'AR· KUK·LAN·DY ār köklāndi "The man assumed nobility of origin, or he became rich (*ta'attala, ṡaniya*)." KUK·LANUVR KUK·LNM'K köklānūr köklānmāk. 0 köklān-

:: YUVZIY 'ANIK KUK·LAN·DIY yūzi anig küglāndi "A freckle (*kulfa*) appeared on his face." :: 'AR· KUK·LANDY ār küglāndi "The man sang (*ṡannā*)."<sup>3</sup> KUKLANVR KUKLAN·M'K küglānūr küglānmāk. küglān-

[II. 201/253]

393

Its root-form is: KUVK·LAN·DY küglāndi.

:: 'AT· KAM·LAN·DY at kāmłāndi "The horse (or other, but in its root-meaning referring to horses) took sick (*dā'a*)." KAM·LANVR KAM·LANM'K kāmłānūr kāmłānmāk. 0 kāmłān-

This section has four aspects.

G

(1) To mean that one came into possession (*ṡāra ṡāḥib*) of the thing named. Example :: 'URA'TUT BAK·LAN·DIY urāyut begłāndi "The woman took on a husband." :: 'AR· 'ANIY QIZ·LAN·DIY ār ani qizłāndi "The man adopted her as a daughter."

(2) To form a verb from a biliteral noun. Example :: 'AR· 'AT·LAN·DIY ār atłāndi "The man mounted the horse." 0 :: 'AT· TAR·LAN·DIY at tārlāndi "The horse (or other) sweated."

(3) To mean that the agent undertook the action by himself (*tawallā iqāma ḍālaka l-fi' l bi-nafsihi*). Example :: 'AR· 'UVZINKA' YMIŠ 'AW·DIN·DIY ār ōziṅā yemiš āwdindi "The man picked the fruit by himself." :: 'UL 'VZINKA' 'AT· SUKUL·NDY ol ōziṅā āt söglündi "He roasted the meat alone and did not ask the help of anyone else."

Nouns and verbs ending in a vowel (*min ḍawāt al-arba'a*) may become sound (*qad yajrī . . . majrā ṡ-ṡāḥiḥ*) in this section because the weak letter is dropped with the tightening (*ṡalāba*) of the pronunciation. Example :: 'AR· QAR·TIN· QARTAN·DIY ār qartin qartāndi "The man treated his own wound"—this is like an intransitive verb; its root is: QARTA'DIY qartādi. :: 'AR· KUK·LANDIY ār küglāndi "The man sang a song"—its root is: KUVK·LA'DIY küglādi :: QUVR QURŠAN·DIY qūr quršāndi "He put on a belt"—its root is: QUVR·ŠA'DIY qūršādi.

(4) To form a simple verb without any of these meanings. Example :: TAWAY KAW-ŠAN·DIY tewe kăwšāndi “The camel ruminated.” ’AR·TURQUN·DIY ār turqindi “The man was ashamed to undertake a matter.” JIĪ·RIY TAZKIN·DIY ċiγri tăzgindi “The pulley (or other) turned.”

[II. 202/255]

394

Rule. The imperative of this chapter has four consonants. Example :: MANIY TUD·FUR·māni todγur “Satisfy me.” :: ’AT·SUW·FAR·at suwγar “Water the horse.” :: MANIY ’UD·FUR māni ođγur “Wake me.”

If in the *rā*’ section you wish to make the verb doubly transitive you add *tā*’ after the *rā*’ and this assimilates to the *dāl*, resulting in a doubled *tā*’. Example :: ’UL ’ATIN SUW·FAR·T̃Y ol atin suwγartti “He had someone water his horse”—there is here a joining of two unvoiced consonants (*jam*’ *bayn as-sākinayn*). :: MAN ’ANY TUD·FUR·T̃UM măn ani todγurttum “I ordered that he be satisfied.” Understand!

The active participle is: SUW·FAR·FUVJIY TUD·FUR·FVJY suwγaryūċi, todγuryūċi for the Turks; TUD·FUR·DAJY SUW·FAR·DAJY todγurdaċi, suwγardaċi for the Oγuz.

D

The active participle expressing duration of the action: ’UD·FUR·FA’N·TUD·FUR·FA’N ođγuryān, todγuryān in words with *qāf* or *γayn* or *išbā*’; or, in words with *kāf*: KUL·SIRKA’N ’R·külsirgān ār “A man who always smiles (*mubsam*).” 0 Or, of a camel :: KAW·ŠANKA’N·TAWAY kăwšāngān tewe “A camel that ruminates a lot.” 0

The active participle expressing that one ought to or intends to perform the action. Example :: ’UL ’ANIY TUD·FUR·FULUQ ’AR·DIY ol ani todγuryuluq ārdi “He should have satisfied him.”

The active participle expressing that one intends or desires to perform the action. Example :: ’L ’AT·SUW·FARIF·SA’Q ’AR·DIY ol at suwγariysāq ārdi “He intended, or desired, to water the horse.” :: ’UL ’ANY SUW·DIN·KJRUŠ·SA’K ’AR·DIY ol ani suwdin kăċrūšsāk ārdi “It was his intention and desire to help him cross the water.” However this type is rare.

The active participle expressing that one has in mind

[II. 204/257]

395

to perform an action, or else an action that one has transferred (? *fi’l qad amđāhu*). Example :: ’UL ’AT SUW·FARIF·LIY ’AR·DIY ol at suwγariyli ārdi “He was watering (*kāna sāqiyān*) the horse.” :: ’UL ’ANIY TUD·FUR·LY ’UL ol ani todγuryuli ol “He is feeding (*mušabbi*’) him.” The last letter of the stem is vocalized in this case.

Passive participle: ’UD·FUR·MIS·’UL [sic] ođγurmiš ār “A man who has been wakened (*mūqaz*).” TUD·FUR·MIS todγurmiš “One who is satisfied (*mušabba*’).” It is formed in a single way, as has been shown above [297].

End of the Quadriliteral Chapters

# Chapters of Quinquiliterals

Chapter: *fa'al'aldī*, second and fourth radicals vowelised, in its various vocalizations

Š

:: 'ANIK BIRLA' SALIM·LAŠ·DIY *anig birlā salimlašdi* "He wrangled and quarreled *salimlaš·* (*jādala, mārā*) with him." SALIM·LAŠUVR SALIMLAŠM'Q *salimlašūr salimlašmāq*.

:: 'ULA'R 'IKY QUNUQ·LAŠ·DIY *olār ekki qonuqlašdi* "The two of them received *qonuqlaš·* one another as a guest (*aḏāfa*)." QUNUQLAŠUVR QUNUQ·LAŠM'Q *qonuqlašūr qonuqlašmāq*.

Except for the first of these, this type is not formed from verbal stems (? *lā yūjahu* *li-hāda n-naw' min šamīm al-afāl ḡayr al-awwal*). 0 Rather, you form the verb from a trilateral noun. It has the meaning of a stake in gambling. Example :: 'ANIG BRLA' 'UY·N'DIY YARIQ·LAŠUVR *anig birlā oynādi yariqlašu* "He played with him and made the stake a suit of armor (*ja'ala l-xaṭar jawšan<sup>an</sup>*), the winner to take it." Or else it has the meaning of vying. Example :: 'ULA'R 'IKY QUNUQ·LAŠ·DIY *olār ekki qonuqlašdi* "They competed in hospitality (*tabārāyā fī ḏ-ḏiyāfa 'alā wajh al-mujārāt*)."<sup>1</sup> You may form a verb according to this rule from any noun you wish, whether trilateral, quadrilateral, or other.

N

:: 'UL 'AWKA' BARIM·SIN·DIY *ol āwkā barimsindi* "He pretended to go (*yadhabu*) *barimsin·* home but did not really go." BARIM·SINUVR BARIM·SINM'Q *barimsinūr barimsinmāq*.

:: 'UL TARIḡ TARIM·SIN·DIY *ol tariḡ tarimsindi* "He pretended to sow (*yazra'u*) *tarimsin·* the seed but did not really do so." TARIM·SINVR TARIM·SINM'Q *tarimsinūr tarimsinmāq*.

:: 'UL BARUḢ KALIM·SIN·DIY *ol būrū kālimsindi* "He pretended to [come] toward *kālimsin·* us (*annahu nāḥwanā* [sic])." KALIM·SINDY [sic] KALIM·SIN·MA'K· *kālimsinūr kālimsinmāk*.

[II. 205/259]

396

:: 'AR· KULUM·SIN·DY *ār kūlūmsindi* "The man (or other) pretended to laugh or *kūlūmsin·* smiled (*taḏāḥaka*)."<sup>1</sup> KULUMSINVR KULUM·SINM'K *kūlūmsinūr kūlūmsinmāk*. 0

The root of these verbs is biliteral and to it is added *mīm sīn nūn* thus making it quinquiliteral. These letters may also be added to trilaterals, quadrilaterals and quinquiliterals with the same meaning. It is equivalent to the Arabic pattern *tafā'ul* [in such phrases as *taḡāfala r-rajul* meaning "[The man] pretended to be negligent about it although he was not negligent," and *taḏāḥaka* meaning "He pretended to laugh but was not really laughing." Thus.

When this is the meaning desired, the rule is that the last letter of the root word is vocalized with *fath* (A) if [the root word] has *fath*, *ḏamm* (U) if it has *ḏamm*, and *kasr* (I) if it

395 <sup>1</sup> MS. *mujāzāt*.

396 <sup>1</sup> MS. *ḏāḥaka*.

has *kasr*. Example. *Fatḥ* :: 'UL 'ANDIN NA'NK TILAM·SIN·DIY ol andin nāḥ tilāmsindi "He pretended to ask for something from him." :: 'UL BIJA'K·BILAM·SIN·DIY ol bičāk bilāmsindi "He pretended to be sharpening the knife but was not really doing it." The imperative of these is: TIYLA' tilā "Seek!" BIYLA' bilā "Sharpen!" The *lām* has *fath* in the imperative, and remains thus. 0 *Ḍamm* :: 'UL MANK' TALIM·KULUM·SINDY ol maḥa tālim kulumsiindi "He pretended to laugh a lot." :: 'UL YUQA'RUV TURM·SINDY ol yoqāru turumsindi "He pretended to be standing up but was not really standing." The imperative of these is: KUL·kūl "Laugh!" TUR·tur "Stand!" The *lām* and *rā'* are unvowelled in the imperative; they take *ḍamm* (U) when this suffix is added, following the vowel of the preceding consonant which is the first consonant of the word [i.e. in vocalic harmony with the first syllable]. 0 But in the case where the biliteral root has *fath* (A) then it takes *kasr* (I) and does not follow the *fathā* [of the preceding consonant—i.e. there is no vocalic harmony]. Example :: 'UL 'AWKA' BARIM·SINDY ol āwkā barimsindi "He pretended to go home." :: 'AR·SUW·QA' QARIM·SINDY ār suwqa qarimsindi "[The man] pretended to choke on the water."

[II. 207/260]

397

The final consonant does not take *fathā* in these verbs, as I have explained. When the first letter of a biliteral has *kasr* (I) it remains thus. Example :: 'UL 'AWK' KIRIM·SIN·DIY ol āwkā kirimsindi "He pretended to enter the house." :: 'UL YAR·MA'Q·TIRM·SIN·DY ol yarmāq terimsindi "He pretended to collect the dirhams (or other)."

The *mīm* is always unvowelled. The *sīn* always takes *kasr* (I). The *nūn* is also unvowelled. Only the vowel before the first consonant of the suffix changes.

What I have discussed to this point pertains to biliterals. 0

Trilaterals. :: 'UL 'ANY QAJRM·SINDY ol ani qačrumsindi "He pretended to drive him away<sup>1</sup> but did not really do so." :: 'UL 'ANIK·YA'ZUQIN·KAJRUM·SIN·DIY ol anig yāzuqin kāčrumsindi "He pretended to forgive his sin." The *rā'* in these examples has *ḍamm* (U) since in the word: QAJUR·qačur the *jīm* has *ḍamm*. The *jīm* becomes unvowelled in this section, the *ḍamma* (U) going over to the *rā'*. In trilaterals the vowel is taken from the middle since it is closer to the last letter of the word.

Quadrilaterals. :: 'AR·'AT·SUW·FARIM·SIN·DIY ār at suwfarimsindi "The man pretended to water the horse." The *rā'* here takes *kasr* (I) even though the *ḡayn*<sup>2</sup> has *fathā* (A) since *fathā* does not stand opposed to *kasr*; just as in the biliterals you say: BARIM·SIN·DY barimsindi meaning "He pretended to go." But in the word: TILAM·SIN·DIY tilāmsindi meaning "He pretended to seek," you do not say TILAM·SIN·DIY [sic] tilimsindi since it belongs to the roots ending in a vowel (*ḡawāt al-arba'a*), its root being: TILA' tilā—the *alif* is dropped in order that the suffix may combine with the stem; thus the *alif* disappears in pronunciation and is dropped in writing. After the *alif* is dropped it is not permitted to have *kasr* (I) after the *lām* lest the trilateral look like the biliteral, namely ::

<sup>1</sup>MS. *yuharribu* (altered from *yuhribu*) *wa-yaṭṭaridu*, read *yaṭṭrudu*.

<sup>2</sup>MS. 'ayn.

YARIN·DA'Q· TILIM·SIN·DY *yarindāq* *tilimsindi* "He pretended to cut the leather strip." :: BIJA'K BILAM·SIN·DIY *bičāk bilāmsindi* "He pretended to sharpen the knife"—had the *lām* taken *kasr* (I) it would look like the word in the phrase: 'IYŠ BILIM·SIN·DIY *iš bilimsindi* meaning "He pretended to know the matter." The latter is a biliteral root, the former a triliteral.

We said above that the rule for trilaterals is to take the vowel from the middle letter of the word [in such examples as]: QAJUR·KAJUR· *qačur*, *käčür*. In this section the *jīm* is unvowelled in: QAJ·RUM·SIN·DY *qačrumsindi* meaning "He pretended to drive him away"—the vowel has gone over to the following *rā*'. Therefore we said that *fathā* (A) does not stand opposed to *kasra* (I) and so remains as it is. But *ḍamma* (U) stands opposed to it and so [the final letter] would not take *kasr* (I). :: 'UL 'ANY TUD·TIRM·SINDIY *ol ani toḍyurumsindi* "He pretended to satiate him."

These rules which I have explained hold good for all verbs in the Turkic dialects (*alsina*), without any exception.

There is no quinquiliteral verb on this pattern that does not have this meaning<sup>1</sup> except one, namely :: 'UL MANK' YARAM·SIN·DIY *ol maṇa yaramsindi* "He flattered (*tamallaqa*) *yaramsin-me*." YARAM·SINUVR· YARAM·SINM'Q *yaramsinūr yaramsinmāq*.

N

:: 'AR· TAW'RIN· QSIRQAN·DIY *är tawārin qisirqandi* "The man held on tightly to his money and was afraid to spend it (*tašaddada . . . fi taḥaffuz, xāfa infāq*)."  
QISIR·QANUVR  
QISIRQAN·M'Q *qisirqanūr qisirqanmāq*. Verse:

|                             |                              |   |
|-----------------------------|------------------------------|---|
| 'IL·TIB· TARIṬ QUD·MADIY    | <i>eltip tariṭ qoḍmadi</i>   | V |
| SIJ·TA'N· TAQIY SIQIR·QA'N· | <i>sičyān taqi siqirqān</i>  |   |
| KIZLAB· NALUK· KUTAR·SAN·   | <i>kizlāp nālūk ketārsān</i> |   |
| 'M·DY 'ANIY QSIR·QA'N·      | <i>amdi ani qisirqān</i>     |   |

Reproaching a man who held back stores from his family until the field-rats and house-rats spoiled his grain: "The field-rats [and house-rats have taken away] the grain and have not left a thing; [why do you hide it and go away?]; now hold on and do not spend it (*amsik wa-lā tunfiq*) (for your family)." 0

:: KUVK· BULITLAN·DIY *kōk bulitlandi* "The sky was clouded over (*γāmat*)."  
BLIT·LANVR BULITLANM'Q *bulitlanūr bulitlanmāq*. 0 bulitlan-

:: QA'N· BAṬIRLAN·DIY *qān bayirlandi* "The blood flowed out and clotted (*iṭ'anjara wa-n'aqada*)."  
Also of curdled milk when it thickens (*xatūra*). BAṬIR·LANVR BAṬIR·LAN·M'Q *bayirlanūr bayirlanmāq*. 0 bayirlan-



:: YAF'A'J· BUTAIQ·LAN·DIY *yiyāč butaqlandi/butiqlandi* "The tree budded (*barhamat*)."<sup>1</sup> :: SUVW BUTAIQLAN·DIY *sūw butaqlandi/butiqlandi* "The water formed tributaries (*a'ḍad*)."<sup>2</sup> Its root is the word: BUTAIQ· *butaq/butiq* meaning "branch (*yuṣn*) of a tree" [189]. BUTAIQLANVR BUTAIQLANM'Q *butaqlanūr/butiqlanūr butaqlanmāq/butiqlanmāq*.

:: SUNKUV BAŠAQ·LAN·DY *sünü bašaqlandi* "The spear was given a point (*sinān*)."<sup>3</sup> *bašaqlan-* Also for an arrow if it is given a head (*naṣl*). BAŠAQ·LANVR BAŠAQLANM'Q *bašaqlanūr bašaqlanmāq*. 0

:: KUVL· BALIQ·LAN·DY *kōl baliqlandi* "The pond was full of fish (*samak*)."<sup>3</sup> Also *baliqlan-* if a place is characterized by mud (*tīn*), in Arḡu dialect; or contains a fortress (*hiṣn*), in Uighur D dialect. BALIQ·LANVR BALIQ·LANM'Q *baliqlanūr baliqlanmāq*.

:: 'AR· BIJA'K·LAN·DIY *ār bičäkländi* "The man became owner of a knife (*sikkīn*)."<sup>3</sup> *bičäklän-* BJCLNVR BJCLNM'K *bičäklänūr bičäklänmāk*. 0

:: 'AR· TUBUT·LANDIY *ār түбүтлändig* "The man dressed in the manner of: TUBUT· *tübüt*—they are a tribe who settled in the lands of the Turks [179]. TUBUTLANVR TUBUT· LANM'K *tübütlänūr түбүтлänmāk*. 0

:: 'UZUM· TATI'LAN·DIY *üzüm tatiylandi* "The grapes were tasty (*dā ṭa'm waladda*)."<sup>3</sup> Also for anything that is tasty. TATI'LANVR TATI'LANM'Q *tatiylanūr tatiylanmāq*.

:: 'URTUT· TUTU'Q·LAN·DIY<sup>2</sup> *urāyut tutuqlandi* "The woman hired a eunuch as a bodyguard (*ittaxaḍat . . . al-xaṣī ḥājiban yaqdamuhā*)."<sup>2</sup> TUTU'Q·LANVR<sup>2</sup> TUTU'Q·LAN· MA'Q<sup>2</sup> *tutuqlanūr tutuqlanmāq*.

:: 'UL BUV 'TIF 'UTURQ·LAN·DY *ol bu atiy tuḡuqlandi* "He considered this horse *turuqlandi-* (or other) emaciated (*mahzūl*)."<sup>3</sup> TURQ·LANVR TURQLANM'Q *turuqlanūr turuqlanmāq*. 0

:: 'AR TULUM·LANDIY *ār tulumlandi* "The man put on armor (*labisa . . . awzār tulumlan-al-ḥarb wa-s-silāḥ*)."<sup>3</sup> TULUM·LANVR TULUM·LANM'Q *tulumlanūr tulumlanmāq*. 0

:: 'AJ·KUV JUBUR·LAN·DIY *äčkü čöpürländig* "The goat's hair grew (*nabata ša'r al-ma'z*)."<sup>3</sup> JUBURLANVR JUBURLANM'K *čöpürlänūr čöpürlänmāk*. 0

:: 'UFLA'Q JABIŠ·LAN·DIY *oylāq čäpišländig* "The kid became, or was considered, *čäpišlän-* a six-month-old (*jaḍa'* [defined])."<sup>3</sup> JABIŠ·LANVR JABIŠLANM'K *čäpišlänūr čäpišlänmāk*.

:: 'AR· JARUQ·LAN·DIY *ār čaruqlandi* "The man put on sandals (*iḥtaḍā . . . bi-l-ḥiḍā'*)<sup>3</sup> and became their owner." JARUQ·LANVR JARUQLANM'Q *čaruqlanūr čaruqlanmāq*. 0

399 <sup>1</sup> MS. *barahamat*.

<sup>2</sup> First U changed from A (?).

<sup>3</sup> MS. *iḥtaḍā . . . bi-l-ḥiḍā'*.

:: YIḤA'J. JIḤJAK·LAN·DIY yiḥāč čēčāklāndi "The tree (or other) blossomed (*tawar- čēčāklān-rada*)."<sup>4</sup> JAIJAKLANVR JJKLNLM'K čēčāklānūr čēčāklānmāk.

[II. 211/266]

400

:: YYR·SUKUT·LAN·DIY yēr sōgūtlandi "The ground was covered with willows sōgūtlan- (*muxlifa min šajar al-xilāf*)."<sup>5</sup> SUKUTLANVR SUKUTLANM'K sōgūtlanūr sōgūtlanmāk.

:: BUV YYRIK SUḤUQ·LAN·DIY bu yērig soḡuqlandi "He considered that place cold soḡuqlan- (*bārid*)."<sup>6</sup> SUḤUQ·LANVR SUḤQLAN·M'Q soḡuqlanūr soḡuqlanmāq. The same for anything that one considers cold. 0

:: 'UL BA'LIYḤ·SUWIḤ·LAN·DY ol bālīy suwiylandi "He considered the honey (or suwiylan- other) watery (*raqīq*)."<sup>7</sup> SUWIḤ·LANVR SUWIḤ·LANM'Q suwiylanūr suwiylanmāq.

:: 'AR·QANAT·LAN·DIY ār qanatlandi "The man had a fiery mount and flew on qanatlan- it and almost reached his destination (*šāra . . . ma'a dābba fāriha fa-ṭāra 'alayhā wa-ašrafa 'alā d-dahāb ilā maqṣad*)."<sup>8</sup> :: QUŠ QANAT·LANDIY quš qanatlandi "The bird's wings grew (*nabata janāḥ*)."<sup>9</sup> QANAT·LANVR QANAT·LANM'Q qanatlanūr qanatlanmāq. 0

:: 'AR QILJLANDIY ār qiličlandi "The man got a sword (*sayf*)."<sup>10</sup> QILJ·LANUVR qiličlan- QILJLAN·MA'Q qiličlanūr qiličlanmāq.

:: 'AR JAḤIRLAN·DIY ār čayirlandi "The man got some juice or wine (*ašīr, xamr*)."<sup>11</sup> čayirlan- JAḤIR·LANVR JAḤIRLANM'Q čayirlanūr čayirlanmāq.

:: YIYR·JIḤIR·LAN·DIY yēr čiyirlandi "Paths and narrow roads (*ṭuruq wa-maṭārib*) čiyirlan- appeared on the ground."<sup>12</sup> JIḤIRLANVR JIḤIRLANM'Q čiyirlanūr čiyirlanmāq.

:: 'AR QAḌIR·LAN·DIY<sup>1</sup> ār qaḍirlandi "The man pretended to be harsh (*asura qaḍirlan- ṭab*)."<sup>13</sup> Its root-form is: QAD·RI·NDIY<sup>2</sup> qadrandi [390], and this is more correct. QAḌIR·- LANUVR<sup>1</sup> QAḌIR·LANM'Q<sup>1</sup> qaḍirlanūr qaḍirlanmāq.

:: YIḤA'J. QADIZ·LAN·DIY yiḥāč qaḍizlandi "The tree grew bark (*liḥā*)."<sup>14</sup> QADIZ·- QAḌIZLAN- LANUVR QAḌIZLANM'Q qaḍizlanūr qaḍizlanmāq. 0

:: 'AR·QUḌZ·LAN·DIY ār qoḍuzlandi "The man married a woman left without a qoḍuzlan- husband (*tazawwaja . . . tayyiban*)."<sup>15</sup> Arḡu dialect. QUḌZLANVR QUḌZLANM'Q qoḍuzlanūr qoḍuzlanmāq. 0

:: 'AR·QIMZLAN·DIY ār qimizlandi "The man got some koumiss (*āmiš*)."<sup>16</sup> This is qimizlan- fermented mare's milk. QIMZLANVR QIMZLAN·M'Q qimizlanūr qimizlanmāq. 0

399 <sup>4</sup>MS. *tawaradda*.

400 <sup>1</sup>*Sukūn* (·) changed from dot over R indicating Z (?).

<sup>2</sup>Second *sukūn* (·) changed from A (?).



(4) As a simple verb without any of these meanings. Example :: 'AR· QATIF·LANDY *är qatirylandi* "The man exerted himself (*ijtahada*)."  
KIŠIY YUMURLAN·DY *kiši yumurlandi* "The people assembled (*ijtima'a*)."

The root of all of these verbs is a trilateral noun from which the verb is formed. By analogy with these you may form verbs from quadrilaterals, quinquilaterals, or what exceeds that. Therefore know it well, that you gain in wisdom.

#### End of the Quinquilateral Chapters

#### Chapters of Sextilaterals

[T]

:: 'AR· TUŠ·FUT·LAN·DIY [sic] *är bošyutlandi* "The man took on an apprentice *bošyutlan* (*tilmīd*)."  
TUŠ·FUT·LANVR TUŠ·FUT·LANM'Q *bošyutlanūr bošyutlanmāq*.

[II. 215/270]

402

:: SUVW TARMUT·LAN·DY *sūw tarmutlandi* "The water formed tributaries and *tarmutlan* channels (*a'dād wa-xulj*)."  
TURMUT·LANVR<sup>1</sup> TURMUT·LANM'Q<sup>1</sup> *tarmutlanūr tarmutlanmāq*.

:: 'AR· 'IYŠIY(T)AN<sup>2</sup> QIZ·FUT·LANDY *är īšīn (?) qizyutlandi* "The man refrained *qizyutlan* from the matter after being punished and disgraced because of it (*imtana'a . . . lammā dāqa wabāl amrihi fa-ftaḍaḥa fīhi*)."  
QIZ·FUT·LANVR QIZ·FUT·LANM'Q *qizyutlanūr qizyutlanmāq*.

J

:: 'AR TAW·FAJ·LANDY *är tawyačlandi* "The man dressed in the manner of the *tawyačlan* people of Māšīn."  
TAW·FAJ·LANVR TAW·FAJ·LANM'Q *tawyačlanūr tawyačlanmāq*.

:: BJA'K SUR·QUJ·LANDIY *bičāk surqičlandi* "The knife handle was attached with *surqičlan* resin (*šudda . . . bi-ʿašāra šibγ lukkan*)."  
SUR·QUJ·LANVR SUR·QUJ·LANM'Q *surqičlanūr surqičlanmāq*. Also :: 'AR· SUR·QUJ·LAN·DY *är surqičlandi* "The man got some resin (*ʿušāra lukkan*)."

:: YJR SUR·QUJ·LANDIY *yēr sarqičlandi* "The ground was covered with gum succory *sarqičlan* (*mārūra*)."  
SUR·QUJ·LANVR SUR·QUJ·LANM'Q *sarqičlanūr sarqičlanmāq*.

:: 'AR· SAF·DIJ·LANDIY *är sawdičlandi* "The man got a basket (*qaf'a*)."  
SAF·DIJ·LANVR SAF·DIJ·LANM'Q *sawdičlanūr sawdičlanmāq*.

402

<sup>1</sup> First U changed from A.

<sup>2</sup> Second Y also has two dots above, apparently added later (thus: *īštān*).

:: YIΓA'J MANDAR·LAN·DIY *yīyāc mandarlandi* "The tree was wrapped with bind-mandarlan-weed (*lablāb*).” MAN·DARLANVR MANDARLNM'Q *mandarlanūr mandarlanmāq*.

:: 'ALIK JAL·BUŠLANDY *ālig čalpušlandi* "The hand was smeared with sticky substance (*talaṭṭaxat al-luzūjāt*) (from eating fruit, or the like).” JAL·BUŠLANVR JAL·BUŠLANM'Q *čalpušlanūr čalpušlanmāq*.

:: QIYZ QIR·TIŠ·LANDY *qīz qirtišlandi* "The girl had a fine complexion and a radiant face (*ḥasuna rawnaq . . . wa-naḍāra wajh*).” QIRTIŠLANVR QIRTIŠLANM'Q *qirtišlanūr qirtišlanmāq*.

:: 'UL MANIG BRL' QUL·DAŠLANDIY *ol mānig birlā qoldašlandi* "He considered himself one of my associates (*aṣḥāb*).” QUL·DAŠLANVR QULDAŠLNM'Q *qoldašlanūr qoldašlanmāq*.

## Γ

:: 'AR 'YŠDA' BUŠ·LAΓLANDY *ār īšda bošlaylandi* "The man acted heedlessly in the matter and did not accept advice (*tahawwara, lam yaqbal al-'iṣa*).” BUŠLAΓ·LANVR BUŠLAΓ·LANM'Q *bošlaylanūr bošlaylanmāq*. 0 Proverb: BUŠ·LAΓ·LAN·SA' BUX·SUQ·LANUVR·bošlaylansa boxsuqlanūr 0 "One who acts heedlessly in a matter and defies advisors (*'aṣā l-muṣīr*) becomes manacled hand to neck." This is coined for a person who is headstrong in his views. 0

:: 'UL MIN·DIN TURQIΓ·LAN·DIY *ol mindin turqiylandi* "He held back from [II. 217/272] 403

the matter out of shame before me (*imtana'a 'an al-iqdām fī l-amr wa-ḥtarama wa-ḥtašama minnī*).” TARQIΓ·LANVR TARQIΓLANM'Q *turqiylanūr turqiylanmāq*. 0

:: 'UΓLA'N·TUΓRAΓ·LANDY *oγlān tuγraylandi* "The boy was given a: TUΓ·RA'Γ *tuγrāy*—this is a horse that the king gives his troops to ride on the day of a parade (*yawm al-mawkib li-r-rukūb*) and that is returned to him after they dismount [232]. TUΓRAΓ·LANVR TUΓ·RAΓ·LANM'Q *tuγraylanūr tuγraylanmāq*. Also, of a document, when the signature is affixed (*wuqqi'a*)—Oγuz dialect. D

:: BUV 'UΓUR·NIY TUMLUΓLANDY *bu uγurni tumliylandi* "He considered this time too cold (*bārid*) (and so he changed his mind).” TUMLUΓLANVR TUMLUΓLANM'Q *tumliylanūr tumliylanmāq*. :: 'UL 'ANKAR TUMLUΓLANDY *ol aṇar tumliylandi* "He treated him coldly (lit. he showed severity and a stern face, *aḫhara l-jafā' wa-kulūḥ al-wajh*).”

:: 'UL BUV YIYRK QIŠ·LAΓLANDIY *ol bu yērig qišlaylandi* "He considered this land to be a winter quarter (*muštāt*) and he wintered in it.” QIŠ·LAΓLANVR QIŠLAΓ·LANM'Q *qišlaylanūr qišlaylanmāq*. 0

:: XA'N BUV YYRK QUŠ·LAΓ·LANDY *xān bu yērig qušlaylandi* "The king took this place as a hunting ground for birds (*muštād muṭayyara yaṣīḍu fīhā ṭ-ṭayr*).” QUŠ·LAΓLANVR QUŠLAΓLANM'Q *qušlaylanūr qušlaylanmāq*.

## Q

:: BUJ·ΓAQ·LANDY NA'NK bučyaqlandi nāḡ “The thing had corners or shanks bučyaqlan- (zawāyā, akari).” BUJΓAQ·LANUVR BUJΓAQ·LANM'Q bučyaqlanūr bučyaqlanmāq.

:: TAR BURJAQ·LAN·DIY tār burčaqlandi “The sweat (or other) formed beads burčaqlan- (taḥabbaba).” BURJAQ·LANVR BURJAQ·LNM'Q burčaqlanūr burčaqlanmāq.

:: 'AR BAŠ·MAQLANDIY ār bašmaqlandi “The man put on shoes (zarbūl).” Oğuz bašmaqlan- dialect. BAŠ·MAQLANVR BAŠMAQLANM'Q bašmaqlanūr bašmaqlanmāq. D

:: BULUT BUΓNAQLAN·DY bulit boynaqlandi “The clouds were scattered (šāra . . . boynaqlan- qaza'āt).” BUΓNAQLANVR BUΓNAQLANM'Q boynaqlanūr boynaqlanmāq.

:: 'AR BUΓ·MAQLANDY ār boymaqlandi “The man fastened his shirt button ('urwaboymaqlan- al-qamīš).” BUΓMAQLANVR BUΓMQLNM'Q boymaqlanūr boymaqlanmāq. 0

:: BUVY· TAR·MAQ·LANDY bōy tarmaqlandi “The subtribes camped in the desert tarmaqlan- on all sides, like claws (nazala l-ḥilal wa-l-qabā'il ka-l-maxālib fī l-mafāza min kull jānib).” :: BALA' TIARMAQLANDIY bala tarmaqlandi “The chick's claws (maxālib) appeared.” :: SUVW TAR·MAQ·LANDY<sup>1</sup> sūw tarmaqlandi “The water formed channels (xuluḡ).” TARMAQ- LANVR<sup>1</sup> TARMAQLANM'Q<sup>1</sup> tarmaqlanūr tarmaqlanmāq. 0

:: 'AR· TIΓRAQ·LANDY ār tiyraqlandi “The man displayed sturdiness (jalāda).” tiyraqlan- TIΓRAQLANVR TIΓRAQ·LANM'Q tiyraqlanūr tiyraqlanmāq.

[II. 219/274]

404

Verse:

TIΓRAQ·LANIB· SAKIR·T̄IY tiyraqlanip säkirtti  
'ARIN· 'ATIN YUKUR·T̄IY ārın atin yügürtti  
BIZ·NIY QAMUΓ 'ANKIT̄IY bizni qamuḡ āñitti  
'ANDAΓ· SUVK' KIM YATA'R· [sic] anday sūkā kim tetār

V

Describing a man who attacked in battle: “He showed sturdiness and attacked us, he urged on his horses and men, he bewildered us [all] (at his deed); who is there who can oppose the troops of such as he?”

:: YILA'N JUQ·MAQ·LANDIY yilān čaqmaqlandi (?) “The snake coiled (tarahḡat, čaqmaqlan- istadārat).” JUQ·MAQ·LANUVR JUQMAQ·LANM'Q čaqmaqlanūr čaqmaqlanmāq. 0 ?

:: KIŠY JIM·ΓUQ·LAN·DIY kiši čamγuqlandi “The person was a slanderer (qattāt čamγuqlan- nammām šarṡr yaḡummu kull insān).” JIMΓUQLANVR JIMΓUQLANM'Q čamγuqlanūr čamγuq- lanmāq.

:: 'AR SAΓ·LIQ·LANDIY ār sayliqlandi “The man became owner of ewes (ni'āj).” sayliqlan- SAΓLIQLANVR SAΓLIQLANM'Q sayliqlanūr sayliqlanmāq.

:: KIYŠ QAB·ΓAQ·LANDIY *kēš* qapyaqlandi "The quiver was outfitted with a cover qapyaqlan- ('ifāš')." QAB·ΓAQ·LANVR QAB·ΓAQ·LANM'Q qapyaqlanūr qapyaqlanmāq.

:: TA'Γ· QD·RUQ·LANDIY *tāy* qadraqlandi "The mountain had many ravines and qadraqlan- rugged places (*fijāj, huzūn*)." QD·RUQ·LANVR QD·RUQ·LANMA'Q qadraqlanūr qadraqlanmāq.

:: 'AR QIS·RAQ·LANDIY *ār* qisraqlandi "The man became owner of a mare qisraqlan- (*ramaka*)." QIS·RAQLANVR QIS·RAQLANM'Q qisraqlanūr qisraqlanmāq.

:: 'AR QAR·LUQ·LANDIY *ār* qarluqlandi "The man dressed in the manner of: QAR·LUQ· qarluq"—they are a tribe of Turkmān [238]. QARLUQLANVR QARLUQLAN·M'Q qarluqlanūr qarluqlanmāq.

:: 'AR QAIW·JA'Q·LANDIY *ār* qifcāqlandi "The man dressed and acted in the man- qifcāqlan- ner of: QI·FJA'Q·<sup>1</sup> qifcāq." QIF·JA'Q·LANVR QAFJQLANM'Q qifcāqlanūr qifcāqlanmāq. 0

:: QIYZ· MUN·JQA·LANDIY *qīz* mončuqlandi "The girl got some beads and trinkets mončuqlan- (*xarazāt wa-hulī*)." MUN·JUQLANVR MUN·JUQLANM'Q mončuqlanūr mončuqlanmāq.

:: 'AR TUVNIN· MANJUQLANDIY *ār* tōnin mančuqlandi "The man put his garment in mančuqlan- a case and hung it (*ja'ala . . . fī šiwān<sup>2</sup> wa-'allaqa*) on the saddle behind him." MUNJQLANVR MUNJUQLANM'Q mančuqlanūr mančuqlanmāq.

## K

'T BRJKLNDY<sup>3</sup> at būrcāklāndi "The horse grew a forelock (*sabība*)." Also if a person būrcāklān- grows a forelock (*nāšiya*). BURJAK·LANVR BURJAK·LANM'K būrcāklānūr būrcāklānmāk.

:: 'UTM'K TUR·MAK·LANDIY *ōtmāk* türmäklāndi "The bread was made into rolled türmäklān- bread (*zumāward*)." TURMAK·LANVR TURMAK·LAN·M'K türmäklānūr türmäklānmāk.

:: 'AR· TAW·LUK·LANDIY *ār* tāwluğlāndi tāwluğlān-

[II. 220/277]

405

"The man considered himself among the deceivers (*muḥtālīn*)<sup>1</sup> and followed their way." TAW·LUK·LANVR· TAW·LUK·LANM'K tāwluğlānūr tāwluğlānmāk.

:: QUL· JUKRAK·LANDIY *qul* cākrāklāndi "The slave put on a woolen garment cākrāklān- (*libās min šūf*)." JUKRAK·LANVR JUKRAK·LANM'K cākrāklānūr cākrāklānmāk.

404 <sup>1</sup> First *sukūn* (·) changed from A.

<sup>2</sup> MS. *swān* (sic).

<sup>3</sup> This is written in by a later hand.

405 <sup>1</sup> MS. *muxtālīn*.

:: KVZ·JAL·BAK·LANDIY<sup>2</sup> kōz čālpāklāndi “The eye was bleary (*ḡamaṣat*).” JAL·čālpāklān·BAK·LANUVR<sup>2</sup> JAL·BAK·LAN·MA·K<sup>2</sup> čālpāklānūr čālpāklānmāk. 0

:: QIYZ·BUKSUK·LAN·DIY qīz bōksāglāndi “The girl’s breasts rounded out (*naḥaḍa* bōksāglān·*tady*).” BUK·SUK·LANUVR·BUK·SUK·LAN·MA·K·bōksāglānūr bōksāglānmāk.

:: ‘ANIK KUṼZIY KIR·BUKLANDY anig kōzi kirpiklāndi “The lash (*ša’r nāxis*) in kirpiklān·his eye grew.” KIRBUK·LANVR KIRBUKLANM’K kirpiklānūr kirpiklānmāk.

:: ‘AR·KANJAK·LANDY ār kāncākklāndi “The man dressed in the manner of: KAN·kāncākklān·JA’K·kāncāk”—they are a tribe [241]. KAN·JAK·LANUVR·KAN·J·KLNM’K kāncākklānūr kāncākklānmāk. 0

:: TUVN KUN·JUK·LANDY tōn kōncūkklāndi “The garment was given a collar-opening kōncūkklān·(*jayb*).” KUNJUK·LANVR KUNJUK·LANM’K kōncūkklānūr kōncūkklānmāk.

## M

:: ‘AR BAJKAM·LAN·DY ār bāčkāmlāndi “The man marked himself with a badge bāčkāmlān·(*tasawwama*) (on the day of battle, or other).” BAJKAMLANVR BAJKAMLANM’K bāčkāmlānūr bāčkāmlānmāk.

## N

:: ‘AR TUR·BUN·LANDY ār torpunlandi (?) “The man inquired (*taḥarrā*) about a torpun·matter.” TURBUNLANVR TURBUNLM’Q torpunlanūr torpunlanmāq. 0 lan-?

:: ‘URA’GUT KIR·ŠAN·LANDY urāḡut kiršānlāndi “The woman coated her face kiršānlān·with white lead (*isfīdāj*).” KIRŠAN·LANVR KIRŠANLANM’K kiršānlānūr kiršānlānmāk.

:: ‘UL BUV ‘AW·NY TUR·KUN·LAN·DIY ol bu āwni tōrkünlāndi “He reckoned this tōrkünlān·house as among his people’s houses and so he alighted in it (*‘adda ḥāḍā l-bayt min jumla bayt aḥlihi fa-nazala bihi*).” TUR·KUN·LANUVR TURKUN·LAN·M’K tōrkünlānūr tōrkünlānmāk.

:: TA’G·TUŠKUNLANDY tāḡ tūšgünlāndi “The mountain was covered with goats- tūšgünlān·thorn (*šajar al-kaṭīrā*).” TUŠKUNLANVR TUŠKUNLANM’K tūšgünlānūr tūšgünlānmāk.

:: ‘UL BUV ‘AŠIṬ JIWKUṼNLANDIY ol bu ašīṭ čiwginlāndi “He considered this čiwginlān·food fattening and wholesome (*muxšib li-l-badan nāji*).” JIWKUṼNLANVR JIWKUṼNLANM’K čiwginlānūr čiwginlānmāk. 0

:: ‘AR·SUK·MAN·LANDY ār sōkmānlāndi “The man dressed in the manner of war-sōkmānlān·riors (*abṭāl*) and considered himself one of them.” SUKM·KLANVR SUKMAKLANM’K [sic] sōkmānlānūr sōkmānlānmāk.



The imperative of this chapter is made up of six consonants. Example :: SUK·MAN·LAN· **sökmänlän** "Dress like a warrior."<sup>3</sup> :: KIR·ŠAN·LAN· **kiršanlän** "Coat your face with white lead." 0

G

This section has

[II. 222/278]

406

four aspects:

(1) To mean that one considers oneself to belong to the class of the thing named, or dresses in that manner. Example :: 'AR· QIF·JA'Q·LAN·DIY **är qifčäqlandi**, 'AR· 'UṬ·RAQ·LAN·DY **är oṟraqlandi** "He dressed in the manner of Qifčäq or Oṟraq."

(2) To mean that one has become master or possessor of the thing named. Example :: 'AR QIS·RAQ·LAN·DIY **är qisraqlandi** "The man became owner of a mare." :: 'AR YAR·MAQLANDIY **är yarmaqlandi** "The man got a dirham."

(3) To be a verb formed from a quadriliteral noun. Example :: 'ANIK KUṼZIY JAL·BAK·LAN·DY **anig kōzi čälpäkländi** "His eye was bleary." :: 'NIK KVZY KIRBUṼKLAN·DIY **anig kōzi kirpikländi** "The lash (*hadab nāxis*) in his eye grew."

(4) To be a simple verb. Example :: TAR· BURJAQ·LAN·DY **tär burčaqlandi** "The sweat formed beads." :: YILA'N JUQMQLAN·DIY<sup>1</sup> **yilän čaqmaqlandi** "The snake coiled." 0

All sextiliteral verbs of this type are formed from quadriliteral nouns; there is no independent verb. If you wish to form verbs in this meaning from any biliteral, trilateral or quadrilateral noun, the way to do it is to add the suffix *lām nūn*, thus forming a verb that is conjugated in these ways. [This is] a general rule holding good without exception for all the dialects (*luṟāt*), and therefore it should be memorized.

End of the Book of Sound Words

Praise be to God

405 <sup>3</sup> MS. *tazayyā l-abṭāl*, read *tazayyā bi-ziyy al-abṭāl*.

406 <sup>1</sup> U changed from A by later hand.

## In the Name of God the Merciful the Compassionate

## Book of Doubled Words

## Chapter: Biliteral Nouns

## T

TAT· tat "Persian (*fārisī*)"—among most of the Turks. Proverb: TATIF· KUVZ· RA' tat D  
TIKA'NIK TUB·RA' tatiy kōzrā tikānig tüprā "(Strike) the Persian on the eye, (cut) the thorn P  
at its root." 0 TAT· tat "Uighur infidels (*kafara uyğur*)"—among the Yağma and Tuxsi. D  
I heard it from them in their own country. They use it in this expression: TAT· TAW·ΓA'J  
tat tawyač meaning "Uighurī and Šīnī." The proverb [above] also originally refers

[II. 224/280]

407

to them, because they lack loyalty; just as the thorn should be cut at its root, so the Uighurī  
should be struck on the eye. Another proverb [= 176 bōrk]: TAT·SIZ· TURK· BULMA'S· P  
BAŠSIZ BUR·K· BUL·MA'S· tatsiz türk bolmās bašsiz bōrk bolmās 0 "There is no Persian  
except in the company of a Turk,<sup>1</sup> (just as) there is no cap unless there is a head to put it on."

TAUT· tat "Rust (*tab*) that appears on a sword, or other." Proverb: QILJ TATIQ·-  
SA' 'IYŠ· YUN·JIYR 'AR TATIQ·SA' 'AT· TUN·JIYR· qilič tatiqsa iš yunčir är tatiqsa ät tinčir P  
0 "When rust overtakes a sword the condition (of the warrior) suffers, (just as) when a Turk  
assumes the morals of a Persian his flesh begins to stink." This is coined to advise a person to  
be steadfast and to live among his own kind.

## J

HÜJ HÜJ xoc xoc A phrase used to drive goats. 0 xoc

HJ HJ häč häč A phrase used to restrain horses. Its root-form is: 'AJ 'AJ äč äč—the  
hamza has been changed to hā'. This agrees with the Arabic expression *hajhajtu bi-l-yanam*  
meaning "I shouted at [the sheep] when they became stubborn." häč

## Š

ŠIŠ· šiš "The skewer (*minzām*) with which Tutmāč is eaten." siš

## Q

QAQ· qaq "Something split in two (*faliq*).": 'ARUK· QAIY ärük qaqi "A split  
peach (or other) [i.e. dried fruit]." 0 QAQ· 'AT· qaq ät "Jerked (*qadid*) meat." 0 The  
same for anything that is cut and dried in the sun (*taqaddada*). 0 qaq

407 <sup>1</sup>Thus the Arabic: *lā yakūnu l-fārisī illā wa-yuxālifu t-turka*. "Persian" and "Turk" should be  
reversed to accord with the Turkic.

QAA· qaq "Pond (*γadīr*)."

Verse [= 99 ilār.] :

QAA·LAR QAMF KULAR·DIY

qaqlar qamuy kölärđi

V

TAF·LAR BAŠIY 'ILARDIY

taqlar baši ilärđi

'AŽUN TANIY YILIR·DIY

ažun tını yilirdi

TUV TUV JAJAK·JAR·KAŠUVR

tü tü çečäk cārgāšūr

Describing Spring: "The ponds filled up until they became like lakes; the tops of the mountains appeared in outline [i.e. silhouetted] (among the ponds when the water flooded their lower valleys); the breath of the world became warm; flowers shot up in rows."

K

KAK· kāk "Seeking vengeance (*hiqd*).": 'UJ·LUK· KAK·LIK KIŠY öčlüg kāklig kiši  
"One seeking vengeance (*šāhib al-hiqd wa-t-ta'r*)."

kāk

KAK· kāk "Hardship (*miḥna*).": KAK· KUR·DIY 'AR· kāk körđi är "The man experienced hardship (*imtaḥana*).": 0

KUK· kök "Saddle girth (*rabṭ as-sarj*)."

kök

[II. 226/283]

408

Proverb: 'AR· SUVZIY BIYR· 'AḌAR· KUKIY 'UVJ· är sōzi bīr aḍār köki ūč 0 "(It is part of being) a man that his word be one (with nothing corrupt in it, just as) the girth of the saddle-tree (*rabṭ ḥanw as-sarj*) is three"—if one [more band] were added the saddletree (*qarbūs*) would break because there would be too many holes, and if there were one less than three they would not be able to support a man. This is coined advising a person to carry out what he says. 0 0

P

KUK· kök "Root or origin (*ašl*).": KUKUNK· KIM· köküñ kim "From whom is your origin and to which tribe are you related (*mimman ašluka wa-ilā man tantamī min al-qabā'il*)?" Oryuz and Qifčāq dialect.

D

#### End of the Biliteral Chapters

#### Triliteral Chapters

Chapter: *fa'al*, middle radical voweled, in its various vocalizations

T

QATUT· qatut "Mixture (*mizāj*).": Hence :: QATUT· LUF· 'UQ qatutluy oq "An arrow whose head is mixed with poison (*mamzūja naşluhu bi-s-samm*).": QATUT· qatut "Something split in two (*falīq*)"—Barsγān dialect. Thus :: 'ARMUT· QATUTIY armut qatuti "A split [i.e. dried] pear." 0 QATUT· qatut "The glue (*tart*) used by shoemakers." 0

qatut

D

KATUT· KIŠY kätüt kiši "A churlish old man (*mutaqabbad, 'ulfūf*)."

kätüt

J

QAJAJ qačāč A Šinī brocade. The more correct form is: QAJAJ'J· qačāč. Hence female servants may be called: QAJAJ'J· qačāč. 0

qačāč  
N

QAJAJ'J· qačāč "Dirt (*darān*).” Thus :: TVN QAJ'J· BULDIY tōn qačāč boldi "The garment became dirty (*darāna*).” The *jīm* is an alternant of *qāf*; its root-form is: QAQA'J· qaqāč [180].

Q

BUQAAQ· boqaq "Crop of a bird (*hawšala*).”

boqaq

BUQUQ· boquq "The bud (*jamā'a*) of a flower; the calyxes (*akmām*) of flowers and blossoms.” Hence :: JAJAK BUQUQ·LAN·DY čečāk boquqlandi "The flower formed a calyx"—this occurs before it blossoms. Verse [= 209 tügsin] :

boquq

TAK·M' JJAK 'UKUL·DIY

tagmä čečāk üküldi

V

BUQUQLANIB· BUKUL·DY

boquqlanip böğüldi

TUK·SN TUKN TUKULDY

tügsin tügin tüğüldi

YAZLIB YAN' YURKAŠUVR

yazlip yana yörgäšür

Describing Spring: "The various flowers are heaped up; their calyxes are gathered and knotted together; they will split open, and then intertwine (because of their abundance).” 0

BUQUQ· boquq "Goiter (*laḥm yudādī*) occurring between the skin and the flesh

[II. 228/285]

409

on both sides of the Adam's-apple.” In Farḡāna and the regions of Šiqnī there are groups of people who are characterized by this defect. Each generation acquires these swellings (*yataḥawšalūna bihi*) anew. Sometimes they are so large that they prevent people from seeing their own chests and feet. I asked them about the origin of this, and they told me the following story:

"Our forebears were loud-mouthed infidels. The companions of the Prophet of God (may God bless and keep him) made a raid against them. Our forebears attacked them at night with loud screams and yells, and the Muslims were put to flight at the sound. The news reached 'Umar (may God be pleased with him). He put a curse upon them, and this defect appeared on their throats."

It has remained among them as a legacy. Now there is never seen among them one who is loud-mouthed. 0

TAQUQ· taquq "Chicken (*dajāj*).” Türkmen dialect.

taquq D

SAQAQ saqaq "Chin (*daqan*).” Proverb [= 144 oxša]: SAQAQ 'UXŠA'R· SAQA'L BIJA'R· [sic] saqāl oxšār saqaq bičār 0 "He (playfully) strokes your beard and (secretly) cuts your chin." 0 This is like the saying of the Arabs: *yusirru ḥaswan fī rtiḡā* ("He conceals a sipping in drinking froth"). 0

saqaq  
P

SUQAQ suqaq "White antelope (*ar-rīm min aḡ-ḡibā*).” 0 SUQAQ suqaq is used by allusion for "a Persian (*fārisī*)" among the Oḡuz. :: BUV SUQAQ· NA' TIYR· bu suqaq nā tēr "What is this Persian saying?"

suqaq  
D

## K

TUKAK **tügäk** "A wooden ring tied to the ends of ropes in order to fasten loads (*farīs* [defined])." 0 **tügäk**

JAKUK **čäkäk** "Hammer (*miṭraqa*)."  
Oğuz dialect. 0 **čäkäk** D

JAKIK **čäkig** "Diacritical marks (*nuqaṭ*) in a book." 0 **čäkig**

JAKIK **čäkik** "The penis of a small boy (*'ard aṣ-ṣabī fī ḥāl ṣiṣarihi*)."  
0 **čäkik**

JAKIK **čäkik**. "A speckled (*a'ram*) bird, like the *waṣī'*, found on stony tracts."

KAKUK **käkük** "Falcon (*zummaj*)."  
A bird whose bones are used in conjurations and love-potions and their spells.<sup>1</sup> 0 **käkük**

Initial Weak<sup>2</sup>

YATUT **yetüt** "Reserves (*madaḍ*)," in an army. It is taken from the phrase: YATUT **yetüt**  
SAJ **yetüt sač** meaning "Hair that is left loose after being tied (*ursila ba'd al-awl*)."<sup>3</sup>

KUKA'KUVN **kökägün** "Blue fly (*'antara wahwa ḍubāb azraq*)."  
Proverb [= 103 **kökägün** egāš-]: 'IKY BUḤRA' 'IKA'ŠUVR 'UT·RA' KUKA'KUVN· YAN·JILUVR **ekki boṣra egāšūr** P  
**otra kökägün yančilūr** 0 "Two stallions clash and bite each other and a blue fly perishes  
between them." This is coined about two rulers.

[II. 230/287]

410

who war against each other while the weak perish between them. 0

## End of the Triliteral Chapters

## Quadriliteral Chapters

Chapter: *fa'lāl*, in its various vocalizations

## Γ

TUL·ΓA'Γ **tolγāy** "Woman's earring (*ṣanf*)."  
Thus :: YINJUV TUL·ΓA'Γ **yinčü** **tolγāy**  
**tolγāy** "A pearl earring."

409 <sup>1</sup>*yusta'malu 'izāmuḥu fī n-nayrinjiyāt wa-l-juyyāt wa-ruqyatihā* (MS. *ruqyatuhā*). The dictionaries do not have *juyya*, but only *jawā* 'love' and *jawī* (fm. *jawiya*) 'love-struck (*'āṣiq*)."

<sup>2</sup>In MS. this heading is misplaced after the entry **yetüt**, and before **kökägün**.

<sup>3</sup>MS. *awwal*.

TUL·ΓA'Γ tolγāy "Hardship (*miḥna*)." Thus :: 'AM·KA'K TUL·ΓA'Γ ämgāk tolγāy. Its root-meaning is "dysentery and colic (*zahūr, qūlanj*)."<sup>1</sup> Hence :: 'ANIK QAR·NIY TUL·ΓA'R· anig qarni tolγār "He was taken with dysentery and diarrhea in his belly." 0

TAL·ΓA'Γ· talγāy "A blizzard (*damaq*)" that strikes a man<sup>2</sup> and almost kills him. talγāy  
Thus :: TA'Γ· 'UZA' TAL·ΓA'Γ· BUL·DIY tāy üzä talγāy boldi "Snow and a blizzard arose on the mountain"

QAR·ΓA'Q· [sic] qarγāy "Cursing (*la'n*)."<sup>3</sup> Thus :: TANK·RIY QAR·ΓA'ΓINKA' qarγāy  
'ILIN·MA' tānri qarγāyīna ilinmä "Do not enter into the curse of God Most High."

QIR·ΓA'Γ·<sup>3</sup> qirγāy "The selvages (*kifāf, ṭurra*) of a garment." 0 qirγāy

QI·RΓA'Γ· qirγāy "The anger (*ḡaḡab*) of an emir or king at whoever is below him."  
Hence :: XA'N· 'NY QIR·ΓA'DIY xān ani qirγādi "The king was angry with him and shunned him."

They distinguish between the cursing of a slave [i.e., man] by God, the Most Great and Powerful, and the cursing by one of His slaves of one of his subjects who is like him. The former has *fathā* [i.e. qarγāy], the latter *kasra* [i.e. qirγāy]. This is similar to the distinction they make between the Messenger of God Most High and the messenger of the king. They call the Messenger of God Most High: YL·FAJ· yalāwāč, and the messenger of the king: YALA'FAR· yalāwar, in Uighur dialect. D

Q

TUL·QVQ tolqūq "An inflated wineskin (*ziqq manfūx fihi*)."<sup>3</sup> tolqūq

K

:: KUVK YUR·KAK· BUL·DIY kōk Bürkāk boldi "The sky became overcast (*dajanat*)."<sup>3</sup> Bürkāk

BAZ·KA'K bāzgāk "Shudder (*ri'da*)."<sup>3</sup> 0 bāzgāk

TUR·KA'K türgāk "Bundle (*rizma*)."<sup>3</sup> türgāk

TAZKA'K· 'AR· tāzgāk är "A man who shuns (*naḡūr*) work, or other."<sup>3</sup> 0 tāzgāk

SAR·KAK· sārgāk "Shaking and swaying (*ihtizāz, tamāyul*) from drunkenness, or other." :: 'AS·RUK SAR·KAK·LADIY äsrük sārgāklādi "The drunken man swayed (*tamāyala*)."

KAR·KUK· kārgük "Something in the stomach of a sheep, along with the third stomach, and like the third stomach [the rumen?] (*šay' fī kirš aš-šat ma'a l-faḡt ka-l-faḡt*)."<sup>3</sup> 0 kārgük

410 <sup>1</sup> MS. *qawlinj*.

<sup>2</sup> MS. *yuγšā l-insānu*, read *yuγši l-insāna*.

<sup>3</sup> First *sukūn* (·) changed from U (?).

KAS·KUK· **käsgük** "Iron collar for dogs (*sājūr*).” 0

**käsgük**

KUS·KUK **kösgük** "A scarecrow (*xiyāl*) which is planted in kitchen-gardens and vineyards to protect against the evil eye." Proverb [= 53 *āl*, 622 *arslān*]: 'ĀLIYN· 'AR·SLA'N· TUTAR· KUVJUVN KUS·KUK· TUTMA'S· *ālīn arslān tutar kūcūn kösgük tutmās* 0

**kösgük**

P

[II. 232/289]

411

"By trickery one can capture a lion, but by force one cannot capture a scarecrow." 0

KUR·KA'K· **kürgāk** "Oar (*mijraf*) of a boat; shovel (*mishāt*) of a thing." 0

**kürgāk**

KAF·KA'K **kāwgāk** "One who mispronounces, who stutters (*altay, yulajliju bi-kalām*).”

**kāwgāk**

Chapter: Quinquiliterals, of the pattern *fa'al'al*

K

SAMUR·KUVK· **sāmürgük** "Something resembling the nightingale (*'andalīb*).” Balā- **sāmürgük** *sāyūn* dialect.

Verse: D

BUJ BUJ 'ATAR SAMURKUK· **buč buč ötär sāmürgük**

V

BUΓ·ZIY 'UJUVN MANKLANUVR **boγzi ücūn mǎñlānūr**

"The warbling bird (when it is hungry) pecks at seed for the sake of its throat." 0

KIŪDIZ·KA'K· QA'TUVN· **kiđizgāk qāyūn** "A melon that has lost its freshness and **kiđizgāk** has become like felt (*libd*).” 0

KSI·RK'K· 'AR· **kösürgāk** (?) *är* "A man who feels cramped for space when he sees a **kösürgāk** person in his house (*yatađayyaqu 'alayhi makānuhu iđā ra'a l-insān fi baytihi*).” ?

Nasal Words

JANKAL [sic] 'AR· **čängāk är** "A wicked (*šarīr*) man.”

**čängāk**

JUNKAK [sic] **čöngāk** "A leather milking pail (*'ulba*).” Čigil dialect. 0

**čöngāk** D

TRNKAK **tärnjik** "Water oozing from the ground (*nazz*).” In Arabic it is *turnuq*.<sup>1</sup> **tärnjik** The *qāf* alternates with the *kāf*; this is an agreement [between the two languages]. 0

End of the Book of Doubled Nouns

Praise be to God

411 <sup>1</sup>MS. *tarnquq*.

## In the Name of God the Merciful the Compassionate

## Book of Doubled Verbs

## Chapter: Biliterals

Know that genuine doubling is rarely found. Verbs are only doubled by the combination of a *tā'* which is part of the word itself with a *dāl* which is the preterite marker; then a *tašdīd* appears and we call it "doubled." Note that doubling does not occur in the aorist or the infinitive, since in both of these the *dāl* disappears. As for true doubling, it is rare, and we have set it off in this section because of its infrequent occurrence. Thus ::

G

T

BA'Š· TUṬIY bāš tutti (titti ?) "The wound throbbed with pain (*amaḍḍa* . . . *bi-ḍarabān*)." TUTA'R· TUTM'Q tutār tutmāq. 0

tut-  
(tit- ?)

:: 'IT KAYIK· TUṬIY it kāyik tutti

tut-

[II. 234/292]

412

"The dog caught (*axaḍa*) the gazelle (or other)." The same for anyone who catches a thing. :: 'UL MANK' 'ALIK· TUṬIY ol maṇa ālig tutti "He gave surety for me (*kafala bī*)" [lit. "He held my hand"]. Proverb: 'ALIK· TUT·FIN·JA' 'UT· TUT· ālig tut·yīnča ot tut 0 "To hold fire is better than to give surety (*kafala*)"—because afterwards that will be a cause for regret. 0 TUTA'R· TUTM'Q tutār tutmāq.

P

:: 'UL 'ANY TIṬIY ol ani titti "He held him back from it (*mana'a*)." Its root-form is: TIYD·TIY tiḍti, assimilated and doubled. TIḌA'R· TIḌ·MA'Q tiḍār tiḍmāq.

tit-  
(tiḍ-)

:: 'UL 'AT· TIṬIY ol āt titti "He shredded the meat (*mazzaqa l-laḥm al-muharrā*)." Also for tearing clothes to shreds (*tamziḡan bālīḡan*).

:: QUL BAK· KA' TIṬIY qul begkā tetti "The slave opposed (*qāwama*) the emir (or other)." :: 'UL 'ANKA'R· TIT·RUV BAQ·DIY ol anār tetrū baqdi "He fixed his glance (*aḥdaqa n-naẓar*) on him." Hence, of a beautiful person :: 'ANK'R· TIT·RUV BAQ·SA' BULM'S· anār tetrū baqsa bolmās 0 "One cannot fix one's glance on him." This may also have the meaning of "looking askance (*naẓar aš-šazr*)." TITA'R· TIT·M'K tetār tetmāk.

tet-

The infinitive for tearing meat and clothes is: TIT'R· TIT·M'Q titār titmāq with *qāf*.

tit-

S

:: 'UVD<sup>1</sup>· SUS·DY ūd süsdi "The ox (or other) butted (*naṭaḥa*)." SUSAR· SUS·M'K süsār süsmāk.

süs-



## Š

:: 'AR· TUKUVN SAS·DIY **är tügün šāšdi** "The man untied (*halla*) the knot." Also **šāš-**  
for untying a horse, or other, from its bond. SASA'R SASM'K **šāšār šāšmāk**.

## Q

:: 'NY BAŠ·RA' QAA·TY **ani bašra qaḡti** "He struck him lightly (*qara'a . . . xafifan*) **qaq-**  
on his head." QAQA'R QAQM'Q **qaḡār qaḡmāq**.

:: YA'Γ 'UVŦA' QUQ·TIY **yāy ōtta qoḡti** "The smoke of the oil [in the fire] rose up **qoq-**  
(*irtafa'a duxān*). It is as when one extinguishes a lamp and the smoke rises from it; or when  
meat is burnt and its aroma (*qutār*) rises :: 'AT· QUQ·DIY **āt qoḡdi**. QUQ'R QUQM'Q **qoḡār**  
**qoḡmāq**.

## K

:: BJ'K KIK·DY 'AR· **bičāk kikdi är** "The man sharpened (*sanna*) the knife, or he **kik-**  
whetted (*amarra*) one against another." KIK'R K'KM'K **kikār kikhāk**.

These have genuine doubling. All others have secondary doubling. Thus :: **G**

## T

KUVN BATŦIY **kūn batti** **bat-**

[II. 236/293] **413**

"The sun set (*γarabat*). :: QURΓRYN SUWQA' BATŦY **qoruyžīn suwqa batti** "The lead (or  
other) sank (*rasaba*)<sup>1</sup> in the water." The same for anything that disappears from sight (*γāba 'an*  
*al-'ayn*). BATA'R BAT·M'Q **batār batmāq**. 0

:: 'AR· 'UVNIY BUŦIY **är ūni būtti** "The man's voice disappeared (*xafata*) (because **büt-**  
of hoarseness in the chest, or an illness, or a blow)." :: 'ANIK· 'ALMIY BUŦIY **anig almi būtti**  
"The debt against him was confirmed (*ṭabata, ṣaḥḥa*). :: BA'Š· BUŦIY **bāš būtti** "The wound  
healed (*indamala*). :: QUL· TAN·KRIY KA' BUŦIY **qul tānyrikā būtti** "The slave [i.e. wor-  
shipper] confessed the unity (*aqarra bi-waḥdāniyya*) of God Most High." :: 'UT· BUŦIY **ot būtti**  
"The plant shot up and grew (*ṭala'a, nabata*)."<sup>2</sup> Also of a fruit that grows. :: 'UFLA'N BUŦIY  
**oḡlān būtti** "The child was born (*wulida*). And of anything that grows (*nabata*) or is born  
(*wulida*) or is created (*xuliqa*) one says: BUŦIY **būtti** in Qifčāq dialect. BUTA'R BUTM'K **D**  
**bütār būtmāk**. 0

:: 'AR· 'UFLA'Q QUZIY QA' JAŦY **är oḡlāq qoziqa čatti** "The man joined (*qarana*) **čät-**  
the kid with the lamb (or other)." JATA'R JATM'Q **čatār čatmāq**. Oḡuz dialect. Verse: **D**

413 <sup>1</sup>MS. *rasati*.

<sup>2</sup>MS. *nabtu*.

'URDULANIB YUK.SAK TAĞIĞ 'UĞLA'Q JATA'R  
'UYĞUR TATIN YUĞĞA' 'ALIB YUM.ĞIN SATA'R.

V

ordulanip yüksäk tağığ oylāq čatār  
uyğur tatin yuwğa alip yomın satār

Describing a man who climbed<sup>3</sup> to the peak of a mountain: "He set up camp on the summit and (it is still his practice) to join the kid (with the lamb, or other, meaning that he is a shepherd; nevertheless, he raids) the Uighur and captures them [separately?] and sells them all together.<sup>4</sup>

:: 'UL TAW'R SATIY ol tawār satti "He sold (*bā'a*) the merchandise (or other)." sat-  
SATA'R SATM'Q satār satmāq.

:: 'UL KIŠY YUVZYNKA' SUTIY ol kiši yūzīñä suttı "He spit (*bazaqa*) in the man's face." Its root-form is: SUVD-TIY sūd̄ti, assimilated. SUĐA'R SUĐMA'Q suđār suđmāq. (sūd-)

:: 'AR. SIȚIY är sitti "The man (or other) urinated (*bāla*)." Its root-form is: SIYD-TIY sīd̄ti, assimilated. SIĐA'R SIĐMA'K siđār siđmāk. 0 (siđ-)

:: 'UL SIR.K'NIY YUĞRUT.QA' QATIY ol sirkāni yoyrutqa qatti "He mixed (*mazaja*) vinegar with curdled milk." Also of anything that is mixed (*xuliṭa*) with something else. :: YUMŠ'Q NA'NK. QATY yumšāq nāñ qatti "The soft thing became hard (*ṣaluba*)." QATA'R. QAT.M'Q qatār qatmāq. 0 qat-

:: 'UL NA'NK. QUTIY ol nāñ qotti "He left (*taraka*) the thing." qot-

[II. 238/295]

414

Its root-form is: QUVD-TIY qōd̄ti, assimilated. QUĐUVR. QUĐMA'Q qođūr qođmāq. 0 (qōd-)

:: 'AR. TUVNIN. KȚIY är tōnin kätti "The man put on (*labisa*) his garment." Its root-form is: KAD-TIY kād̄ti. KAD'R. KADMA'K kādār kādmāk. 0 (kād-)

:: 'AR. YIYRIN.DIN KIȚY är yērindin ketti "The man withdrew (*zāla, tanaḥḥā*) from his place." KIADA'R KIDMA'K [sic] ketār ketmāk 0 ket-

Rule. The imperative in this chapter has two consonants, and therefore we have called it biliteral. Example :: 'AT. TUT. at tut "Take the horse." :: TAWA'R. SAT. tawār sat "Sell the merchandise." G

This type of verb is called ["doubled"] only because of the joining of two consonants of the same genus in the preterite. This does not follow the course of Arabic [doubled roots] in the aorist and infinitive, as you can see. However, since it is similar [to Arabic] in the preterite, it is given that name.<sup>1</sup>

413 <sup>3</sup>MS. *tadrā*, read *tađarrā*.

<sup>4</sup>Lit. "captures from them altogether and sells them"; *ya'xuḍu minhum jumlatan fa-yabī'uhum* —the last two words should be reversed to accord with the Turkic; however, the meaning of *yuwğa* is obscure.

414 <sup>1</sup>Thus, e.g., Tk. *batti* is similar to Ar. *marra*, but there is no doubling in *batār batmāq*, as there is in *yamurru murūr*.

Active participle: TUT<sub>2</sub>FUVJY *tutγūči* "One who takes"; SAT<sub>2</sub>FUVJY *satγūči* "One who sells." This is in Turk dialect. The Turkman and those who follow them say: TUTAJIY SATAJIY *tuttači, sattači*.

D

The participle indicating frequent occurrence of the action: TUT<sub>2</sub>FA'N<sub>2</sub> SAT<sub>2</sub>FA'N<sub>2</sub> *tutγān, satγān* "One who often takes, One who often sells."

The participle indicating that one desires to perform the action: TUTU<sub>2</sub>F<sub>2</sub>SA'Q<sub>2</sub> SATI<sub>2</sub>F<sub>2</sub>SA'Q<sub>2</sub> *tutuysāq, satiysāq*.

The participle indicating that one ought to perform the action: 'UL TUT<sub>2</sub>F<sub>2</sub>ULUQ 'AR·DIY *ol tutγuluq ārdi* "He should have taken"; :: 'UL SAT<sub>2</sub>F<sub>2</sub>ULUQ TURUR *ol satγuluq turur* "He ought to sell." The Oyuz make the *lām* a *sīn* in this meaning, thus :: 'UL 'ANY TUTU<sub>2</sub>F<sub>2</sub>SAQ 'AR·DIY *ol ani tutuysaq ārdi* "He intended to take"; :: 'UL 'ANY SATI<sub>2</sub>F<sub>2</sub>SAQ 'UL<sub>2</sub> *ol ani satiysaq ol* ["He intends to sell it"].

D

The participle indicating that one is on the point of performing the action: 'UL 'ANY TUTU<sub>2</sub>F<sub>2</sub>ILY 'UL *ol ani tutuγli ol* "He is about to take it"; :: 'UL TAW'RIN SATI<sub>2</sub>F<sub>2</sub>LIY 'UL *ol tawārin satiγli ol* "He is about to sell his merchandise."

The rest of the derivations are formed according to the rules of the preceding chapters, in exactly the same way,

[II. 240/297]

415

with no divergence at all.

## End of the Biliteral Chapters

### Chapter of Triliterals

Chapter: *fa'aldī*, second radical vowelless, in its various vocalizations

B

:: 'IT· KIŠIY K' JABIŦIY *it kišikā čapitti* "The dog attacked the man to bite him (*hamala 'alā . . . li-ya'aqda*).” Also :: BAK 'ANIK BUY·NIN JABIŦIY *beg anig boynin čapitti* "The emir ordered his neck to be struck (*darb*)"—Uighur dialect. JABTVR JBTM'Q *čapitūr čapitmāq*. 0

čapit-

D

:: 'AT· QUD·RUQ SABIŦY *at qudruq sapitti* "The horse swished (*harraka*) his tail.” :: 'IT· QUD·RUQ SABIŦY *it qudruq sapitti* "The dog wagged (*başbaşa*) his tail.” SABITUR SABITM'Q *sapitur sapitmāq*.

sapit-

:: 'UL NA'KNY SUBIŦY *ol nāḡni subitti* "He sharpened the point of the thing and lengthened (*allala* [defined]) it,” as a nail, for example. SUBITUVRU SUBITMA'Q *subitūr subitmāq*. 0

subit-

:: YIYL· TUVNUΓ KABİȚY yēl tōnuγ kăpitti “The wind partially dried (*ajaffa* . . . *ba‘d al-jafāf*) the garment.” KBITUVR KABİTM’K kăpitūr kăpitmāk. kăpit-

:: ’UL TUVNIN· KUBİȚY ol tōnin kŭpitti “He ordered the garment to be quilted (*taḡrib*).” KUBITVR KUBİTM’K kŭpitūr kŭpitmāk. kŭpit-

## T

:: ’UL BTK BITİȚY ol bitig bititti “He had the letter written (*aktaba*).” BITITUVR· BITIT·M’K bititūr bititmāk. 0 bitit-

TUVZ· ’AŞİΓ TATİȚY tūz aşıγ tatitti “The salt brought out the taste (*awjada* . . . *ṭa‘m*) of the food.” Also for anything that gives you the impression of the taste (*aṭṭara* . . . *ṭa‘m*) of a thing. TATITUVR TATİTM’Q tatitūr tatitmāq. tatit-

:: ’UVT· TUTUṼN TUTAȚİY ōt tūtūn tūtātti “The fire smoked (*daxxana d-duxāna*).” TUTITUVR TUTİTM’K tūtātūr tūtātmāk. 0 tūtāt-

:: ’AR· QUTAȚİY ār qutatti “The man acquired good fortune (*jadd*,<sup>1</sup> *dawla*, *baxt*).” The same for anything that acquires good fortune.<sup>1</sup> QUTA’TUR QUTTM’Q qutātūr qutatmāq. qutat-

## J

:: ’UL ’ANKAR SUW SAJİȚİY ol anar suw saçitti “He had [him] sprinkle (*araşša*) the water (or other).” SAJITVR SAJİTM’Q saçitūr saçitmāq. :: ’UL ’NIK MINKIYSIN SAJİȚİY ol anig māñisin saçitti “He beat him until he scattered (*faraṭa*) his brain.” Also of anything that one orders to be dispersed (*intiṭār*). saçit-

:: ’UL ’AJΓ NA’NKNY SUJİȚİY ol aşıγ nāñni süçitti “He sweetened (*aḡlā*) the sour or bitter thing.” :: ’UL YIYRIK· SUJİȚİY ol yērig süçitti “He made the saline land (*sabxa*) into land fit to be sown (*qarāḡ ḡaqla*).” SUJITVR SUJİTM’K süçitūr süçitmāk. 0 süçit-

[II. 242/300]

416

:: ’UL ’ANIY SIJİȚİY ol ani siçitti “He caused him to defecate (*axra’a*).” SIJITUVR SIJİTM’Q siçitūr siçitmāq. siçit-

:: ’UL ’ATİΓ SUJİȚİY ol atiy suçitti “He made the horse (or other) rear (*awṭaba*).” SUJITUVR SUJİTM’Q suçitūr suçitmāq. 0 suçit-

:: ’UL ’ANY QAJİȚİY ol ani qaçitti “He made him flee (*aḡraba*).” QAJITUVR QJİTM’Q qaçitūr qaçitmāq. 0 qaçit-

:: ’UL ’ANKAR SUVW· KAJİȚİY ol anar sūw kăçitti “He made him cross (*a‘bara*) the water.” KAJITUVR KJİTM’K kăçitūr kăçitmāk. 0 kăçit-

:: 'UL 'ANIK TAW'RIN' KUJATĪY ol anig tawārin küčatti "He had him wrongfully seize (*yaşb*) his property." KUJATUVR KUJTM'K küčätür küčätmāk. 0 küčät-

:: 'ANIK 'UDUVZIY KIJIĪY anig uđūzi kičitti "He had him scratch (*aḥakka*) his mange." KIJITUVR KIJITM'K kičitür kičitmāk. 0 kičit-

:: 'L 'YŠIF KAJIĪY ol išiŷ kečitti "He delayed (*abṭa'a*) the matter." KJITVR KJITM'K kečitür kečitmāk. kečit-

## D

:: 'UL 'UVF·LA'NIŲ BADUĪY<sup>1</sup> ol öylāniŷ bādūtti "He raised the boy and brought him up (*rabbā, kabbara*)." BADTUVR<sup>1</sup> BADTM'K<sup>1</sup> bādütür bādütmāk. 0 bādüt-

:: 'AR·BARIYR·'AR·KA'N QADĪY<sup>1</sup> är barīr ärkān qaditti "[The man] turned back and refrained (*raja'a min wajhihi, imtana'a*) after he had started to go." QADITA'R<sup>1</sup> QADITM'Q<sup>1</sup> qaditār qaditmāq. Also, when a man dies from the cold when it is severe (*māta min al-bard fa-štadda*) :: 'AR·TUMLUF·Q' QADĪY är tumluŷqa qaditti. The same [aorist and infinitive]. qadit-

:: 'UL TVNUF QADIŲĪY<sup>1</sup> ol tönuy qadutti "He ordered his garment to be stitched (*yuxāta mušamrajan*)." QADIUTUVR<sup>1</sup> QADIUTM'Q<sup>1</sup> qadutür qadutmāq. 0 qadut-

:: 'UL BURKIN QIDIĪY<sup>1</sup> ol börkin qiditti "He ordered a rim (*ḥitār*) to be sewn on his cap." QIDITUVR<sup>1</sup> QIDITM'Q<sup>1</sup> qiditür qiditmāq. qidit-

There are those among them who make the *dāl* in all of these verbs *yā'*, imagining that it is a pointed *dāl*. I have heard this in Yağma, Tuxsi, Oğuz, and the extremities (*aṭrāf* ?) of Uighur. The alternation of *dāl* and *dāl* is also permitted in Arabic, as in: *mā duqtu 'adūfan*<sup>2</sup> *wa-lā 'adūfan* ("I have not tasted a thing"), with either *dāl* or *dāl*. D G

## D

:: 'UL KŠIY NY TUMLUF·Q' YUD·TĪY ol kišini tumluŷqa buđutti "He made the man freeze to death (*ahlaka r-rajula fī l-bard wa-wajada l-qurr ḥattā māta*)." YUDTVR YUDTM'Q buđutür buđutmāq. 0 buđut-

:: 'UL 'UFLINY BUĐUĪY ol oylini böđitti "He made his son dance (*zafan*)." BUĐUTVR BUĐUTM'K böđitür böđitmāk. 0 böđit-

:: 'URA'GUT·'UFLIN SIDIĪY urāyut oylin siditti "[The woman] made her baby urinate (*abālat*)." Also of a horseman when he makes his horse stale (*abāla*). SIDITUVR SIDITM'K siditür siditmāk. sidit-

416 <sup>1</sup> D altered from D (dot added by later hand)—or else dot is original, but scratched out (thus in *qadit*-).

<sup>2</sup> MS. *'adūqan*.

R

::

[II. 244/302]

417

'UVT· 'ŠIJNY BURŦIY ōt ešični burutti "The fire caused the kettle (or other) to steam (*baxxarat*).": 'UŦLA'N BURUŦIY oylan burutti "The baby farted with a bad smell (*radama muntinan*).": BRITY buritti is a variant. BURTVR BURTM'Q burutūr burutmāq. 0 burit- D

:: 'UL 'NK'R<sup>1</sup> 'AWIN TARUŦIY ol anār āwin tarutti "He made his house too cramped for him (*ḍayyaqa* 'alayhi baytahu).": Also if someone narrows (*ḍayyaqa*) a thing. TARIUŦVR TRTM'Q tarutūr tarutmāq. tarut-

:: TANKRY YALINKUQ UŦURŦIY tānri yalnuq törütti "God Most High created (*xalāqa*) Adam (and other creatures).": UŦURTUVR TURTM'K törütūr törütmāk. In Oγuz dialect TURŦIY törütti means "to fit a thing or make it right (*qaddara, ašlaḥa*).": Verse: törüt- D

|                                   |                      |   |
|-----------------------------------|----------------------|---|
| TANKRIY 'AZUN UŦURŦIY             | tānri azun törütti   | V |
| JIF·RIY 'D [sic] TAZ·KINUVR·      | čiyri ādiz tāzginūr  |   |
| YULDUZLARY JURKAŠIB· <sup>2</sup> | yulduzlari čārgāšip  |   |
| TUN KUN· 'UVZ' YURKANUVR·         | tün kün ūzā yörgänūr |   |

"God created the world and the heavenly sphere, lofty, (always) revolving, with its stars arrayed in ranks, and night turning on day." 0

:: 'AR· TARIŦIY ār tāritti "The man (or other) sweated (*'ariqa*).": [Either] this derives from the word: TARIY tāri meaning "skin," and the meaning is: TARIY 'UŦIY tāri ōtti "(Sweat) passed through the skin"; the *hamza* was elided and it became a single verbal form. Or else it derives from the word: TAR· tār meaning "sweat," and the meaning is: TAR· 'AŦIY tār atti "(The body) threw out sweat"; the *hamza* was dropped and it became a single verbal form. TARITA'R TARIT·M'K tāritār tāritmāk. 0 tārit-

:: 'UL 'ANKAR SUWLUQ SARUŦIY ol anar suwluq sarutti "He urged him to wind (*takwīr*) the turban." SARITUVR SARIT·M'Q sarutūr sarutmāq. Also for ordering a thing to be wrapped (*laff*). 0 sarut-

:: 'URA'UT KAN·JKA' SUVT· SURUŦIY urāyut känkä sūt soritti "The woman let her infant suck (*amaššat*) the milk." :: 'AR· YUVZIN SURIŦIY ār yūzin soritti "The man scowled (*'abbasa wajh*).": SURITUVR SURITM'Q soritūr soritmāq. sorit-

:: 'UL QIYZQA' KIDIZ SIRIŦIY ol qizqa kidiz siritti "He charged the girl with close-stitching (*šamraja* . . . *mu'akkadat<sup>an</sup> muqarṭamatan*) the felt." This corresponds to quilting (*taḍrīb*) a garment. SIRITUVR SIRITM'Q siritūr siritmāq. sirit-

:: 'UD·LK 'ANY QARIŦIY ödläg ani qaritti "Time made him an old man (*šayx*).": QARITVR QARIT·MA'Q qaritūr qaritmāq. qarit-

417 <sup>1</sup> Above line, added later.

<sup>2</sup> U changed from A.

[II. 245/304]

418

Proverb: 'D·LK QARIT·MIŠ·QA' BUḌUḌ TALQIM'S· ödläg qaritmišqa boḍuy talqmās 0 p  
 "One whose hair Time has turned white (*šayyaba*) is not disgraced by using dye."

:: KUVN TUḐNUḌ QURİṬIY kün tōnuḡ quritti "The sun dried (*ajaffat*)<sup>1</sup> the garment (or other)." QURİTUḐVR QURTM'Q qurītūr quritmāq. qurit-

:: 'UL 'ANIK QULIN KURATİY ol anig qulin kürätti "He urged his slave to run away (*ibāq*)." KURTUḐVR KURAT·M'K kürātūr kürātmāk. kürāt-

:: 'UL 'ANKAR QA'R· KURATİY ol anar qār küritti "He urged him to sweep away (*kash*) the snow (or other)." KURATUḐVR KURAT·M'K kürītūr küritmāk. kürit-

:: 'UL 'ITIN· KARİṬIY ol itin kāritti "He made his dog bark (*anbaḡa*)." KARİTUḐVR KARİTM'K kārītūr kāritmāk. 0 Qarluq dialect. kārīt-  
D

Z

:: 'UL 'WIN BAZATİY ol äwin bāzätti "He ordered his house to be painted (*tanqış*)." BAZA'TUḐVR BAZAT·M'K bāzātūr bāzātmāk. bāzāt-

:: 'IT· KAYIK·NY TAZİṬIY it kāyikni tāzitti "The dog made the wild animal flee (*anfara*)." TAZİTVR TAZTM'K tāzītūr tāzitmāk. 0 tāzit-

:: TUMLUḌ 'ANY BAZİṬIY tumluḡ ani bāzitti "The cold made him shiver (*ar'ada*)." Hence "shivering fever (*ḡummā nāfiḍ*)" is called: BAZ·KA'K bāzgāk. BAZİTUḐVR· BAZİT·M'K bāzītūr bāzitmāk. bāzit-

:: 'UL TUBRA'Q· TUZUṬIY ol toprāq tozitti "He stirred up (*ayqaza, aṭāra*) the dust." TUZİTVR TUZTM'Q tozītūr tozitmāq. tozit-

:: 'UL 'NKAR YA'Ḡ SIZİṬIY ol anar yāḡ sizitti "He had him melt (*iḍāba*) the solidified oil (or other)." SIZİTVR SIZİTM'Q sizītūr sizitmāq. sizit-

:: 'UL 'ANIK BUḌ·ZIN QURUṬIY [sic] ol anig boyzin quzitti "He made him desire food"—the root-form of the *zāy* is *rā'* [i.e. *qurit-*]—as though someone caused his throat to be dry (*ajaffa*) of food and so he desired it. QURUṬUḐVR QRUṬM'Q quzītūr quzitmāq. This is irregular, since intransitive verbs are only made transitive with *rā'* [sic]. 0 quzit-  
G

:: 'UL MANY YR· KAZİṬIY ol māni yēr kāzitti "He had me walk around (*ṭawwafa*) the land." KAZİTVR KAZİTM'K kāzītūr kāzitmāk. 0 kāzit-

:: 'UL MANY KUZAṬIY ol māni kōzätti "He waited for (*intaḡara*) me." Its root is: KUḐVZ: 'AṬIY kōz atti meaning "He threw his eyes (toward me in waiting)." KUZATUḐVR KUZTM'K kōzātūr kōzātmāk. kōzāt-

Š

:: 'UL TAĠ'R BUŠAṬĪY<sup>2</sup> ol taġār bošatti (bošutti?) "He emptied (*afraġa*) the sack of its contents." The same for any container that is emptied of its contents. :: 'UL TUKUVN· BUŠAṬĪY<sup>2</sup> ol tüġün bošatti bošat- (bošut-?)

[II. 247/307]

419

"He loosened (*awhā*) the knot (or other)." :: 'UL 'URA'ĠUT· BUŠAṬĪY ol urāyut bošatti "He divorced (*tallaqa*) the woman"—Arġu dialect. :: 'UL BULUNUĠ· BUŠAṬĪY ol bulunuġ bošatti D "He released (*aṭlaqa*) the prisoner." The same for anyone who releases (*fakka*) another person from a fetter or bond. BUŠATUVR BUŠAT·M'Q bošatūr bošatmāq.

:: TARIF· TAŠĪṬĪY tariy tašitti "He had the wheat (or other) conveyed (*anqala*) from one place to another." TAŠITUVR TAŠTM'Q tašitūr tašitmāq. 0 tašit-

:: 'UL TUŠ'K TUŠAṬĪY ol tōšāk tōšatti "He had the mattress spread out (*afraša*)." tōšat- TUŠA'TUR TUŠTM'K tōšatūr tōšatmāk. 0

:: 'UL 'URĠA'Q TIŠAṬĪY ol oryāq tišatti "He ordered the teeth of the scythe to be sharpened (*taḥdīd asnān*)." The same for the teeth of a mill-stone. TIŠA'TUR TIŠATM'K tišatūr tišatmāk. tišat-

:: 'URA'ĠUT KAN·JIN· JAIŠAṬĪY urāyut kānčin čišatti "The woman caused her infant to be unruly and he defecated on her (*a'aqqat . . . wa-axra'ahā*)." JIŠATUVR JŠIAT·M'K čišatūr čišatmāk. čišat-

:: 'AR· TANIYN· [sic] QAŠĪṬĪY ār yēnin qašitti "The man had his body scratched (*aḥakka*)." QAŠITUVR QAŠTM'Q qašitūr qašitmāq. qašit-

:: BULIT KUVKUK· KUŠĪṬY bulit kōküġ kōšitti "The cloud covered (*satara*) the sky." KUŠITUVR KUŠITM'K kōšitūr kōšitmāk. The same for anything that covers a thing. kōšit-

Q

:: 'UL 'ANY 'AW·DIN BAQĪṬĪY ol ani āwdin baqitti "He pointed it out and ordered him to look (*aṭla'a, . . . yubšira*) [from the house]." Also for having someone look (*yanzura*) at a place. BAQITUVR BAQIT·M'Q baqitūr baqitmāq. baqit-

:: BUZA'ĠUV BUQAṬĪY buzāyu buqatti "The calf became a bull (*fahl li-l-baqara*) and was counted among the bulls." Its root-form is: BUQA'D·TIY buqāḍti. BUQA'TUVR BUQAT·MA'Q· buqātūr buqatmāq. buqat- (buqāḍ-)

:: 'UL 'ANIK BUY·NIN TUQIUṬY ol anig boynin toqitti "He had his neck struck (*aḍraba*)." TUQITUVR TUQIT·MA'Q· toqitūr toqitmāq. :: 'L<sup>1</sup> BUVZ· TUQĪṬY ol bōz toqitti toqit-

418 <sup>2</sup> Attempt to change A to U (?—faintly visible).

419 <sup>1</sup> 'L above line in red ink.



“He had the cloth woven (*ansaja*).” :: ’L QILJ. TUQIT̃IY ol qilič toqitti “He had the sword (or knife) fashioned (*aṭba’a*).” TUQITUVR TUQIT-M’Q toqitūr toqitmāq. :: ’UL QABUṬ TUQIT̃IY ol qapuy toqitti “He had the door knocked (*aqra’a*).”

:: ’UL ’ANKAR ’AŠ. TAIQIT̃Y ol aṇar aš tiqitti “He had him force-feed someone (*alqamahū iyyāhu ṭ-ṭa’ām*).” Its root-meaning is for anything that is forced into a container by kicking (*yadxulu . . . bi-rakl šadīd*). TIQITUVR TṢIQIT-MA’Q. tiqitūr tiqitmāq. tiqit-

[II. 249/308]

420

:: ’UL ’ANIY QAQIT̃Y ol ani qaḡitti “He angered and annoyed him so much that he shunned him (*aḡḡabahu wa-aḡḡarahū ḡattā a-raḡa ‘anhu*).” QAQITVR QAQITM’Q qaḡitūr qaḡitmāq. qaḡit-

:: ’UL ’ANKAR SUKLUN-JUV QUQIT̃IY ol aṇar söglünčü qoḡitti “He grilled the meat until its smell arose (*qattara . . . ḡattā rtafa’a r-rā’iḡa*).” QUQITUVR QUQITM’Q qoḡitūr qoḡitmāq. Also when one extinguishes a lamp and it emits noxious fumes (*aṭfa’a . . . wa-daxxana duxānan munkaran*). qoḡit-

# K

:: ’UL ’IYŠIṬ BAKUT̃IY ol iṣiḡ bākūtti “He made the matter firm (*aḡkama*).” Its root-meaning is to tighten (*šadda*) a knot. BAKITUVR BAKIT-M’K bākūtūr bākūtmāk. 0 bākūt-

:: YA’ṬLIṬ ’ĀŠ MANY<sup>1</sup> BUKUT̃IY yāyliḡ āš māni bükūtti “The greasy food nauseated me and I was satiated with it and it gave me indigestion without filling the stomach (*ḡalaba ‘alā qalbī, šabi’tu, ḡamita ‘alayya min ḡayr imtilā’ al-baṭn*).” Also for giving a person so much money that he has his fill of it (*imtala’a ‘ayn*). :: ’UL MANIY TAWA’RIN. BUKUT̃IY ol māni tawārin bükūtti “He satiated (*ašba’a*) me with money.” BUKUTVR BUKTM’K bükūtūr bükūtmāk. 0 bükūt-

:: ’UL ’IYŠIN. TUKAT̃IY ol iṣin tükātti “He finished (*faraya*) his work.” TUKA’-TUVR TUKATM’K tükātūr tükātmāk. tükāt-

:: ’URA’TUT. NY SIKIT̃IY urāḡutni sikitti “He had someone copulate (*jāma’a*) with that woman.” SIKITUVR. SIKIT-MA’K. sikitūr sikitmāk. sikit-

:: ’UL ’ANIY SAKIT̃IY ol ani sökitti “He made him kneel (*ajṭā*).”<sup>2</sup> SAKITUVR SAKIT-MA’K sökītūr sökitmāk. sök-

# L

:: ’UL QUVZIY BULAT̃IY ol qōzi bulatti “He ordered the lamb to be steamed (*ṭabx . . . fī buxār al-qidr*).” The same for anything steamed. Its root-form is: BUVLA’Ḍ-TIY būlāḡti (būlāḡ-) –the *vāv* was dropped for lightness.<sup>3</sup> BULATUVR. BULAT-M’Q bulatūr bulatmāq. bulat-

420

<sup>1</sup> This word written in later.

<sup>2</sup> MS. *aḡṭā*.

<sup>3</sup> Gloss above line by a later hand: *tumma uḡyima* “then it was assimilated.”

:: 'UL BIJA'K· BILATĪY ol bičāk bilātti "He had the knife honed and ordered it to be whetted on a whetstone (*amarra, imhā* 'alā l-misann)." BILATUVR· BLIATM'K bilātūr bilāt-māk. bilāt-

:: 'UL 'ANY TILATĪY ol ani tilātti "He ordered someone to look for (*yaṭlubu, iftaqada*) him." TILATUVR TILATM'K tilātūr tilātmāk. 0 tilāt-

:: 'UL QUVY· TULATĪY ol qōy tölātti "He assisted the ewe to give birth (*nataja*)."<sup>4</sup> Tölät-  
Oyuz dialect. Its root-meaning is to lose the winter coat of hair (*isqāṭ* 'aqīqa min aš-ša'r). [tülāt-  
!] TULATVR TULATMA'K tölātūr tölātmāk. D  
(tülāt-)

:: 'UL KABA'K· JILATĪY ol kápāk čilatti "He ordered the bran (or other) to be moistened (*tandiya*)."  
JILATUVR JILATMA'Q· čilatūr čilatmāq. Its root-form is: JIYLATY  
čilatti and the yā' was dropped. čilat-

:: 'UL 'ATIF· JILATĪY ol atiy čilatti "He made the horse run

[II. 250/310]

421

until it sweated (*a'dā . . . ḥattā* 'arraqa)." The same [aorist and infinitive].

:: 'UL TUVNUF· QALATĪY ol tōnuq qalatti "He wrapped up (*ḡallafa*) the garment."  
Also for anything that one puts in a wrapping (*lifāfa*) or a case (*ṣiwān*). Its root-form is: QA'LA-  
TIY qālatti. QALATUVR QALATM'Q qalatūr qalatmāq. qalat-

:: 'UL 'ULUK·NY KULITĪY ol ölügni kölitte "He had the corpse (or other) buried (*adfanā*)."  
KULITUVR KULITM'K· kölitūr kölitmāk. kölit-

M

:: 'UL SUVWNY<sup>1</sup> TAMITĪY ol sūwni tamitti "He let the water (or other) drip (*qaṭ-  
ṭara*)."  
TAMITUVR TAMITM'Q tamitūr tamitmāq. 0 tamit-

:: KUVN KUVZUK· QAMATĪY kūn kōzüg qamatti "The sun dazzled (*ḥayyara*) the  
eyes (with its rays)." QAMATUVR QAMATM'Q qamatūr qamatmāq. qamat-

:: 'AJIF 'AW·YA' TIYŠIF QAMATĪY ačiy awya tišiy qamatti "The sour quince (or  
other) set the teeth on edge (*akalla*)."  
Proverb [= 564 qama-]: 'ATA'SIY 'AJIF 'AL·MILA' YIYSA' 'UFLY NINK TIYŠY QAMA'R· atāsi ačiy almila yēsā oyliniṭ tiši qamār 0 "When the  
father eats a sour apple it sets his son's teeth on edge (after his death)." This is coined about a  
crime committed by the father for which the son is punished after his father is dead. P

:: 'UDIK· MANIY QUMITĪY üdig māni qomitti "Longing (for the beloved or the  
homeland) agitated (*ḥayyaja*) me." QUMTVR QMTM'Q qomitūr qomitmāq. Verse: qomit-

420 <sup>4</sup>MS. *natajat*.

421 <sup>1</sup>W added by a later hand.

YASMIL SUVSIN QUMİT̃Y      basmil sūsin qomitti  
 BARJA' KALIB YUMİT̃Y      barča kälip yomitti  
 'AR·SLAN TABA' 'AMİT̃Y      arslan tapa ämitti  
 QURQUB BAŠIY TAZKINVR      qorqub baši täzginūr

V

Describing the Basmil<sup>2</sup> troops which warred against the Ghazi Arslān Tegīn: "The Basmil<sup>2</sup> roused (*hayyaja*) their troops (to war against us); all of them banded together; they went after the lion;<sup>3</sup> (but when they saw us their eyes were dazzled and) they were dizzy with fear." 0

N

:: 'UL MANK' SUVZ TANUT̃Y ol maṇa sōz tanutti "He ordered me to enjoin (*īṣā'*) tanut-  
 the words upon another." TANUTVR TANUTM'Q tanutūr tanutmāq. 0

:: 'UL QUNUQUṬ 'AWDA' TUNAT̃Y ol qonuquṭ āwdā tūnätti "He put up the guest tūnāt-  
 in the house for the night (*abāta . . . laylatan*)." TUNATUVR TUNATM'K tūnātūr tūnātmāk. 0

:: 'UL MANIY TUNAT̃Y ol māni tonatti "He had me put on a garment (*albasanī t-tonat-*  
*t-tawb*) (as a gift from himself)." TUNATVR TUNATM'Q tonatūr tonatmāq. Its root is: TUVN  
 'IḌ·TIY tōn idti meaning "He sent him the garment." 0

:: 'UL MANY BUV 'IYŠ·TA' SINAT̃Y ol māni bu īšta sinatti "He ordered someone sinat-  
 to test (*jarraba*) me in this matter." SINATUR SINAT·MA'Q sinatur sinatmāq. 0

:: 'UL 'ANIYNK·

[II. 252/313]

422

BURNIN· QANAT̃Y ol anīṇ burnin qanatti "He caused his nose to bleed (*admā*)." QANA- qanat-  
 TUVR QANATM'Q qanatūr qanatmāq. 0

:: 'UL 'UVZINK' QUNUM· QUNAT̃Y ol ōziṇā qonum qonatti "He let a clan (along qonat-  
 with their retainers and supporters) settle (*askana*) around his house." QUNATUVR· QUNAT-  
 M'Q qonatūr qonatmāq. 0

:: BAK 'ANY QINAT̃Y beg ani qinatti "The emir ordered him to be punished (*iqāb*)." qinat-  
 QINATVR QNTM'Q qinatūr qinatmāq.

:: 'AR· YFA'J· KUNIT̃Y ār yiṭāc kōnitti "The man straightened (*qawwama*) the wood kōnit-  
 (or other)." KUNITUVR KUNITM'K kōnitūr kōnitmāk.

Initial Weak<sup>1</sup>

T

421 <sup>2</sup>MS. *yasmil*.<sup>3</sup>I.e., presumably, Arslān Tegīn.422 <sup>1</sup>This section should have come with the monosyllabic roots, after 414 *ket*·.

:: 'AR· YATŶY ār yatti "The man (or other) slumbered (*haja'a*)."  
YATVR YATM'Q yat-  
yatūr yatmāq.

:: 'UL YUMRT·ΓA'NIY YUŶIY ol yumurtγāni yutti "He swallowed (*ibtala'a*) the egg  
(or other)."  
Oγuz and Qifčāq dialect. YUVT'R· YUVTM'Q yūtār yūtmāq. 0 yut-D

:: 'L TVNUŦ KUVN·K' YAŶIY ol tōnuγ kŭnkā yatti "He spread (*basafa*) the garment  
(or other) in the sun."  
Its root-form is: YA'D·TIY yād̄ti, assimilated. YADA'R· YADMA'Q (yād-) yat-  
yaḏār yaḏmāq. 0

:: YIŶIY NA'NK yitti nāṅ "The thing went astray (*ḏalla*)."  
yit-

:: 'UL MANY YAŶIY ol māni yetti "He caught up with (*laḥiqa*) me (or another)."  
YATA'R· YATM'K yetār yetmāk. yet-

:: 'UL 'AT· YAYŶIY ol at yētti "He led (*qāda*) the horse (or the blind man, or other)."  
YAYTA'R· YAYT·M'K yētār yētmāk. yēt-

The Oγuz and Qifčāq<sup>2</sup> pronounce every yā' at the beginning of a word as jīm; thus ::  
'UL MANIY JAŶIY ol māni jetti "He caught up with me," whereas this is: YITIY yetti with  
yā'. Similarly, the Turks say: SUWDA' YUN·DUM suwda yundum meaning "I bathed (*īḡtasaltu*)  
in the water"; they [Oγuz and Qifčāq] say: JUN·DUM jundum. Between the Türks and the  
Türkmān there is this constant rule. D

#### Initial Weak

:: 'UL 'YŠIŦ YUBATŶIY ol īšiy yopatti "He neglected (*ayfala*) the matter and caused  
others to neglect it."  
YUBATUVR YUBATM'Q yopatūr yopatmāq. Its root-meaning is deceit  
(*xadā'*); the Oγuz say: 'UL 'ANY YUḐIYLA'DIY ol ani yopīlādi "He deceived (*xada'a*) him." D

:: TANKRY YALINKUQ YARAŶIY tāṅri yaḷnuq yaratti "God created (*xalaqa*) Adam  
(and other creatures)."  
The Oγuz say: 'UL TUVNUŦ· YARAŶIY ol tōnuγ yaratti "He fitted  
(*qaddara*) the garment"; yarat-D

[IL. 254/315] 423

and: BUV 'ATUK· NIY MANKA' YARAT· bu ātükni maṅa yarat "Fit (*qaddir*) this boot for  
me." :: 'UL 'UVZIN·DIN SUVZ· YARAŶIY ol ōzindin sōz yaratti "He fabricated (*ixtalaqa*) the  
lie by himself." YARATUVR· YARAT·M'Q yaratūr yaratmāq. 0

:: 'UL MNIY TALIM· YURITŶIY ol māni tālim yoritti "He made me walk (*amšā*) a  
great deal." :: 'UT· 'ANIK· QAR·NIN YURUŶIY ot anig qarnin yoritti "The medicine loosened  
(*aṭlaqa*) his bowels." YURITUVR· YURIT·M'Q yoritūr yoritmāq. yorit-

:: 'UL 'ANIY YIRATŶY ol ani yiratti "He sent him far away (*ab'ada*).” YIRATVR yirat-  
YIRATM'Q yiratŭr yiratmāq.

:: 'AR· 'YŠKA' YAIRŶIY ol īškā yeritti (?) "He was lazy and indolent (*takāsala*, *ijlanṭā*) in the matter.” YARATVR YARTM'K yeritŭr yeritmāk.

:: 'UL 'ATIŶ MANK' YAŶUŶIY ol atiŶ maṇa yayutti "He brought the horse (or other) near (*qarraba*) to me.” YAŶUTVR YAŶUTM'Q yayutŭr yayutmāq. Verse:<sup>1</sup>

KAL·SA' 'UMA' TUŠUR·KIL TIN·SUN 'NK 'ARUQ·LUQ V

'AR·BA' SAMAN· YAŶUT·ŶIL BUL·SUN· 'ATIIY YRQLQ

kalsā ūmā tūsŭrgil tinsun anig aruqluq

arpa saman yayutŶil bulsun ati yaruqluq.

"When a guest comes to you, help him alight<sup>2</sup> so that he may rest, and bring near to him straw and barley so that his horse may find the brightness<sup>3</sup> of rest."

:: TANKRIY YAŶMUR YAŶIŶY tāṇri yaymur yayitti "God made the rain fall (*am-ṭara*).” 0 YAŶTVR YAŶTM'Q yayitŭr yayitmāq. yayit-

## L

:: 'AR SAJIN YULUŶIY ār saċin yŭlitti "The man had his head shaved (*aḥlaqa*).” yŭlit-  
YULITUVR· YULIT·M'K yŭlitŭr yŭlitmāk. 0

:: BAK BUVY·NIY YULŶY beg bōyni yulitti "The emir [ordered] a tribe to be raided (*iḡāra*).” YULTVR YULTM'K·Q yulitŭr yulitmāq. yulit-

:: 'AR· YILIŶY ār yilitti "The man had fever (*ḥumma*) and his body was warm (*saxuna*) from fever"—this is intransitive. Then :: 'AR SUVWŶ YILITIY ār sūwiŶ yilitti "The man warmed (*saxxana*) the water"—this is transitive. YILITUVR YILIT·M'Q yilitŭr yilitmāq. yilit-

## M

:: KIŠY YUMIŶY kiši yomitti "The people (or other) gathered (*ijṭama'a*).” YUMI-  
TVR YUMITM'Q yomitŭr yomitmāq. yomit-

## N

:: 'UL 'ANKR BJA'K YIŶIŶY<sup>4</sup> ol aṇar biċāk yanutti "He ordered the knife to be whetted (*tašḥiḏ*) or to be passed over (*imrār*) the hand.” YITTUVR<sup>4</sup> YITM'Q<sup>4</sup> yanutŭr yanutmāq. yanut-

:: BA'Š YNIAŶY bāš yenātti "The wound healed (*indamala*).” YNTVR YNTM'K yenāt-  
yenātŭr yenātmāk. Its root-form is: YNA'D·TIY yenāḏti, assimilated. (yenāḏ-)

423 <sup>1</sup> The next entry (yayit-) appears before the verse.

<sup>2</sup> MS. *anzalahu*, read *anzilhu*.

<sup>3</sup> MS. *ṣyā*, read *ḏiyā*.

<sup>4</sup> First T changed from N (dot added by later hand)?

:: 'AR· 'URA'TUT· NIY YNAT̃Y ār urāyutni yenitti "The man delivered the woman of a child (*wallada . . . walad<sup>an</sup>*)."  
YNTVR YNTM'K yenitūr yenitmāk. yenit-

Rule. Doubling in Turkic only occurs with words ending in *tā'* [i.e. "secondary" doubling in verbal roots—see 411 and 412 G]. This doubling does not extend G

[II. 256/317]

424

to all forms of the verbal conjugation. And it is rarely found in nouns. We call this type of verb "doubled" because of the junction of two consonants of the same genus in the preterite. One of these is a radical—part of the root<sup>1</sup> of the word—and this is *tā'*. The other is *dāl* which is the preterite marker; this becomes *tā'* because of its proximity to the hard *tā'* [i.e., by assimilation], and thus doubling is produced.

Doubling in the root is rarely found, as I wrote above [411]. 0 The imperative in this chapter has three consonants. Example :: 'AW· BAZAT· āw bāzāt "Paint the house"; :: BITIK BITIT· bitig bitit "Have the book written."<sup>2</sup>

The sound active participle in this chapter: BITIK BITIYKUVJIY bitig bititgūči "One who has something written"; :: 'AT· KUZT·KUVJIY at közätgūči "One who guards a horse." In Oyuz and Qifcāq dialect: BITT·DAJY bititdāči, KUZAT̃JIY közättāči—the root-form of this is: KZT·DAJIY közätdāči, assimilated. D

The active participle expressing duration of the action: one adds the suffix *ḡayn alif nūn*, or *kāf* in place of *ḡayn* according to the rule. Thus :: 'UL 'ATIF KUZT·K'N 'UL ol atiy közätgān ol "He always guards<sup>3</sup> the horse"; :: 'UL 'AWIN BAZAT·KA'N 'UL ol āwin bāzätgān ol "He always paints his house." And in words with *isbā'*: 'UL TARIF TARIT·FA'N 'UL ol tariy tarityān ol "He always orders tilling"; :: 'UL BUḡDAY· 'ARIT·FA'N 'UL ol buḡday arityān ol "He always cleans the wheat (or other)."

Words with *kāf* or *ḡayn*, and *rikka* or *isbā'*, follow the example of the first method (? *yu'tabaru . . . 'alā l-minhaj al-awwal*).

The active participle expressing that one desires to perform the action. :: 'UL TARIF TARITTS'Q 'L ol tariy taritiysāq ol "He is eager and desirous to sow"; :: 'UL 'AWIN· BAZT·IK·SA'K· 'UL ol āwin bāzätigsāk ol "He is eager

[II. 257/319]

425

and desirous to paint the house." One adds *ḡayn* or *kāf* to the stem, plus *sīn*, plus *qāf* for words with *isbā'* or *qāf* or *ḡayn*; 0 but *kāf* is found at the beginning and the end [of the suffix] in words with *kāf* or *imāla* or *rikka*, as was the rule for sound verbs [294-295].

424 <sup>1</sup> MS. *sanj*, read *sinx*.

<sup>2</sup> MS. *uktub*, read *aktib*.

<sup>3</sup> MS. *yahfaṭu*, read *yahfaṣu*.

The active participle expressing that one ought to perform the action or intends to do so. :: 'UL TARİF TARİT·FİLQ 'L ol **tariy tarityuluq ol** "He intends to order the sowing"; :: 'L 'AT· KUZTKİLİK 'L ol at **közätgölük ol** "He ought, or intends, to guard the horse." The place of *ḡayn* or *kāf* follows these examples (? *yu'tabaru maḡall al-ḡayn wa-l-kāf fi maḡallihā*). Some of the Oḡuz make this *lām* a *šīn*, as I have explained [296].

D

The active participle expressing that one is about to perform the action which he has in mind to do. :: 'UL TARİF TARİTİF·LIY 'AR·DIY ol **tariy taritiyli ārdi** "He had in mind to order the sowing, and was about to do it." :: 'UL 'ATİF· KUZTIK·LIY 'AR·DIY ol **atıy közätigli ārdi** "He intended and was on the point of guarding the horse." This aspect approximates the first aspect in the sound active participle (?).

Passive participle. :: KUZAT·MIŞ 'AT· **közätmiş at** "A guarded horse"; :: BTITMIŞ BTİK· **bititmiş bitig** "A book ordered to be written." The rule about *šīn* which occurs in this form was given in the preceding chapters [297-298, etc.]. The infinitives are as you see.

Nouns of time, place and instrument are all formed on a single pattern. Thus [noun of time] :: BTİK BTITKUV 'UḡUR **bitig bititgü uḡur** "The time to have the book written"; :: 'AT· KUZTKUV 'UḡUR· at **közätgü uḡur** "The time to guard the horse (or other)." 0

Noun of place. :: TRİF TARİT·FUV YIYR· **tariy tarityu yēr** "The place for sowing"; TARİF 'ARİT·FUV YIYR· **tariy arityu yēr** "The place for cleaning the wheat." 0

Instrument. :: TARİF 'ARİT·FUV NA'NK· **tariy arityu nāḡ** "A thing with which to clean wheat"; :: BTİK BTITKV NA'NK· **bitig bititgü nāḡ** "A thing on which to have something written."

The difference between the nouns of time, place, and instrument is that, when the noun of time is wanted, one mentions after it: 'UVD· **ōḡ** or: 'UḡUR· **uḡur**. Thus :: TARİF 'ARİT·FUV 'UḡUR· **tariy arityu uḡur** "The time for cleaning wheat." 0

[II. 259/321]

426

When the noun of place is wanted, one adds after it: YIYR **yēr**. Thus :: 'ARİT·FUV YIYR· **arityu yēr** "The place for cleaning." When the noun of instrument is wanted, one adds: NANK· **nāḡ**. Thus :: TRİF 'ARİT·FUV NA'NK· **tariy arityu nāḡ** "A thing with which to clean wheat."

The Oḡuz put *alif* in place of *ḡayn* or *kāf*, and *šīn* in place of *vāv*, for all of these nouns. Thus :: TARİF 'ARİT·SIY 'UḡUR· **tariy aritāsi uḡur** "The time for cleaning wheat"; :: TARİF 'ARİT·SIY YIYR· **tariy aritāsi yēr** "The place for cleaning wheat"; :: TARİF 'ARİT·SIY NA'NK· **tariy aritāsi nāḡ** "A thing with which to clean wheat." This is a clear rule for all verbs, both simple and compound. 0

D

To indicate mutuality of the action, between two or more persons, in the way of vying or helping, you add *šīn* to the stem. Thus :: 'UL MANK' TARİF 'ARİTİŞ·DIY ol **maḡa tariy aritişdi** "He helped me clean the wheat"; :: 'UL MANK' 'AT· KUZATIŞ·DIY ol **maḡa at közätişdi** "He helped me guard the horse"—also for vying to guard it, and other things.

Know that this chapter has several aspects. One is to be a trilateral verb derived from the deficient or final-weak chapter, intransitive, to which a *tā'* has been added, thus transativizing the verb. The weak letter drops and *tā'* takes its place, so the verb becomes like [i.e., again] a trilateral.

Example, with a defective verb<sup>1</sup> :: 'AR· BUR·NIY QA'NADIY *är burni qānadi* "The man had a nosebleed"; it becomes transitive thus: 'AR· BURNIN QANATĪY *är burnin qanatti* "He made the man's nose bleed"; and in the imperative: 'NINK BURNIN· QANAT· *aniḡ burnin qanat* "Make his nose bleed." The *alif* has dropped from: QA'NADIY *qānadi*. :: 'UL BILIK·NY QUVQITĪY *ol bilikni qōqitti* "He extinguished the lamp and made its fumes spread"; its root is: QUVQ·DIY *qōqdi*; and in the imperative it becomes: QUQIT· *qoqit*—the *vāv* has dropped. 0

Example, with a final-weak verb :: 'AR· QUMIN·DY [sic] *är qomīdi* "The man was aroused in a matter"; this is an intransitive verb, and it becomes transitive thus: 'ANY QUMIT· *ani qomit* "Arouse him in

[II. 261/324]

427

a matter"—the *yā'* drops and *tā'* takes its place. :: 'ULIYDIY NA'NK *ölīdi nāḡ* "The thing became wet"; it is transativized thus: 'ULITĪY *ölitti* "Something made it wet"; and in the imperative: 'ULIT· *ölit* "Make it wet."

Thus a defective or final-weak intransitive verb is made transitive by *tā'*. There is no use of the suffixes *rā'* and *ḡayn* or *kāf* by which intransitive sound verbs are made transitive, as in: QUŠ 'UJ·DIY *quš uḡdi* "The bird flew"; transitive: 'UJUR·DIY *uḡurdi* "Something made it fly"; :: 'ULK· TIRL·DIY *ölüg tirildi* "The dead came to life"; then: TANKRY TIR·KURDIY *tāḡri tirḡurdi* "God Most High brought him to life"; :: 'AR TUD·TY *är toḡti* "The man was satiated"; then: 'UL TUD·FURDIY *ol toḡyurdi* "He satiated him." This is the rule in all chapters of doubling. 0

When the verb has a single agent [i.e. is singly transitive] in the deficient or final-weak category, and *tā'* is added, then it becomes transitive toward an object in regard to two agents, one of them ordering and the other carrying out the action [i.e. doubly transitive]. Example :: 'AR· BTK BTIYDIY *är bitig bitīdi* "The man wrote the book." This is an action which arises from a single agent and is directed toward an object. Then: 'UL 'ANKAR BTK BITITĪY *ol aḡar bitig bititti* "He had him write the book." The verb has become transitive toward an object in regard to two agents. :: 'AR BJA'K· BILA'DIY *är biḡāk bilādi* "The man sharpened the knife." Then: BILATĪY *bilātti* "He caused someone else to sharpen it." The same.

The other aspect is to be a basic root belonging to the chapter and having nothing to do with the former meaning. Example :: TA'M· 'AMITĪY *tām āmitti* "The wall (or other) was leaning (*māla*)"; :: 'AR· SUVZ· 'UNITĪY *är sōz unitti* "The man forgot (*nasiya*) the words."

426 <sup>1</sup> Here *qāna-* is considered defective (*manqūṣ*) because it is spelled with medial *alif*; as an entry it is final-weak (*dawāt al-arba'a*): 564 *qana-*.



## Defective

## T

:: TANKRY MANY BAYUṬIY *tānri māni bayutti* “God Most High made me rich (*aṣnā*).” BAYUITVR BAYUITM’Q *bayutūr bayutmāq*. **bayut-**

:: ’UL ’ANIY SUW QA’ TAYIṬIY *ol ani suwqa tayitti* “He made him slip (*azlaqa*) into the water.” TAYITVR TAYTM’Q *tayitūr tayitmāq*. Also for making a thing slip. 0 **tayit-**

:: ’UL ’ATIF QUYUṬIY *ol atiy quyutti* “He made the horse bolt (*anfara*).” QUIYU-TVR QUYUITM’Q *quyutūr quyutmāq*. **quyut-**

## Nasal

:: ’AR BAŠIN

[II. 262/326]

428

TUNKIṬIY *ār bašin tönjitti* “The man bowed (*ṭaṭa’a*) his head.” TUNKITVR TUNKIT-M’K *tönjītūr tönjitmāk*. **tönjit-**

:: ’AR ’UQIN TNKṬIY *ār oqin tānjitti* “The man shot his arrow up toward the sky (*a’lā . . . naḥw as-samā’ šu’dan*).” TUNKTUVR TUNKITM’K *tānjītūr tānjitmāk*. **tānjit-**

:: ’AR ’AWIN KANKUIṬIY *ār äwin keṇjitti* “The man widened (*awsa’a*) his house (or other).” KINKUTVR KYNKUTM’K *keṇjītūr kēnjitmāk*. **keṇjüt-**

## Initial Weak

:: ’AR YINKIṬIY *ār yinjitti* “The man blew his nose (*imtaxaṭa*).” Its root is: YINK-’ATIIY *yin atti* meaning “He threw snot (*ramā bi-l-muxāṭ*).” YINKITVR YNKTM’K *yinjītūr yinjitmāk*. 0 **yinjit-**

:: ’UL ’ANIY BAḲA’ YUNKAṬIY *ol ani begkā yonatti* “He had him slandered (*awsā*) before the emir (or other).” YUNKA’TUVR YUNK’T-M’K-Q *yonātūr yonātmāq*. 0 **yonat-**

## End of the Triliteral Chapters

## Quadriliteral Chapters

Chapter: *fa’landī*,<sup>1</sup> with the *dāl* doubled, in its various vocalizations

## B

:: 'UL 'ANK 'YŠIN BUR·BAIṬY ol anig išin borbatti "He brought his affair into confusion and delay (*tašwīš*, *taswīf*)." BURBATUVR·BURBTM'Q borbatūr borbatmāq. borbat-

:: 'UL MUNKUZ TUR·BṬY ol münüz törpitti "He filed (*asfana*) the horn (or other)." törpit-TURBTVR TRBTM'K-Q törpitūr törpitmāk. törpit-

## D

:: 'UL 'ANIK 'ADA'QIN·BAḤ·DAṬIY ol anig aḏāqin baydatti "He ordered that his foot be tripped (*šayzaba*) (in wrestling)." BAḤ·DATUVR·BAḤ·DAT·M'Q baydatūr baydatmāq. baydat-

:: 'UL 'ANY SIX·TAṬIY ol ani sixtatti "He made him cry (*abkā*)." SIḤ·DAD·TY siyḏadti is a variant. SIXTATUVR SIXTATM'Q sixtatūr sixtatmāq. siyḏad- D

:: 'UL 'ADAR·YLḤIN·KUK·LAṬY ol āḏār yalyin köklätti (kökdätti?) "He ordered the straps of the saddlebow to be tightened (*šadd suyūr aḥnā' as-sarj*)." KUK·LATVR KUK·LAT·M'K köklātūr köklātmāk. KUK·DAD·TY kökdādti is a variant. kökdād- D

## J

:: 'UL 'ATIN SUR·JṬIY ol atin sürčitti "He caused the horse (or other) to stumble (*aṭra*)." SUR·JTVR SURJTM'K-Q sürčitūr sürčitmāk. 0 sürčit-

:: 'UL 'NK QA'ŠIN QIR·JAṬY ol anig qāšin qirčatti "He threw a stone at him and hit him on the edge (*ṭaraf*) of his brow and fractured (*šajja*) him." Also of other things. Verse: qirčat-

'LKIM 'ARIF QIRJATUR 'UQ·BAŠAQIY V

'UN·MIŠ 'ULṬ TARNKAK 'UZA' KUB·QAŠAQIY

ālgim ariy qirčatur oq bašaqi

önmiš uluy tārñuk üzä köp qašaqi

"The arrowheads [completely] fracture (*tušajji*)<sup>2</sup> my hand, (while I pass into) a thicket of reeds (that have grown)

[II. 264/328]

429

over the swampy<sup>1</sup> ground." QIRJATUVR QIRJATM'Q qirčatūr qirčatmāq. Also :: 'UQ·'AMA'JIF QIRJAṬIY oq amāčiy qirčatti "The arrow struck the edge of the target and went through it (*ḏaraba* . . . *fī ṭaraf*<sup>2</sup> *al-hadaf wa-naḑaḑa minhu*)." 0

:: 'UL 'ANKAR 'IYŠ TUR·JṬY ol aṇar iš törčitti "He made him begin (*abda'a*) the job." TURJITUVR TURJTM'K törčitūr törčitmāk. törčit-

:: 'UL 'ANY QAF·JṬIY ol ani qawčitti "He made him so angry that he did something he had resolved not to do (*aṇḏabahu ḥattā aṇrāhu 'alā fi'l 'azama 'alā tarkihi*)." :: 'UḤLA'N· qawčit-

428 <sup>2</sup> MS. *tašḥiḥ*.

429 <sup>1</sup> MS. *yastanḥilu*, read *yastanḥilu*.

<sup>2</sup> MS. *ṭarf* (*sukūn* over *r* by later hand).

'ARIYNIY QAF·JIT̃IY oylān arīni qawčitti "The boy incited the hornet to sting (*aḏḏ*)."  
 Proverb: 'ARIY QAFJIT·SA' 'IS·RUVR\_ ari qawčitsa isrūr 0 "One who incites a hornet will get  
 stung." 0 This is coined about a person who stirs up trouble and then falls into it. QAF·  
 JITUVR QAF·JITM'Q qawčitūr qawčitmāq. 0

P

:: 'UL TUVNIN· TAF·JIT̃Y ol tōnin tāwčitti "He ordered the garment to be sewn  
 loosely (*mušabbakan mušamrajan*)."<sup>3</sup> TAFJTVR TFJTM'K tāwčitūr tāwčitmāk. tāwčit-

R

:: 'UL TAB·RAṬY NA'NK·NIY ol tāprātti nān̄ni "He moved (*ḥarraka*) the thing."  
 TAB·RATVR TBRATM'K tāprātūr tāprātmāk. tāprāt-

:: 'AR· YAṬIYQA' TAB·RAṬY ār yaṭīqa tāprātti "The man attacked (*ḥamala 'alā*)  
 the enemy." 0

:: 'AR· TAWAY SIN· TAB·RAṬY ār tewesin tapritti "The man (or other) made his  
 camel jump (*awṭaba*)."  
 TBRATVR TBRTM'K [sic] tapritūr tapritmāq. This is only used for  
 camels. 0 taprit-

:: QUVY· 'UT̃· TUB·RAṬIY qoy otuṭ topṛatti "The sheep ate all the vegetation  
 until none remained on the ground and they began to stir up the dust (*tahibbu . . . al-ḥabā*)."  
 TUBRATUVR· TUBRATM'K-Q topṛatūr topṛatmāq. 0 topṛat-

:: 'UL 'ANKAR 'AT· TUṬ·RAṬY ol an̄ar āt toṭṛatti "He ordered him to carve (*qaṭ*'  
 . . . *muxardalan*)<sup>4</sup> the meat." This is only used for something edible. TUṬRATVR TUṬRAT-  
 M'Q toṭṛatūr toṭṛatmāq. toṭṛat-

:: 'AR· TAWRAṬY ār tawṛatti "The man hurried (*'ajila*)."  
 TAWRATUVR TAWRAT-  
 M'Q tawṛatūr tawṛatmāq. 0 :: 'URA'ṬUT YIB· TAW·RATY urāyut yip tawṛatti "The woman  
 spun (*fatalat . . . wa-aṭārat*)<sup>5</sup> the yarn." 0 tawṛat-

:: 'UṬLIN 'IYŠ-QA' TIṬ·RAṬY oṭlin iṣqa tiṭṛatti "He toughened (*šaddada, ja'ala*  
*jaladan*) his son in every vicissitude and in dealing with affairs." TIṬ·RATUVR TIṬ·RAT-  
 MA'Q tiṭṛatūr tiṭṛatmāq. 0 tiṭṛat-

:: 'UL 'ATIN TIK·RAṬY ol atin tigrātti "He made his horse run with a clatter (*ḥafīf*  
*fī jary*)."  
tikrāt-

:: 'UL 'UṬIL·NY TIK·RAṬIY ol oṭilni tigrātti

tigrāt-

429 <sup>3</sup> MS. *lā mušamrajan*; see 565 tāwčī-

<sup>4</sup> MS. *muxardala* (with *tā' marbūṭa*).

<sup>5</sup> MS. *aṭāzata*.

[II. 266/331]

430

—a variant of the form with *ḡayn* [i.e. *tiḡrat-*]. TIKRATUVR·TIKRAT·M'K *tigrātūr tigrātmāk*.  
0

D

:: 'UL MANKA' SUVW·SAJ·IRATĪY *ol maḡa sūw sačratti* "He splattered (*anṭara*) water on me unintentionally"—as when one pours water from one vessel into another, or oil, or any liquid, and some of it splatters<sup>1</sup> on one's clothing, etc.; or when a man cuts wood and a fragment flies off<sup>2</sup> from it. Hence a kind of snare is called: SAJIRAT·ΓUV *sačratγu*. This is made by taking two twigs that are joined together and tying a string between them which has hooks on it. This is hidden in the dirt and grain is sprinkled<sup>3</sup> on top of it. Then a bird alights to pick up the grain, and its neck or foot is caught on a hook, and it is captured. Proverb: SAJIRAT·ΓUV·DIΛN·QURQ·MIŠ QUŠ·QIR·Q·YIYL 'AD·RIY YFA'J·'UZA' QUN·MA'S·*sačratγūdin qorqmiš quš qirq yīl adri yiḡāč üzä qonmās* 0 "The bird that was once caught in this snare will not alight for forty years on any shrub with two twigs." This is like the Hadith: "The believer is not stung in a lizard's lair twice." 0 SAJ·RAT·M'Q SAJRATUVR *sačratmāq sačratūr*. For emphasis (? *fī t-ta'kīd*).

sačrat-

P

:: 'UL TUVNUF SAD·RĪY *ol tōnuḡ sādratti* "He wove the garment flimsily (*hal-hala*)."  
:: 'UL KIŠY NIY SAD·RATĪY *ol kišini sādratti* "He dispersed (*qallala zaḡma*) the people." Also for diminishing or lightening anything that is packed together (*qallala wa-axaffa zaḡma kull šay*). SAD·RATUVR SADRATM'K *sādrātūr sādrātmāk*.

sādrāt-

:: 'UL 'NIK 'AWIN SUF·RATĪY *ol anig āwin suḡrutti (suḡratti ?)* "He searched his house and saw all that was in it (*baḡaṭa . . . wa-ra'ā mā fīhi ajma'*)."  
SUF·RUTUVR SUFRUT·M'Q *suḡrutūr suḡrutmāq*.

suḡrut-  
(suḡrat-?)

:: 'UL YFA'JF SUWARI·TĪY *ol yiḡāčiy süwritti* "He sharpened the point (*allala ṭaraf*,<sup>4</sup> *ḡaddada*) of the wood (or other)."  
SUWRITVR SUWRITM'K *süwritūr süwritmāk*.

süwrit-

:: 'UL 'AWIN SAWRĪY *ol āwin säwratti* "He emptied (*farraya*) his house of furniture."  
:: 'L 'YŠN SAWRĪY *ol īšin säwratti* "He completed (*atamma*) his affair and finished it (*farraya minhu*)."  
SAWRTVR SAWRTM'K *säwrātūr säwrātmāk*.

säwrāt-

:: 'UL 'ATIN 'ARIQ·TIN·SAKIRĪY *ol atin ariq̄tin sekritti* "He made his horse jump (*awṭaba*) over the canal (or other)."  
SAKIR·TUVR *sekritūr*. Also :: 'UL BITIK 'UQIR 'AR·KA'N·SAKIRĪY *ol bitig oqir ārkān sekritti* "He skipped a line (*aswā barzax<sup>an</sup>*) in reading a book (or the Koran)."  
SAKRITM'K *sekritmāk*.

sekrit-

[II. 268/333]

431

:: 'UL UQIN KYŠ·TA' JILRATĪY *ol oqin kēštā čalratti* "He rattled (*šawwata*) his arrow in the quiver." The same for anything that one rattles (*taqalqala bihi*). JIL·RATUVR JIL·RAT·M'Q *čalratūr čalratmāq*. 0

čalrat-

430 <sup>1</sup>MS. *yanšuru minhu našr*, read *yanṭuru minhu naṭr*.

<sup>2</sup>MS. *yaṭubbu*, read *taṭibu*.

<sup>3</sup>MS. *yunšaru*, read *yunṭaru*.

<sup>4</sup>MS. *ṭarf* (*sukūn* over *r* by later hand).

:: 'AR· 'ATIN SAM·RİTŸ *är atin sämritti* "[The man] fattened (*sammāna*) his horse (or other)." SAM·RITVR SAM·RITM'K *sämritūr sämritmāk*. 0 sämrīt-

:: 'UL YIYRIK JIΓRIŸTŸ *ol yērig čīyrutti* "He trampled and hardened (*rakkala, šallaba*) the ground with his foot." The same for anything that one presses and hardens by force (*šadda bi-quwwa wa-šallaba*), such as a sack that one presses into. :: 'AR· 'UΓLIN· 'IYŠ·TA' JIΓRIŸTŸ *är oylin išta čīyrutti* "The man hardened (*šallaba*) his son with work." JIΓ·RIŸT·UVR· JIΓRIŸT·M'Q *čīyritūr čīyritmāk*. čīyrit-

:: 'L 'AŠAJ· JUQRATŸY *ol ešič čoqratti* "He made the kettle (or other) boil (*aγlā*)." This is for boiling with little water and much spices and cereal. JUQRATVR JUQRATM'Q *čoqrātūr čoqratmāk*. čoqrāt-

:: 'AR· KUVZIN· JAQRATŸY *är kōzin čaqratti* "The man rolled (*qallaba, adāra*) his eyes and made as though he were blue-eyed (*azraq*)." JAQRATVR JAQRATM'Q *čaqrātūr čaqratmāk*. čaqrāt-

:: 'UL TIYŠIN JIQRATŸY *ol tišin čīqratti* "He grated (*ašarra*) his teeth." Also :: BUΓRA' TIYŠIN JQIRATŸY *buγra tišin čīqratti* "The stallion gnashed (*qašafa*) his canines." Also for the squeaking (*šarīr*) of a door or a pen. JQRTVR JQRTM'Q *čīqratūr čīqratmāk*. čīqrat-

:: 'UL QAQRAT·ΓUV QAQ·RAŸY *ol qaqratyū qaqratti* "He sounded (*šawwata*) the field-guard's drum to chase away the sparrows, etc., from the sown field." QAQ·RATUVR QAQRATM'Q *qaqrātūr qaqratmāk*. 0 qaqrāt-

:: 'UL SUVFUΓ QUQ·RAŸY *ol sūwuy qoqratti* "He reduced (*naqqaša*) the water (or any other liquid)." QUQ·RATUVR QUQRAT·M'Q *qoqrātūr qoqratmāk*. 0 qoqrāt-

:: 'UL 'ANIK KUVJIN KAW·RAŸY *ol anig kūčin kāwrātī* "He weakened (*awhana*) his strength." KAW·RATUVR KAWRAT·M'K *kāwrātūr kāwrātīmāk*. Verse: kāwrāt-

|                          |                       |   |
|--------------------------|-----------------------|---|
| 'UD·LK KUNY TAWRATVR     | ōdlāg kūni tawratūr   | V |
| YALINKUQ KUJIN KAW·RATVR | yalnuq kūčin kāwrātūr |   |
| 'AR·DIN 'AŽUN SAWRTVR    | ārdin ažun sāwrātūr   |   |
| QJSA' TAQY 'ARTLUVR      | qačsa taqi artalūr    |   |

"Time's days hasten, to weaken the powers<sup>1</sup> of man, and empty the world of men (meaning Afrāsiyāb and his followers); though one flee (from destruction, it will follow and overtake him, and) he will perish."

[II. 269/335]

432

:: 'UL MANIY BUV 'IYŠ·QA' TAB·ZATŸY *ol māni bu išqa tāpzatti* "He incited me to envy (*ḥasad*) in this matter." TAB·ZATUVR TAB·ZAT·M'K *tāpzātūr tāpzātīmāk*. tāpzāt-

:: 'UL 'ANY QUB·ZATŸY *ol ani qopzatti* "He urged him to play the lute (*darb al-ūd*)." QUB·ZATUVR QUB·ZAT·M'Q *qopzatūr qopzatīmāk*. qopzat-

431 <sup>1</sup> MS. *qawiya*, read *quwā*.

## S

:: 'UL 'UF·LINIY 'IYŠ-QA' ?UX·SÄTY ol oylini išqa boxsatti "He incited his son (or other) to disobedience ('utuww) in the matter." ?UXSATVR ?UXSATM'Q boxsatür boxsat-māq. boxsat-

:: 'UL MANY TAB·SÄTY ol māni täpsätti "He incited me to envy (*ḥasad*)." Variant of the form with *zāy* [i.e. *täpžät*]. TAB·SATVR TABSATM'K täpsätür täpsätmāk. täpsät-D

:: 'UL MANY SUW·DIN KAJ·SÄTY ol māni suwdin kácsätti "He made me want to cross (*ubur*) the water (or other)." KAJ·SATUVR KAJ·SAT·M'K kácsätür kácsätmāk. 0 kácsät-

:: 'UL 'ANY SAR·SİTY ol ani sarsitti "He rebuked him harshly and swore at him ('annafahu wa-ḡallaza 'alayhi)." SARSTVR SAR·SIT·MA'Q sarsitür sarsitmāq. 0 sarsit-

:: 'UL 'ANIY SUW·SÄTY ol ani suwsatti "He made him thirsty (*aṭṭaša*)." SUW·SATUVR SUW·SAT·MA'Q suwsatür suwsatmāk. suwsat-

:: 'L 'ANY SAM·SİTY ol ani samsitti "He hurt (*aḍā*) him (with his tongue or with his hand)." SAM·SITUVR SAM·SIT·MA'Q samsitür samsitmāq. samsit-

## Š

:: 'UL YIYBIF·TAF·ŠÄTY ol yīpiy täwsätti (tüwsätti ?) "He tangled (*šawwaša*) the yarn so the end could not be found." TAWŠATUVR TAWŠATM'K täwsätür täwsätmāk. :: 'UL (tüwsät-?) 'ANIK TARIN TAWŠÄTY ol anig tārin täwsätti "He exhausted him so much that his sweat came out in beads (*a'yā . . . ḥattā yuḥabbiba 'araqahu*)." The same [aorist and infinitive].

:: 'UL JAFIR·JUWŠÄTY ol čayir čiwšatti "The man (or other) let the juice ferment (*ḥammaḍa*)." :: SIR·KA' QARIN JIW·ŠÄTY sirkä qarın čiwšatti "The vinegar soured (*ḥammaḍa*) the stomach." Also, when it is poured on the ground and it makes the ground churn (*aḡlat*). JIW·ŠATVR JIW·ŠAT·MA'Q čiwšatür čiwšatmāk. čiwšat-

:: 'UL MANIK QULA'QA' SUVZ·ŠUW·SÄTY ol mänig qulāqqa sōz šuwšatti "He had someone murmur (*ḥaynama*) words to me." ŠUW·SATUVR ŠUW·SAT·MA'Q šuwšatür šuwšat-māq. 0 šuwšat-

:: 'UL BUVZUK·QAR·ŠÄTY ol bōzüg qaršatti "He had someone measure the cloth (or other) in spans (*ašbara*)." QAR·SATUVR QAR·SAT·MA'Q qaršatür qaršatmāk. 0 qaršat-

:: MAN 'AN·KARA QUVR·QUR·ŠÄTIM män anar qūr quršattim "I ordered him to gird himself (*tanatṭuq*) [with a belt]." QURŠATVR MAN QUR·ŠATM'Q quršatür män, quršat-māq. quršat-

:: QUYAŠ 'ANY QUF·ŠÄTY quyāš ani qoγšatti "The heat weakened him (*awhana quwwatahu*)." Also for something hard when you soften it (*awhanta quwwatahu*). There is a variant with *xā* in place of *ḡayn* [i.e. *qoxšat*]. QUF·SATUVR. qoxšat-D

QUṬ·ŠAT·MA'Q· qoṣṣatūr qoṣṣatmāq. 0

:: 'UL 'UQ· QUW·ŠATīY ol oq qowšatti "He ordered the arrow to be straightened in an arrow-straightener [= 185 qoṣṣ] (*tamlīs . . . fī ṭ-ṭarīda*)."  
QUW·ŠATUVR· QUW·ŠAT·MA'Q· qowšatūr qowšatmāq. qowšat-

:: 'UL QATīF· NA'NK·NY KAWŠATīY ol qatīy nāṣni kāwšatti "He softened (*awhana quwwa*) the hard thing."  
KAW·ŠATUVR· KAW·ŠAT·MA'K· kāwšatūr kāwšatmāk. :: 'UL TAWīY SIN KAWŠATīY ol tewesin kāwšatti "He let his camel ruminate (*ijtirār*)."  
The same [aorist and] infinitive. 0 kāwšat-

## Γ

:: 'UL QULIN· TAS·ΓATīY ol qulin tasyatti "He had his slave (or other) slapped (*alṭama*)."  
TAS·ΓATUVR· TAS·ΓAT·MA'Q· tasyatūr tasyatmāq. 0 tasyat-

:: 'L YA'K·NY QARΓATīY ol yākni qaryatti "He had [someone] curse (*al'ana*) the devil (or other)."  
QARΓATUVR· QARΓAT·MA'Q· qaryatūr qaryatmāq. 0 qaryat-

:: YIYR· QUR·ΓATīY yēr quryatti "The ground began to go dry from lack of moisture (*axaḍat . . . fī l-jafāf wa-qahīṭat min qilla an-nadā*)."  
QUR·ΓATUVR· QURΓAT·MA'Q· quryatūr quryatmāq. Its root-form is: QURΓA'D·TIY quryāḍti, assimilated. 0 (quryāḍ-)

:: 'UL 'ANIY BAK·KA' QIR·ΓATīY ol ani begkā qiryatti "He incited the emir to be angry with him and shun him (*ḥaniqa 'alayhi wa a-raḍa 'anhu*)."  
QIR·ΓATUVR· QIRΓAT·MA'Q· qiryatūr qiryatmāq. 0 qiryat-

## F

:: 'UL 'ANIK QUṬYUN·DA' NA'NK· QAR·WAṬīY ol anig qōyunda nāṣ qarwatti "He urged a person to look for (*yaṭlubu*) something in his bosom."  
Also of one who gropes (*amassa*) for a thing with his hand where he cannot see it with his eye.<sup>1</sup> QARWATVR· QARWATM'Q· qarwatūr qarwatmāq. 0 qarwat-

## Q

:: 'UL YUVZIN· BUR·QITīY ol yūzin burqitti "He made his face frown (*kalaḥa*)."  
BURQITUVR· BURQITM'Q· burqitūr burqitmāq. 0 burqit-

:: 'UL 'ANIK 'YŠIN TILQATīY ol anig īšin talqitti "He had someone impede (*'awwaqa*) his affair."  
:: 'UL YUK·NY TLQATīY ol yūkni talqitti "He had someone press against (*yaṣdimu*) the load." Or else he ordered it to be secured with a crowbar (*mirba'a* [= 228 talyūč]) inserted talqit-

433 <sup>1</sup>MS. *bi-l-ḡayn*, read *bi-l-'ayn*.

between the rope and the load and twisted (*yufталu*) so that the load is straight. TALQITVR TLQTM'Q talqitūr talqitmāq.

:: 'UL TVN·DIN SUVF SAR·QİTY ol tōndin sūw sarqitti "He let the water drip (*qaṭṭara*) from the garment (or other)." SARQITUVR· SARQIT·MA'Q· sarqitūr sarqitmāq. sarqit-

:: 'UL 'ANIY QUR·QİTY ol ani qorqitti "He frightened (*xawwafa*) him." QUR·QITUVR QURQTM'Q qorqitūr qorqitmāq. qorqit-

## K

:: 'L BARKİTY NA'NK·NIY ol bärkitti nāṇi "He secured (*aḥkama*) the thing (or the affair)." BARKITUVR BARKIT·M'K bärkitūr bärkitmāk. bärkit-

:: 'UL MANK' N'NK KURKIUTY ol maṇa nāṇ körgitti "He showed (*arā*) me the thing." KUR·KITUVR KURKUT·M'K körgitūr körgitmāk. 0 körgit-

:: QIYZ KURKATY qiz körkätti körkät-

[II. 273/340]

434

"The girl had a beautiful complexion (*ḥasuna wajh . . . wa-lawn*)." KURKATVR· KURKATM'K körkätūr körkātmāk. Its root-form is: KUR·KA'D·TY körkāḍti, assimilated. (körkāḍ-)

:: 'UḤ·LA'N· BIL·KATY oylan bilgätti "The boy was intelligent (*'aqala, fatana*)." Its root-form is: BIL·KA'D·TY bilgāḍti, assimilated. BLK'TVR BILKAT·M'K· bilgātūr bilgātmāk. (bilgāḍ-) bilgät-

Know that: 'DİTY -āḍti is a suffix that is attached to nouns forming verbs that indicate natural qualities. Example: the word for "beauty" is: KUR·K körk; to say that something was beautiful<sup>1</sup> you attach the suffix: 'AḌ·TY -āḍti thus :: KUR·KA'D·TY körkāḍti meaning "It was beautiful." The word for "intelligence" is: BLIK bilig; then :: 'UḤ·LA'N· BLKA'D·TY oylan bilgāḍti "The boy was intelligent." Then the *alif* disappears<sup>2</sup> in pronunciation [i.e. the vowel is shortened], and the *ḍāl* assimilates to the *tā*' giving rise to doubling.

## G

## L

:: 'UL BUTUVNIY BUZ·LATY ol botūni bozlatti "He made the young camel (or other) grumble (*arṣā*)." BUZLATVR BUZLATM'Q bozlatūr bozlatmāq. bozlat-

:: MAN 'ANKAR 'YŠ BAŠ·LATY mān aṇar īš bašlattim "I ordered him to begin (*ibḍā*) the matter." BAŠLATUVR BAŠLATM'Q bašlatūr bašlatmāq. bašlat-

:: 'ANKAR 'UTUNK· BAḤ·LATY aṇar otuṇ baylattim "I had him tie together (*aḥzamtū*) the firewood (or other)." :: 'NKAR YUVI BİLATY aṇar bōy boylattim "I had boylat-  
boylat-

434 <sup>1</sup>MS. *ḥusunu*, read *ḥasuna*.

<sup>2</sup>MS. *tadūbu*, read *taḍūbu*.



him tie (*šadd*) the package or the bundle for keeping women's clothing." BAḠLATVR MAN BAḠLATM'Q *baḡlatūr măn, baḡlatmāq* (*boḡlatūr măn, boḡlatmāq*).

:: BAK· 'UḠRIYNIY BAK·LAṬY *beg oḡrini bāklätti* "The emir ordered the thief to be bound and imprisoned (*istiṭāq, ḡabs*).": MAN 'AT· BAK·LAṬ(Y)IM *măn at bāklättim* "I ordered the horse (or other) to be guarded (*ḡifz*)"—Oḡuz dialect. BKLTVR MAN BAKLATM'K *bāklättūr măn, bāklātmāk*. D

:: MAN 'ANY· BUV 'YŠ·QA' TAB·LAṬIM *măn ani bu iṣqa taplattim* "I made him content (*aṣdaytu*) with this matter." TABLATVR MAN TABLATM'Q *taplatūr măn, taplatmāq*. taplat-

:: 'UL· BUV 'IYŠIṬ TALIM TUB·LAṬIY *ol bu iṣiy tālim tüplätti* "He had this matter looked into (*aḡḡaṣa*) thoroughly." TUBLATUVR· TUBLATM'K *tüplättūr tüplātmāk*. 0 tüplät-

:: 'UL 'ATIN· TAR·LAṬY *ol atin tārlätti* "He made his horse sweat (*'arraqa*).": 'UL 'ATIṬ TURLAṬY *ol atiy tārlätti* "He had his horse curry-combed (*aḡḡassa . . . wa-amarra bi-farjān*).": TAR·LATUVR TARLATM'K· *tārlättūr tārlātmāk*. 0 tārlät-

:: 'UL 'AT· TUZ·LAṬIY *ol āt tuzlatt* "He ordered the meat (or other) to be salted (*tamlīḡ*).": TUZLATVR TUZLATM'Q *tuzlatūr tuzlatmāq*. 0 tuzlat-

:: 'UL TIZLAṬY NA'NKNY *ol tizlätti nāḡni* "He ordered the thing to be crushed with the knee (*ḡaṣṣ bi-r-rukba*).": TIZLATUVR TIZLATM'K *tizlättūr tizlātmāk*. 0 tizlät-

:: 'UL 'ANIY TUŠ·LAṬIY *ol ani töšlätti* "He ordered him to be beaten on the chest (*ḡarb 'ala ṣadr*).": TUŠ·LATUVR· töšlät-

[II. 275/342]

435

TUŠLATM'K-Q *töšlättūr töšlātmāk*.

:: 'UL YIYRIK 'ANKAR TUŠ·LAṬIY *ol yērig aḡar tušlatt* "He had someone stand on a piece of ground opposite him measuring from a distance (? *ḡamala man yaḡūmu maḡām aṣ bi-ḡiḡāhu muwājahat<sup>an</sup> bi-l-ḡiyās min ba'īd*).": Also for anything into which one inquires (? *fī kull ṣay' yataḡarrā fīhi*).<sup>1</sup> TUŠ·LATUVR· TUŠLATM'Q *tušlatūr tušlatmāq*. tušlat-

:: 'UL 'ANY TAŠ·LAṬY *ol ani tašlatt* "He ordered him to be stoned (*ḡarb bi-l-ḡijāra*).": 'UL 'UḠLNIY TAŠ·LAṬIY *ol oḡlini tašlatt* "He sent his son abroad (*ḡarraba*) (to be injured by travel).": TAŠ·LATUVR TŠLTM'Q *tašlatūr tašlatmāq*. tašlat-

:: 'L 'ANY TIŠLAṬY *ol ani tišlatt* "He had him bite with the teeth (*a'adḡahu bi-s-sinn*).": Verse: tišlat-

435 <sup>1</sup>The last word has been interpreted as follows: EP *yutaḡarrā*, Tercüme *yutaḡazzā*, ED. *yataḡazzā*. Perhaps read *yataḡadḡā*, cf. 573 *tušla*-. But note 219 *torpun* where *taharrī* = *ḡiyās*; 635 *torpla*- where we read *tahadḡā* as *taharrā*. The basis of the confusion is the similarity in both graphic shape and meaning of the Arabic roots: thus *Muḡiṭ al-Muḡiṭ* glosses *ḡadā* first as *qaddara*, which is also the definition of *qāsa*!

JAFRIY BIRB· QUŠLATV      čayri berip qušlatu  
 TAY·FAN·'AIDIB TIŠLATV      tayyan idip tišlatu  
 TILKV TUNKUZ TAŠLATUV      tilkü toñuz tašlatu  
 'AR·DAM BILA' 'UK·LALIM·      ärdäm bilä ögälim

V

Describing the hunt and festive outing: "We'll give the sacer-falcon (to the youths) for them to hunt with, we'll set the hounds to bite (the gazelle,) the boar and the fox, and we'll (help them by) stoning; we'll boast of our virtues." TIŠLATVR TIŠLATM'Q tišlatūr tišlatmāq. 0

:: 'UL 'ATIN· TAΓ·LĀTĪY ol atin taylattı "He had his horse branded (*awsama . . . bi-l-kayy*)." TAΓ·LATVR TAΓ·LAT·MA'Q· taylatūr taylatmāq. The Persians took this word [i.e. 511 dāy] from the Turks, since they say: DA'Γ dāy for "brand (*wasim*)"; just as they took from the Turks the word for "fortress (*qal'a*)" which they call *diz* and which in Turkic is: TIYZ YZR· tēz yēr meaning "a high place (*makān murtafi*)" [496].

taylat-

:: 'UL SUVF· TUM·LĪTĪY ol sūw tumlitti "He cooled (*barrada*) the water (or the milk, or other)." TUM·LATVR TUM·LATM'Q tumlitūr tumlitmāq. :: 'UL 'ANIK KUNKULIN TUM·LŪTĪY ol anig kōñlin tumlitti "He angered him and made his heart cold (*barrada*) so that he no longer loved him." TUM·LATVR TUM·LATM'Q tumlitūr tumlitmāq.

tumlit-

:: 'UL QILJ SAB·LĀTĪY ol qilič saplattı "He had someone attach the tang of the sword in the hilt (*rakkaba s-silān fī l-qabī'a*)." Also for attaching the handle (*niṣāb*) [onto the blade] of a knife, dagger, or the like. SAB·LATVR SAB·LATM'Q saplatūr saplatmāq.

saplat-

:: 'UL 'UFLA'NIF JAR·LĀTĪY ol oylāniy čarlatti "He made the baby cry (*abkā*)." Also for making an elephant cry out (*aṣāḥa*). JAR·LATVR JAR·LATM'Q čarlatūr čarlatmāq.

čarlat-

:: 'UT· 'NIK KUVZIN JAR·LĀTĪY ot anig kōzin čärlättı "The drug made his eye suppurate (*afsada*)."<sup>2</sup> Also for making a person ill (*aṭqala bihi*) by eating heavy (*ḡalīḡ*) food and the like. JAR·LATVR JAR·LATM'K čärlätūr čärlätmāk.

čärlät-

:: 'UL 'ANDIN N'NK JUR·LĀTĪY ol andin nāñ čürlättı

čürlät-

[II. 277/345]

436

"He had someone appropriate (*qaffa*) some of his goods." JUR·LATVR JUR·LATM'K čürlätūr čürlätmāk.

:: 'UL TUVNIN· JUΓ·LĀTĪY ol tonin čuylattı "He had someone wrap up (*ḡabbara*)<sup>1</sup> his garment." JUΓ·LATVR JUΓ·LATM'Q čuylatūr čuylatmāq.

čuylat-

:: 'UL BUVZ JIΓ·LĀTĪY ol bōz čiylattı "He had someone measure the cloth with a Turkic cubit (*ḡar*<sup>2</sup> . . . *bi-ḡirā' turkī*)." This is two-thirds of a [common] cubit. JIΓ·LATVR·JIΓ·LATM'Q čiylatūr čiylatmāq.

čiylat-

435 <sup>2</sup>MS. *fasada*.

436 <sup>1</sup>MS. *min ḡayr ṭawbihi*, read *man ḡabbara ṭawbahu*.

<sup>2</sup>MS. *bi-ḡ-ḡar' al-kirbās*, read *bi-ḡar' al-kirbās*.

:: 'UL 'ANIK 'IYŠIN JIN·LAŦY ol anig išin ċinlatti "He ordered the verification (taşdıq) of what he said or claimed." JANILATUVR JINLATM'Q ċinlatūr ċinlatmāq. 0 ċinlat-

:: 'UL SUWLUQ SAR·LAŦY ol suwluq sarlatti "He ordered the turban to be wound (takwır)." The same for anything. SAR·LATVR SAR·LATM'Q sarlatūr sarlatmāq. sarlat-

:: 'UL 'YA'Q SIR·LAŦY ol ayāq sirlatti "He ordered the Turkic bowl to be lacquered (taḷḷix luzūjāt al-γirā')." SIR·LATVR SIR·LATM'Q sirlatūr sirlatmāq. sirlat-

:: 'UL MANIY SUZ·LAŦY ol māni sözlatti "He made me speak (kalām)." SUZ·LATVR SUZLATM'K sözlātūr sözlātmāk. sözlät-

:: BUVZU TIYŠIŦ SIZ·LAŦY büz tişiş sızlattı "The ice set the teeth on edge (akalla)." This means that the cold begins to creep in the teeth like an ache or the creeping of ants. Also for cold water—when the hand is put in it a feeling of cold is felt in the same way. SIZ·LATUVR SIZ·LATM'Q sizlatūr sizlatmāq. sizlat-

:: 'UL 'ANIK QUVYNK' 'LIK SUF·LIŦY ol anig qōyiņa ālig suylitti "He ordered someone to put his hand into his bosom looking for something (adxala yad . . . yaḷlubu šay') in it." SUFLITVR SUFLTM'Q suylitūr suylitmāq. suylit-

:: 'UL JUB·NIY SUF·LAŦIY ol čöpni suwlatti "He had someone sprinkle water (rašša l-mā') on the sediment of a thing (or other)." SUWLATVR SUWLTM'Q suwlatūr suwlatmāq. suwlat-

:: 'UL 'ANY SAN·LAŦY ol ani sānlatti "He made him address him as an inferior (xiṭāb aš-šiγār)." As we have explained [171 sān] the Turks address a superior with sīn and zāy, thus: SIZ siz and one inferior in rank with sīn and nūn, thus: SAN·sān. Hence :: 'UL 'ANY SAN·LAŦY ol ani sānlatti "He urged him to address [him] thus, to show contempt (taḥqīran)." SANLATVR SANLATM'K sānlātūr sānlātmāk. sānlät-

:: MAN 'NY SIZLŦIM män ani sizlāttim "I ordered him to address him as a superior (xiṭāb al-akābir)." SIZ·LATVR MN SIZ·LATM'K sizlātūr män, sizlātmāk. sizlät-

:: 'UL 'ANY SUM·LIUŦY ol ani somlitti "He had him speak in a language unknown to the Turks (kalām lam ya'rifhu t-turk)." somlit-

[II. 279/347]

437

This is because the Turks call anyone not knowing Turkic: SUM·LIM somlim [244], just as the Arabs call anyone not knowing Arabic a'jamī. This is the root-meaning. But when he later comes to know Arabic this name still does not leave<sup>1</sup> him. As for Turkic, when he learns their language he then leaves the definition of: SUM·LM·somlim. SUMLITVR SUMLTM'Q somlitūr somlitmāq. 0

437 <sup>1</sup>MS. ya'ritf'u, read yartafi'u.

:: TANKRIY QA'R· QAR·LATĪY *tānri qār qarlatt* "God made it snow (*aṭlaja* . . . *t-talj*)."  
QARLATUVR QARLTM'Q *qarlatūr qarlatmāq*.

:: 'UL 'ARIQ· QIR·LATĪY *ol ariq qirlatti* "He erected a dam or bank (*'arim, šaṭṭ*) for the canal."  
QIR·LATUVR QIRLTM'Q *qirlatūr qirlatmāq*.

:: 'UL 'ANKAR QUŠ QUŠ·LATĪY *ol anar quš qušlatt* "He caused him to hunt birds (*iṣṭiyād aṭ-tayr*)."  
QUŠ·LATUVR· QUŠ·LAT·MA'Q· *qušlatūr qušlatmāq*. 0

:: 'UL 'ANY 'AWIN·DA' QIŠ·LATĪY *ol ani āwindā qišlatt* "He let him spend the winter (*šattā*) in [his] house (or other)."  
QIŠLATVR QIŠLATM'Q *qišlatūr qišlatmāq*. That is, he took care of him (*ta'ahhadahu wa-ḥafizahu*). 0

:: 'UL YYRIK QIF·LATĪY *ol yērig qiylatti* "He had his land manured with dung (*admala* . . . *bi-s-sirjīn*)."  
:: 'UL 'ATIN QIF·LATĪY *ol atin qiylatti* "He made his horse drop dung (*arāṭa*)."  
QIFLATVR QIFLATM'Q *qiylatūr qiylatmāq*.

:: 'UL 'ANKAR 'AT· QAQ·LATĪY *ol anar āt qaqlatti* "He ordered the meat to be jerked (*taqdīd*)."  
QAQLATUVR QAQLATM'Q *qaqlatūr qaqlatmāq*.

:: 'UL 'UFLA'NIF KUT·LATĪY *ol oylāniy kōtlātti* "He let the boy (or other) be sodomized (*anāka*)."  
KUTLATVR KUTLATM'K *kōtlātūr kōtlātmāk*. 0

:: 'UL 'UQ· KAZ·LATĪY *ol oq kāzlātti* "He ordered the notch of the arrow to be repaired (*iṣlāḥ fūq*)."  
KAZ·LATUVR KAZLATM'K *kāzlātūr kāzlātmāk*. 0

:: 'UL MANK' SUVZ KIZLATĪY *ol maṇa sōz kizlātti* "He urged me<sup>2</sup> to keep the words (or other) secret (*kitmān*)."  
KIZLATVR KIZLATM'K *kizlātūr kizlātmāk*.

:: BUV 'UT· 'ATIF KAM·LATĪY *bu ot atiy kāmlātti* "This fodder sickened (*ādā*) the horse (or other)."  
KAM·LATUVR KAM·LATM'K *kāmlātūr kāmlātmāk*.

## M

:: 'UL 'ANIK YUVZIN TAR·MATĪY *ol anig yūzin tarmatti* "He caused his face to be scratched (*axdaša*)."  
TAR·MATVR TARMATM'Q *tarmatūr tarmatmāq*.

:: 'AL·B 'AR· 'ATIN JAR·MATĪY *alp ār atin čärmātti* "The champion warrior plaited the horse's tail with silk (*armala ḍanab* . . . *bi-ḥarīra*)."  
This is one of the marks of champions (*abṭāl*). The same for anything plaited (*yurmalu maftūlan*).  
JAR·MATUVR JARMATM'K *čärmātūr čärmātmāk*. For example, a whip strap that is plaited (*yulaffu*) with strips of leather.

:: 'UL 'ANKAR BALIQ SAR·MATĪY *ol anar baliq sarmatti/särmātti* "He had him take the fish out (*ixrāj*) of the water." Also

:: 'UL TUTM'J· SAR·MATŶY ol tutmāč sarmatti/sārmātti "He had him remove ('azala) the Tutmāč from the water." The same for anything that one strains (*šaffā*) from a liquid. SAR·MATUVR SAR·MATM'K-Q sarmātūr sarmātmāk/sarmatūr sarmatmāq.

:: 'UL YIŠI'ŦNIY YŦA'J·Q' SARMŶY ol yišiyi yiṡāčqa sarmatti "He had the rope wound (*alaffa*) on the tree (or other)." SAR·MATVR SAR·MATM'Q sarmatūr sarmatmāq. sarmat-

N

:: 'UL 'ANIK SUVZIN QAT·NAŶIY ol anig sōzin qatnatti "He made him repeat (*raddada*) his words time after time." 0 qatnat-

:: TUMLUŦ 'ANY QAS·NAŶY tumluṡ ani qasnatti "The cold made him shiver and made his teeth chatter (*ar'adahu ḥatta ja'ala taḍribu asnānuhu l-a'lā 'alā l-asfal*)." QAS·NATVR QAS·NATM'Q qasnatūr qasnatmāq. 0 qasnat-

:: 'UL 'ANY BUL·NAŶY ol ani bulnatti "He ordered him to be taken captive (*usira*)." BULNATVR BULNATM'Q bulnatūr bulnatmāq. bulnat-

:: YUFQA' NA'NK QAL·NAŶY yuwqa nāṅ qalnatti "The thin thing became thick (*ḡaluṡa*)." Its root-form is: QALNA'D·TIY qalnāḍti, assimilated. QALNATVR QALNATM'Q qalnatūr qalnatmāq. (qalnāḍ-) qalnat-

#### Genuine Doubling

Š

:: 'UL 'ANIK BIRLA' ŠUWŠAŠ·DY ol anig birlā šuwšašdi "He murmured (*haynama . . . bi-kalām xafī*) together with him." ŠUWŠAŠUVR ŠUWŠAŠ·M'Q šuwšašūr šuwšašmāq. 0 šuwšaš-

:: KIŠYLA'R QAMUŦ QUŦ·ŠAŠ·DY kišilār qamuṡ qoṡšašdi "The men lost their strength (*ḡahabat quwā r-riḡāl*) (because they were overcome with heat, or the like)." QUŦ·ŠAŠUVR QUŦ·ŠAŠ·MA'Q qoṡšašūr qoṡšašmāq. There is a variant with *xā'* instead of *ḡayn* [i.e. qoxšaš-]. qoxšaš- D

:: 'UL 'ANIK 'UQIN QAWŠAŠDY ol anig oqin qowšašdi "He helped him straighten the arrow in an arrow-straightener (*taṡriḍ . . . bi-ṡ-ṡarīda*)." QUW·ŠAŠUVR QWŠAŠMA'Q qowšašūr qowšašmāq. qowšaš-

:: TAWY 'UT.<sup>1</sup> KAWŠAŠDY tewe ot kāwšāšdi "The camels ruminated (*ijtarat*) while looking at one another." KAWŠAŠVR KAWŠAŠM'K kāwšāšūr kāwšāšmāk. 0 kāwšāš-

438 <sup>1</sup> V added between *alif* (') and T by a later hand.

## Another Type

## Q

:: TULQUQLANDY NA'NK *tolquqlandi nān* "The thing was inflated like a wineskin *tolquqlan-*  
(*intafaxa ka-z-ziqq miṭṭlan*)."  
TULQUQLANVR TULQUQLNM'Q *tolquqlanūr tolquqlanmāq*.

## K

:: TUVN TUR·KAK·LAN·DIY *tōn tūrgāklāndi* "The garment was tied in a bundle *tūrgāklān-*  
(*šudda*<sup>2</sup> . . . *fī r-ruzma*)."  
TURKAKLANVR TURKAK·LANM'K *tūrgāklānūr tūrgāklānmāk*.

## Initial Weak

## B

:: 'K·LIK YARBATŶ *iglig yarpatti* "The sick man recovered (*inta'aša*)."  
YARBATŶY *oṭlān yarpatti* "The baby crawled (*tara'ra'a*)."  
yarpāt-

[II. 282/351]

439

YAR·BTUVR YARBTM'Q *yarpātūr yarpātmāq*. Its root-form is: YARBA'D·TIY *yarpāḍti*, (*yarpāḍ-*)  
assimilated. 0

:: 'UL 'AT·QA' 'AŠBA'R YLBŶ *ol atqa ašbar yelpitti* "He moistened (*balla*) the  
horse's fodder (which is straw and bran)."  
YALBTVR YLBTM'K *yelpitūr yelpitmāk*. Also for a  
drizzling rain that marks the surface of the ground with moisture (*wasama* . . . *min an-nadā*)  
yelpit-  
:: YAḤMUR YIYRIK YLBTY *yaḥmur yērig yelpitti*. 0

:: 'UL 'ANKAR SINKA'K YAL·BATŶ *ol anar siṇāk yelpitti* "He had him chase away  
(*ḍabb*) the flies from him with a fan (*mirwaḥa*)."  
YLBTVR YLBTM'K *yelpitūr yelpitmāk*.

## J

:: 'L 'ANY YUN·JUŶIY *ol ani yunčitti* "He did him harm (*asā'a ilayhi wa-āḍāhu*)."  
YUNJTVR YNJTM'K-Q *yunčitūr yunčitmāq*.  
yunčit-

## R

:: 'AT· QULA'QIN· YAB·RIŶ *at qulāqin yapritti* "The horse pricked up (*ašarra*) his  
ears." This is when he is about to kick at something or shy from something.  
YBRTVR YABRT-  
M'Q *yapritūr yapritmāq*. 0  
yaprit-

:: 'UL MANIK· 'ATIḤ YAḤBRIŶ *ol mānig atiy yayritti* "He galled (*adbara*) my  
horse (or other)."  
YAḤRTVR YAḤRTM'Q *yayritūr yayritmāq*.  
yayrit-

:: 'UL 'ANY YAWRİTŸ ol ani yawrittı "He weakened (*xawwara*, *da'afa*) him." yawrit-  
YAWRTVR YAWRTM'Q yawritür yawritmāq.

:: 'UL 'UVT YULIRİTŸ ol õt yolrittı "He made the fire glow (*awmaḍa*).": 'UL yolrit-  
TVJUŸ YLIRİTŸ ol tūcuγ yolrittı "He had the brass or copper burnished and polished (*amqā*,  
*ajlā*) until it took on a gleam and sparkle (*barīq*, *talāmī*)"—like a burnished basin or a shield that  
glitters, whether or not the sunlight falls on it. YLIRTVR YLIRTM'Q yolritür yolritmāq.

:: KIRŠA'N'ANIK YUVZIN YUİL-RAṬİTŸ kiršān anig yūzin yalrittı "The white lead yolrit-  
(or other) brightened (*abraqa*) the woman's face." Also of anything that makes a thing shine  
(*ašraqa*). :: 'UL QUMŸA'NİŸ YL-İRAṬİTŸ ol qumγāniγ yalrittı "He had the rust polished away  
(*ajlā t-ṭaba'* 'an) from the flask until it took on a gleam (*barīq*).": Also of anything that has a  
gleam. YALRTVR YALRTM'Q yalritür yalritmāq.

Of these two verbs, the one with *fatha* on the *yā'* [i.e. **yalrit-**] is stronger than the one  
with *ḍamma* [i.e. **yolrit-**].

## S

:: 'UL 'ANY YARSİTŸ ol ani yarsitti "He made something seem loathsome (*qaḍḍara*)<sup>1</sup> yarsit-  
to him, so that he loathed (*'āfa*) eating any of it." YARSITVR YARSİTM'Q yarsitür yarsit-  
māq. Its root is the phrase: YA'R SUVḌ-TY yār sūḍti meaning "He spat out (something which  
he found loathsome) (*majja l-buzāq mimmaḥ staḍḍarahu*)"; assimilated. 0

:: 'UL TA'M YUKSAṬİTŸ ol tām yüksättı yüksät-

[II. 284/354]

440

"He erected (*rafa'a*, *ašāda*) a wall." The same for anything that one erects. YUKSATVR YUK-  
SATM'K yüksätür yüksätmāk.

## Š

:: 'UL TARIY YUMŠAṬİTŸ ol tāri yumšatti "He tanned (*dabāya*) the hide." :: 'UL yumšat-  
QATİŸ N'NKNY YUMŠAṬİTŸ ol qatiγ nāḡni yumšatti "He softened (*alāna*) the hard thing." ::  
'UL 'AR- [sic] SUVZK YUM-ŠAṬİTŸ ol sōzūg yumšatti "He spoke rapidly and in a low tone  
(*ḥaḍrama l-kalām*).": Also when one reads the Koran rapidly to oneself and memorizes it (*ḥaḍā*,  
*ḥafīza*). YUMŠATVR YUMŠATM'Q yumšatür yumšatmāq.

## Ÿ

:: 'UFLA'N YUŸŸİTŸ oylān yuwγatti "The boy misbehaved (*majuna*, 'aruma).": Its yuwγat-  
root-form is: YUŸŸA'D-TİY yuwγāḍti, assimilated. YUŸŸATVR YUŸŸATM'Q yuwγatür (yuwγād-)  
yuwγatmāq.

439 <sup>1</sup> MS. *qaddara*.

:: 'UL 'ANKAR BA'L YAL·ΓAṬY ol anar bāl yalyatti "He let him lick (*al'aqa, alḥasa*) the honey." YALΓATVR YALΓATM'Q yalyatūr yalyatmāq. yalyat-

## F

:: 'UL 'ANKR YA'Γ YALFAṬY ol anar yāy yalwatti "He let him lick (*alḥasa*) the butter." A variant of the form with *ḡayn* [i.e. *yalyat-*]. YALFATVR YALFATM'Q yalwatūr yalwatmāq. D

## K

:: 'UL YIB· YURKAṬY ol yip yörgätti "He had him wind (*alaffa*) the yarn (on a thing)." yörgät- Also for having foot-wrappings or other wrappings put on (*alaffa lifāfa ar-rijl wa-ḡayriḥā*).<sup>1</sup> YURKATVR YURKATM'K yörgätūr yörgätmāk.

## L

:: 'URA'ΓUT YVZIN YBLṬY urāḡut yūzin yiplatti "The woman depilated (*nammaṣat* ša'r) her face." YIB·LATUVR YBLTM'Q yiplatūr yiplatmāq. 0 yıplat-

:: BAK YTLAṬY beg yatlati "The emir ordered the diviner to bring forth wind and rain by divination (*amara l-kāhin ḥattā yatakahhana wa-jā'a bi-r-riḥ wa-l-amṭār*)." YTLTVR YTLTM'Q [sic] yatlatūr yatlatmāq. This is well known in the country of the Turks; wind, hail and rain are brought forth with stones—by the leave of God Most High. 0 yatlat-

:: 'UL QVYN YAY·LA'Γ·DA' YAZ·LAṬY ol qōyin yaylāyda yazlati "He had his sheep spend the spring (*arba'a*) in the summer pasture." YAZLATVR YAZLATM'Q yazlatūr yazlatmāq. 0 yazlat-

:: 'UL 'ANY YIF·LAṬY ol ani yiylatti "He made him cry (*abkā*)." YIFLATVR YFLATM'Q yiylatūr yiylatmāq. yiylat-

:: 'UL QAṬIŠ·NIY YAΓ·LAṬY ol qoḡuṣni yaylati "He ordered the leather (or other) to be oiled (*tadhīn*)." YAΓLATVR YAΓLTM'Q yaylatūr yaylatmāq. yaylat-

:: 'UL 'ANY TA'Γ·QA' YUQ·LAṬY ol ani tāḡqa yoqlatti "He made him climb (*aṣ'ada*) the mountain (or other)." YUQLATVR YUQLATM'Q yoqlatūr yoqlatmāq. yoqlat-

:: 'UL YUK· YUK·LAṬY ol yük yüklätti "He had him load (*aḥmala*) the burden." YUKLATUVR YUKLATM'K yüklätūr yüklätmāk. 0 yüklät-

:: 'UL 'UQ·

440 <sup>1</sup>MS. *ar-rajl wa-ḡayriḥā*.



[II. 286/356]

441

YUK·LATY ol oq yūglätti "He feathered (*arāša*) the arrow." YUK·LATUVR YUK·LAT·MA'K yūglätür yūglätmāk. Its root-form is: YUVK·LATIY yūglätti, assimilated [i.e., vowel shortened].

:: 'UL 'AWIN YAM·LATIY ol äwin yamlatti "He ordered his house to be swept (*taḥwīq*)." YAM·LATUVR YAMLAT·M'Q yamlatür yamlatmāq. 0

:: TANKRIY YAŠIN YAŠNATIY tānri yašin yašnatti "God made the lightning flash (*alma'a*)." Also for a man who makes his sword, or other, gleam (*alma'a*); or anything that has a gleam or a shine (*barīq, tala'lu'*). Verse:

YAŠNAT·QILJ BAŠINIY [sic] 'UZA' QAQIL·YARA'

V

BIJ·LIB·'ANIK BUYNİY TAQIY QAL·QAN·TURA'

yašnat qilič baši üzä qaqqil yar-a

bičlip anig boyni taqi qalqan tura

"Make the sword gleam (*abriq*) (over your enemy) and his neck will be severed from him, strike him on his head so that his buckler and shield are split by it."

#### Another Type

##### L

:: 'UL 'ANIY TA'Γ·DA' YAY·LATIY ol ani tāyda yaylatti "He settled him for the summer (*aqāmahu wa-šayyafahu*) in the mountains (or other)." YAY·LATUVR YAY·LAT·M'Q yaylatür yaylatmāq.

#### Defective

##### N

:: 'UL 'UṬLAŅIY 'IYŠ·QA' BUY·NATIY ol oylini išqa boynatti "He made his son be disobedient (*'utuww*) in the matter." BUY·NATUVR·BUYNAT·MA'Q boynatür boynatmāq.

:: 'UL TAW'RIN·SAY·BATIY ol tawārin saypatti "He made him squander (*tabdīr*) his wealth." SAY·BATVR·SAY·BAT·MA'Q saypatür saypatmāq.

##### R

:: 'UL 'NKAR SAY·RATIY SUVZUK· ol aṇar sayratti sōzüg "He made him talk a great deal (*kalām kaṭīr*)." SAY·RATUVR·SAY·RAT·M'Q sayratür sayratmāq.

##### N

:: 'UL 'IŠIJ·QAY·NATIY ol ešiç qaynatti "He made the kettle boil (*aḡlā*)." QAY·NATUVR QAYNAT·M'Q qaynatür qaynatmāq.

#### Nasal

##### R

:: 'UL 'ANY 'INK·RATĪY ol ani inṣratti "He made him moan (*arannahu min ar-ranīn*)."  
'INK·RATUVR 'INK·RATMA'Q inṣratūr inṣratmāq. inṣrat-

D

:: 'UL 'ANIK SAJIN· MNIKDADTIY [sic] ol anig sačin mändätti "He had his hair  
plucked out (*antafa*)."  
MINK·DA'R MIKD'MA'K [sic]<sup>1</sup> mändätūr mändätmāk. mändät-

R

:: 'UL QUNKRA'ṬUV JINKRATĪY ol qonṣrāyu činṣratti "He jingled (*ṣawwata*) the  
bells and rattled (*ṣalṣala*) the bridle."  
JINKRATUVR JINKRATM'Q činṣratūr činṣratmāq. činṣrat-

:: 'UL 'ANY MANK·RATĪY ol ani maṣratti "He made him shout and cry out (*aṣāta*,  
*ṣayyaha*)."  
MANKRATUVR MANKRATM'Q maṣratūr maṣratmāq. maṣrat-

:: 'UL 'UVD·NY MUNKRATĪY ol ūḍni münṣratti "He made the ox bellow (*axāra*)."  
:: 'UVT· 'ŠIJ·NĪY MANKRATY ōt ešični münṣratti "The fire münṣrät-

[II. 288/358]

442

made the pot boil with a bubbling noise (*aḡlat . . . bi-fawarān wa-ṣawt*)."  
:: 'UL 'AR·NY 'URVB· MUNKURATĪY ol ārni urup münṣratti "He beat the man until he made him howl and bellow like  
an ox (*a'wāhu wa-axārahu*<sup>1</sup> *xuwār al-baqar*)."  
MUNKURATVR MUNKURATM'K münṣratūr münṣratmāk.

Z

:: 'UL BIYR NA'NKNĪY BIYRKĀ' MANK·ZATĪY ol bīr nāṣni bīrkā mānzätti "He  
likened (*ṣabbaha*) one thing to another."  
MANKZATVR MANKZATM'K mānzätūr mānzät-  
māk. mānzät-

L

:: 'UL MANY TANK·LATĪY ol māni taṣlatti "He made me marvel at it (*awqa'anī fī*  
*l-'ajab wa-a'jabanī dālīka*)."  
TANKLATVR TANK·LATM'Q taṣlatūr taṣlatmāq. taṣlat-

:: 'UL MANK' SUVZ TINK·LATĪY ol maṣa sōz tiṣlatti "He made me listen (*asma'a*,  
*istaṣṣā*) to the words."  
TINLATVR TNKLATM'Q tiṣlatūr tiṣlatmāq. tiṣlat-

:: 'UL QUŠ·NY SANK·LATĪY ol qušni saṣlatti "He made the falcon (or other) drop  
dung (*aslaḡa*)."  
SANK·LATUVR SANKLATM'Q saṣlatūr saṣlatmāq. saṣlat-

441 <sup>1</sup> The brownish cast of the later ink begins to reappear here and lasts to the end of 445; for several pages thereafter the later ink, though black, is still clearly distinguishable.

442 <sup>1</sup> Corrected from *xārahu* by later hand.

:: 'UL QA'ZIΓ MANK·LATIY ol qāziγ mǎnlǎtti "He made the goose (or other) peck at mǎnlǎt- the grain (*alqaṭa l-ḥabb*).” MANKLATVR MANKLATM'K mǎnlǎtūr mǎnlǎtmāk. 0

## Initial Weak

:: 'UL 'ANKAR SUVZK YANKZATIY ol anar sōziγ yaṇratti "He made him say some- yaṇrat- thing that should have been kept secret (*kalām min ḥaqqiḥi l-isrār bihi*).” YANKZATVR YANK- ZATMA'Q yaṇratūr yaṇratmāq.

## Š

:: 'UL 'NIK BAŠIN YANKŠTY ol anig bašin yaṇšatti "He talked so much that his head yaṇšat- buzzed and ached (*takallama kaṭīr<sup>an</sup> ḥattā waqa'a d-dawī wa-ṣ-ṣudā' fī ra'siḥi*).” YANKŠATVR YANKŠATM'Q yaṇšatūr yaṇšatmāq.

## L

:: 'UL QUVYΓ· YUNK·LATIY ol qōyiγ yuṇlatti "He had his sheep (or camels) yuṇlat- sheared (*ajazza*).” YUNKLATVR YUNKLATM'Q yuṇlatūr yuṇlatmāq.

Rule. The imperative in this chapter has four consonants. Example :: TAW·RAT· G tawrat "Hurry (*'ajjil*)"; TAB·RAT· tāprāt "Move it (*ḥarrik*).” Negative imperative: TAWRAT·M' tawratma "Don't hurry (*lā ta'jal*)"; TABRAT·M' tāprātmā "Don't move it."

Root doubling in this chapter is that in which two consonants of the same genus occur in the imperative. Example :: 'IYŠIΓ 'AR·TAT· īšiγ artat "Corrupt (*afsid*)<sup>2</sup> the matter"; :: 'ANY SIΓTAT· ani siγtat "Make him cry."

The sound active participle in this chapter: TAWRATΓUJY tawratγuči "One who hurries (*musri'*)";<sup>3</sup> TAB·RAT·KUJY tāprätgüči "One who moves something." In the Oγuz dia- D lects: TAB·RATAJIY TAWRATAJY tāprättäči, tawrattači.

The participle expressing continuity of the action: TAWRAT·ΓA'N· tawratγān "One who is always going in a hurry (*'ajūl fi s-sayr*)"; TABRAT·K'N tāprätgān

[II. 290/360]

443

"One who moves things a great deal."

The participle expressing that one desires to perform the action. Example :: TAW- RATIΓ·SA'Q 'AR· tawratīysāq ar "A man wanting to hurry (*ya'jala*)"; :: 'UL YIΓA'JIΓ TABRA- TIK·SA'K 'UL ol yiγāčiγ tāprätīgsāk ol "He wants to shake (*yuharrika*) the tree (or other)."

442 <sup>2</sup>MS. *afsada*.

<sup>3</sup>MS. *musarri'* (vocalization by later hand).

The participle expressing that one ought to perform the action. Example :: 'UL TAW-RATİF-LIQ 'UL ol tawratyuluq ol "He ought to be one who hurries (*mu'ajjil*)";<sup>1</sup> :: 'UL TAB-RATİK-LIK 'AR-DİY ol täprätgülik ärdi "He should have moved it, or he almost did so." Some of the Oğuz make this *lām* a *šin* and say: 'UL TAWRATİF-SAQ<sup>2</sup> 'AR-DİY ol tawratıysaq ärdi "He should have hurried (*'ajala*)"; :: 'UL TABRATİKSÄK<sup>2</sup> 'AR-DİY ol täprätigsäk ärdi "He should have moved it." In another of their dialects they make the *qāf* a *yā* and say: 'UL TAW-RATİF-SİY 'AR-DİY ol tawratıysi ärdi; TAB-RATİK-SY 'AR-DİY täprätigsi ärdi—the meaning is the same; however the first form is more correct. Others of them follow the genuine Turks in this type also.

D

The participle expressing that one is about to perform the action which he has in mind to do. Example :: 'UL TAWRATİF-LY 'UL ol tawratıyli ol "He is serious about hurrying (*mu'ajjil*<sup>3</sup> *jiddan*) and is about to do it"; :: 'L TABRATİKLY 'UL ol täprätigli ol "He is serious about moving it and has almost done it."

Passive participle: TAIFRATMIŞ YB tawratmiş yip "Twisted (*muγār*) rope"; 0 TABRAT-MİŞ NA'NK täprätmiş nān "Something moved."

The noun of time, place and instrument follows the rule already stated [425-426]. :: TIAFRAT-FUV YİB: tawratyu yip "Rope that is to be twisted (*mimmā yuγāru wa-yuftalu*)"; :: TABRATKUV NA'NK täprätgü nān "A thing with which something is moved." :: TABRATKUV YAYR täprätgü yēr "A place for moving something"; :: TABRATKUV 'UĞUR: täprätgü uğur "A time for moving something." :: TAFRATFUV YIYR: tawratyu yēr "A place for hurry (*'ajala*)"; :: TAFRAT-FUV 'UĞUR: tawratyu uğur "A time for hurry." In Oğuz dialect: TAF-RATA'SIY YIYR: tawratāsi yēr "A place for hurry";

D

[II. 291/362]

444

TABRATA'SIY 'UĞUR täprätāsi uğur "A time for moving something."

The verb mutual between two persons: one adds *šin* to the stem. Example :: 'UL YİF'J: TABRATIŞ-DİY ol yiγāč täprätişdi "He helped, or vied with him, in shaking the trees"; :: 'UL 'NIK BİRL' TAFRATIŞDIY ol anig birla tawratışdi "He vied with him in hurrying (*'ajala*) to see which of them was the faster (*asra*) in walking."

This chapter has several aspects.

G

One of them concerns those verbs with the letter *lām*. Most of these are formed from biliteral nominal roots, by the addition of *lām* and *tā*'. Example :: 'UL 'ANY 'AM-LATİY ol ani ämlätti "He ordered him to be treated (*'ilāj*)"; 'AM äm is "medicine (*'ilāj*).": BUĞ-DA'Y 'ATİF KAM-LATİY buğdāy atıγ kamlätti "(Eating) the wheat harmed (*awdā, ađarra*) the horse"; its root is: KAM: kām meaning "sickness (*dā*)."

443 <sup>1</sup> MS. *mustajil*; possibly read *musta'jil*.

<sup>2</sup> Final A (brown) changed from U (black).

<sup>3</sup> MS. *'jil*; possibly read *'ujjal* (?—unattested; adjectival pattern: *fu*"*al*, cf. Wright I, 137 D).

As regards the other letters, they differ. Some derive from quadriliteral final-weak [verbs], just as some of the verbs in the preceding chapter derive from trilateral final-weak verbs [426-427]. The *līn* [letter] is dropped and doubling takes its place. Example :: 'UL 'NIK YUVZIN TAR-MA'DIY ol anig yūzin tarmādi "He scratched his [face]." This is a final-weak verb because in the imperative one says: TAR-MA' tarma meaning "Scratch!" with four consonants [*dawāt al-arba'a* ("final-weak") literally means "having four"]. When the verb is made doubly transitive one says: 'UL 'ANY TARMATĪY ol ani tarmatti meaning "He had him scratch him." The *alif* which was in the final-weak form drops in favor of *tā'*. Imperative: TARMAT- tarmat "Have him scratch!"—the *alif* drops in favor of *tā'* as you see. 0 :: 'UL 'ANY BAḤ-DA'DIY ol ani baydādi "He tripped him." Imperative: BAḤ-DA' bayda "Trip!" It is a final-weak verb. When it is made doubly transitive, one says: 'UL 'ANIK 'AḌA'QIN BAḤ-DATĪY ol anig aḏāqin baydatti "He ordered him to be tripped." The *alif* drops in favor of *tā'*. Imperative: BAḤ-DAT- baydat "Order him to be tripped."

This is the first aspect.

Some derive from nouns. Example ::

[II. 293/365]

445

'UL BUVZUK QAR-ŠATĪY ol bōzüg qaršatti "He had the cloth measured in spans";<sup>1</sup> its root is: QARIŠ qariš meaning "span (*šibr*).": 'UL 'ANIY QURQUṬY ol ani qorqitti "He frightened (*xawwafa*) him"; its root is: QURQUN-J qorqunē. :: 'UL YYRIK 'AḤ-LATĪY ol yērig aylatti "He emptied (*axlā*) the place"; its root is: 'AḤ-LA'Q. YIYR. aylāq yēr meaning "An empty (*xālīn*) place." The final letter in nouns of this type drops in favor of *tā'*.

Most of the verbs in this chapter are doubly transitive, one of the agents ordering and the other carrying out the action, as we have explained. Some are intransitive final-weak verbs to which is added the *tā'* of transitivity. Example :: 'AT- SAM-RIYDIY at sāmrīdi "The horse put on fat"; then: 'AR- 'ATIN SAM-RIṬY ār atin sāmritti "The man fattened the horse." :: NA'NK 'UK-LIYDIY nāḥ ūklīdi "The thing grew in quantity";<sup>2</sup> then: 'AR NA'NKNY(YN)<sup>3</sup> 'UK-LIṬY ār nāḥin ūklitti "The man increased his wealth." 0

The last aspect is that it be independent and have none of these meanings. Example :: 'AR- TAWRAṬĪY ār tawratti "The man hurried";<sup>4</sup> :: 'UḤLA'N- 'ULFAṬĪY oylān ulyatti "The boy (or other) grew up." <sup>5</sup> 0

End of the Book of Doubled Words

Praise be to God

445 <sup>1</sup> MS. *aḏra'a*, read *ašbara*; cf. 432 qaršat-. Qariš is "span of the hand," Ar. *šibr*; while Ar. *ḏirā'* "cubit, span of the arms" is *ḥīr*. See 185 qariš, 499 *ḥīr*, 436 *ḥīr*lat-.

<sup>2</sup> MS. *akṭara*, read *kaṭura*.

<sup>3</sup> Apparently the copyist first wrote -NY, then changed it to -YN.

<sup>4</sup> MS. '*ajala*'; may also be read '*ajjala*' "hurried something."

<sup>5</sup> MS. *akbara*, read *kabura*.

## In the Name of God the Merciful the Compassionate

## Book of Initial Weak Nouns

## Chapter of Biliterals

## B

YAB· yap “Round (*mudawwar*),” of anything. Thus :: YAB· YAR·MA'Q YUVQ yap yap  
yarmāq yōq “I do not have any round dirhams”—i.e., sound ones.

YAB· yap “The refuse of wool (*qarda*).” Thus :: YUVNK YAB· yūn yap “The refuse  
of wool and wool.”

YIB· yip “Yarn (*γazl*).” 0 YIB· yip “Tether (*ṭawīla*) with which to tie down yip  
horses.” Also “a rope (*ḥabl*)” is called: YIB yip.

## T

YAT· yat A type of divination (*kahāna*) using special stones with which one brings on yat  
rain, wind, etc. It is well known among them. I myself witnessed it in Yaḡma where it was  
performed to put out a fire that had broken out.

[III. 2/3] 446

Snow fell in the summer, by the leave of God Most High, and put out the fire in my presence.

## R

YAR· yar “Spittle (*lu'āb*).” Thus :: 'ANIK YARIY 'AQ·TIY anig yari aqti “His spittle yar  
flowed.” 0

YIR· yir “Song (*ḡinā'*).” :: 'UL YIR· YIR·LA'DIY ol yir yirlādi “He sang a song.” yir  
This word usually refers to love songs (*ḡazal*). They also say: 'IR· ir with *alif* as an alternant  
[of *yā'*]. D

## Š

YAŠ yaš “Greens or herbage (*baql*).” Hence :: YAŠ 'UT· yaš ot “Fresh (*ṭarī*) fodder.” yaš  
And :: YAŠ YUŠ yaš yoš pleonastically. 0

YŪIŠ· yoš “Crowd (*zaḥma*).” Oḡuz dialect. Thus :: BUḌUVN YUIŠ BUVL·DY yoš  
boḡun yoš bōldi “The people were crowded (*izdahama*).” 0 D

YIŠ yiš “Downward slope (*habūṭ*).”<sup>1</sup> :: 'AR·T YIŠ art yiš “An incline and a decline yiš

446 <sup>1</sup>MS. *ša'ūd*, in error. Cf. 219 yīš.

(*ša'ūd wa-habūt*).” [Another word for] “decline (*habūt*)” is 'IYN ēn [36]; and 'AR·T·art is “a mountain pass” [33].

## Q

YUQ **yuq** “Remainder of food in a bowl (*sulāta al-qaṣ'a*).” Thus :: YUQ YAQ·**yuq** **yaq** pleonastically. 0 **yuq**

YUQ YYR· **yoq yēr** “Upward slope (*ša'ūd*) of the land.” **yoq**

## K

YUK **yük** “Load (*ḥiml*).” Thus :: BIYR YUK BUḤ·DA'Y· **bīr yük buydāy** “A load of wheat.” Or “a heavy load (*wiqr*),” etc. **yük**

## L

YUL **yul** “A spring of water (*'ayn al-mā'*).” Thus :: JUQ·RAMA' YUL **čoqrāma yul** “A bubbling spring.” 0 **yul**

YIL **yil** “Year (*sana*).” Thus :: BIYR·YIL KAJ·TY **bīr yil kăčti** “A year has passed.” **yil**

## M

YAM **yam** “Mote or speck (*qadā*).” Thus :: KUVZKA' YAM· TUŠTIY **kōzkā yam** **tüšti** “The mote fell in the eye.” 0 **yam**

YAM· **yām** “Spices (*afāwīh*).” Thus :: 'UVT·YAM· **ōt yām** “Condiments and spices,” pleonastically; YAM· **yām** is not used alone. **yām**

## N

YIN **yin** “Dung (*farṭ*).” Thus :: QUVY·YINIY **qōy yini** “Sheep's dung.” **yin**

YIN· **yin** “The den (*'arīn*) of a lion” :: 'AR·SLA'N YINIY **arslān yini**. 0 And the “lair (*wijār*)” of a fox or the “den (*ma'wā*)” of any fanged beast is called: YIN· **yin**. Proverb [= 39 **uḏuz**]: TILKUV 'UVZ· YIN·KA' 'UVR·SA' 'DUVZ· BUL·VR· **tilkü ōz yinkā ūrsā uḏūz bolūr** 0 “When the fox yelps at his own lair he gets mangy.” This is coined about a person who finds fault with his tribe and then cannot do without them. Verse:

QUŠ QURT QAMUḤ TIRLDY  
'R·LK [sic] TŠY T'RLDY  
'UKUR 'ALIB· TARILDY  
YIN·Q' YAN' KIR·KUSUVZ·

quš qurt qamuḥ tirildi  
ärkāk tiši tēildi  
ögür alip tarildi  
yinqa yana kirgüsüz

V

[III. 4/6]

447

Describing spring: “All the birds and beasts have come to life (after death when the spring breezes blew); male and female have come together; they have formed scattered herds, and will not enter their lair (*wajār*) a second time.”

It is permissible to include these words in the chapter of those written defectively and pronounced with *līn*; however, the form given here is better. G

Chapter: *fa'l, fu'l, fi'l*, with unvowelled middle radical

B

YAR·B NA'NK **yarp** *nān*, "Something firm (*muḥkam*)."  
yarp

YAR·B· **yarp** "Brightness of the face (*rawnaq al-wajh*) when one feels joy." Thus ::  
'NIK YAR·BIY YAZIL·DIY **anig yarpi yazildi** "The wrinkles of his face relaxed (*inšaraḥa yuḍūn*)  
when he felt joy."

T

YUR·T· **yurt** "Ruined dwelling (*ṭalal, rab', diman*)."  
yurt

YAL·T· QAYA' **yalt qaya** "A bald mountain or cliff (*jabal ṣald*)."  
yalt  
The same for anything "solid (*muṣmat*)."

J

YURJ· **yurč** "A woman's younger brother (*ax al-mar'a aṣ-ṣayir*)."  
yurč  
One distinguishes between the brother of a man and of a woman. A man's brother is called: 'NIY *ini* if he is younger than the man; if older, he is called: 'IJIY *eči*. A man's sister is called: SINKIL *sinil* if she is younger than he; if older, she is called: 'AKA' *äkä*. A woman's younger sister is called: BAL·DIZ *baldiz*; and an older one: 'AKA' *äkä*.

D

YUN·D· **yond** "Horses (*xayl*)"—the word is used for singular or plural, like [Arabic] *ibil* ("camels"). Thus :: YUN·D· 'ATIY YB'R **yond äti yipār** "Horse flesh (exudes) musk"—this means that when it is cooked and left to cool there exudes from it a good odor.  
yond

YUND **yond** Name for one of the twelve years in Turkic. :: YUN·D· YILY **yond yili**.  
0

There are few words in this chapter, since they are only formed with liquids [as the second radical]. G

Chapter: *fa'al, fa'ul, fa'il*, with vowelled middle radical

T

YUḌUT NA'NK· **yoḍut nān**, "Something in which there is nothing good (*lā xayr fīhi*)."  
To insult a person, you say: YUḌUT· **yoḍut**. 0  
yoḍut

YAŠUT NA'NK **yašut nān**, "Something hidden (*maxbū*)."  
YAŠUT BAKUT **yašut bākūt**. 0  
yašut



|            |       |  |  |  |
|------------|-------|--|--|--|
| YKIT       | yigit | "Youthful ( <i>šābb</i> )," of anything.   | yigit  |  |
| [III. 6/8] |       |  | 448  |  |
| YAMAT·     | yāmāt | A particle meaning "yes ( <i>na'am</i> )."<br>Also :: 'AMAT· <i>āmāt</i> . The <i>yā'</i> is<br>an alternant of <i>alif</i> . 0  | yāmāt<br>D   |  |
| YANUT      | yanut | "Recompense ( <i>iwaḍ</i> )."  | yanut  |  |
| J          |       |  |  |  |
| YASIJ      | yasič | "Broad arrowhead ( <i>al-mi'ḡala min an-niṣāl</i> )."  | 0 yasič  |  |
| YIΓAJ      | yiyač | "Wood ( <i>xašab</i> )."   | 0 yiyač  |  |
| YIΓAJ      | yiyač | "A man's penis ( <i>ḡakar</i> )."  | 0  |  |
| YIΓAJ      | yiyač | "A parasang ( <i>farsax</i> ) of land." :: BIYR· YIΓAJ YIYR· <i>bir yiyač yēr</i> "A<br>parasang of land." 0   |  |  |
| YIΓAJ      | yiyač | "Tree or shrub ( <i>šajar</i> )."  | Thus :: 'UZUM YIΓAJ'JIY <i>üzüm yiḡāci</i> "Grape<br>vine ( <i>šajar al-'inab</i> )" (or other). YAGA'Q· YGA'JY <i>yaḡāq yiḡāci</i> "Walnut tree." 0 YIΓ'J<br><i>yiḡāč</i> , with <i>alif</i> , is better. |  |
| YUAΓUJ     | yoḡuč | "The other side ( <i>jānib āxar</i> ) of a river or canal." This means that<br>whatever side a man stands on, the other side becomes for him: YUAΓUJ <i>yoḡuč</i> . Thus ::<br>YUAΓUJ KAJ·TIM <i>yoḡuč kăčtim</i> "I crossed to the other side of the river."  | yoḡuč  |  |
| R          |       |  |  |  |
| YAFIR·     | yaḡir | "A gall ( <i>dabar</i> ) on an animal." Hence :: YAFIRLIΓ 'AT· <i>yaḡirliḡ at</i> "A<br>galled ( <i>dabir</i> ) horse." 0  | yaḡir  |  |
| YUKUR·     | yügür | A variant of: 'UGUR <i>ügür</i> meaning "Millet ( <i>duxn</i> )."  | 0 yügür D  |  |
| YMUR       | yumur | "Caecum ( <i>mimraḡa</i> )," of an animal.   | yumur  |  |
| YULAR      | yular | "Halter ( <i>iḡār</i> ) of a horse." Proverb: YUND BA'ŠIN YULA'RLAB·<br>KANK·LDIY [sic] <i>yond bāšin yulārlap kenki ye (?)</i> "When you wish to cook and eat the horse's<br>head, put the halter securely on him first, so that he does not escape, then eat it." This is coined<br>to advise someone to guard his horse and not let it go loose. <sup>1</sup> | yular<br>P   |  |
| Z          |       |  |  |  |
| YATIZ      | yetiz | "Broad ( <i>'arīḡ</i> )," of anything. :: YTIZ QADIŠ <i>yetiz qadiš</i> "A broad<br>strap." YATIZ YIYR· <i>yetiz yēr</i> "Broad land."   | yetiz  |  |

448 <sup>1</sup>Text of the proverb is corrupt (see ED, 932); *kenki* seems the likeliest reconstruction, though not attested elsewhere in the Diwan (cf. ED, 731); possibly *kedin*, or \**keṇrū*?

YAFIZ *yayiz* "Dark brown (*atḥamī*)," the color between red and black. The earth is likened to it, and called: YAFIZ YIYR· *yayiz yēr*. YAFIZ 'AT· *yayiz at* "Dust-colored (*aṭlas*) horse." 0 *yayiz*

YAFUZ *yawuz* "Vile (*radī*)," of anything. 0 *yawuz*

YUMUIZ 'AR· *yumuz, yumiz ār* "A stout (*buḥtur, samīn*) man." *yumuz*

YAMIZ *yamiz* [Groin] "On both sides of the pubes, the top of the thighs on the inside." *yamiz*

Š

YARIŠ *yariš* "Horserace (*sibāq al-xayl*)." Hence :: 'UL 'AT· YARIŠ·TIY ol at *yarišti* "He raced (*sābaqa*) the horses." 0 *yariš*

YARIŠ *yariš* "Division of property (*muqāsama al-māl*) between two men."

YAFIŠ *yayiš* Name of the sacrificial animal (*'atira*) that the heathens used to slaughter for their idols *yayiš*

[III. 8/10]

449

because of a vow that fell due, or as an offering.<sup>1</sup>

YAWAŠ KIŠY *yawaš kiši* "A mild, gentle (*layyin al-jānib, ḥalīm*) man." Similarly, any animal that is "docile or tame (*munqād*)" is called: YAWAŠ· *yawaš*. Verse [cf. 224 *taqāyu* P.]:

|                          |                      |   |
|--------------------------|----------------------|---|
| QULDAŠ BLA' YARAŠGIL     | qoldaš bilā yarašgil | V |
| QARŠIB· 'ADIN 'UDURMA'   | qaršip adin üdürmä   |   |
| BAK· TUT· YAWAŠ TAQA'FUV | bāk tut yawaš taqāyu |   |
| SUWLIN YZIN· 'DARMA'     | süwlin yazin edärmä  |   |

Exhorting: "When you make someone your friend, show deference to him and agree with him in affairs; do not oppose him, nor choose<sup>2</sup> another one over him; hold fast to the hens in your house (*allaḏī fī baytika*); do not go after pheasants in the field (and let the hens get away from you)." 0

YUFUŠ *yöwüş* "Help (*i'āna*) to relatives," with clothing or goods. This is used mainly in regard to a bride when she is presented to her husband. Then her relatives send her as gifts whatever occurs to them, for her trousseau (*tajhīz*). Proverb: YUFŠ LK KALIN KUDA'KUUV YAFUŠ· BULVR *yöwüşlüg kälın küdāgü yawaš bulūr* "The bride who is showered with gifts from her relatives (*mukarrama bi-amwāl aqribā'ihā*) will find a groom who is kind and gentle (*waqūr, munqād*) (to her, since he has found her well outfitted, and so treats her kindly)." *yöwüş*

P

449 <sup>1</sup>MS. *yaqarrub*, read *taqarrub*.

<sup>2</sup>MS. *taḥtar*, read *taxtar*.

YUMUIŠ· yumuš, yumiš “A message (*risāla*)” between two men, or other. Hence they call “an angel (*malak*)”: YUMIŠJY yumišči, since the word *malak* [in Arabic] derives from *alūk* meaning “message (*risāla*).” The Turks do not know any word for “angel.” 0 yumuš

YMIŠ yemiš The generic word for “fruit (*fawākih*).” It is usually applied to the fruit or berries of a tree (*ḥaml al-ašjār*). yemiš

Γ

YATIΓ yatiγ “Sleep (*manām*).” Thus :: ‘ANY YATIΓINDA’ TUT·ΓIYL ani yatγinda tutγil “Seize him in his sleep.” 0 yatiγ

YIDIΓ yidiγ “Stinking (*muntin*),” of anything. YDIΓ ‘UT· yidiγ ot “Rue (*ḥarmal*)”—dialect of Kāšyar; in the dialect of Uč and Barsyān it is called: ‘LĎURK ildruk and in that of Oγuz: YUVZ ‘AR·LK yūzärlik. yidiγ D

YUDUΓ yoduγ “Being punished for another’s crime (*an yu’xada r-rajul bi-jurm ḡayrihi*).” Thus :: ‘ANIK YUDUΓIY TUQIN·DY anig yoduγi toqindi “He reaped the evil consequence of another’s crime (*wabāl jurm ḡayrihi*).” yoduγ

YUDUΓ yoduγ A word used to curse out young boys. Kānčāk dialect; equivalent to: YUDUT· yodut [447]. 0 D

YARAΓ yaraγ “Opportunity, the right time or place (*furṣa, imkān*).” yaraγ

[III. 10/13]

450

Proverb: ‘IYŠ YARA·ΓIN·DA’ SAR·T ‘ASIΓIN·DA’ İš yarāγinda, sart asiyinda 0 “Affairs await their opportunity, the merchant his profit”—when he knows he will get a profit he does not mind selling something he loves. 0 P

YIŠΓ yišiy “Thong of a camel’s girth (*nis’*).” 0 yišiy

YAWUΓ yuwuγ “A boulder (*julmūd saxr*) which the torrent washes down from above.”<sup>1</sup> The same for boulders that roll down (*yatadaḥraju*) to the bottom of a valley when they are displaced by a man or a bear walking on the summit. 0 yuwuγ

YAQΓ yaqiy “Bandage (*ḡamād*)” on tumors, or the like. yaqiy

YALΓ yaliγ “Cock’s comb (*‘urf ad-dīk*).” :: TQQ YLΓY taquq yalyi. 0 YLΓ yaliγ yaliγ D  
“Horse’s mane (*‘urf al-faras*),” also. A variant of: YA’L yāl. The form: YYL yēl (?) is more correct than both. 0

YULUΓ yuluγ “Ransom (*fidā*).” Verse [= 128 alsiq·]: yuluγ

450 <sup>1</sup> *julmūdu ṣaxrin ḡaṭṭahu s-saylu min ‘ali*: a quotation from the Mu‘allaqa of Imru’u-l-Qays, where the poet likens his horse to such a boulder.

MINK KIŞY YULUĞIY BULUB 'VZUNK' **miñ kişi yuluği bolup öziñä**  
BRKALAR 'UVZUN 'ANIK KUVZINK' **bergälär öziñ anig köziñä**

V

"A thousand people's (souls) are ransom for his soul; they will give their spirits for (a glance of) his eyes." 0 'UVZ. öz means "spirit (*rūh*)" in this couplet; I have already explained what people say about it [cf. 35 öz qonuqi]. 0

YILIĞ SUVF **yiliğ sūw** "Lukewarm (*fātir fī l-harr*) water." The same for anything warm (*saxīn*), between hot and cold. 0 **yiliğ**

YALĞ **yaliğ** "Arch of the saddletree, both front and back (*al-qarbūs wa-l-qayqab ma'an*)."  
One distinguishes between them by calling the former: 'UNK·DUN·KY YLIĞ **öñdünki yaliğ**, meaning "the front one of them," and the latter: KIYDIN·KY YLIĞ **kēdinki yaliğ**, meaning "the back one."

yaliğ

YANIĞ **yaniğ** "Vomit (*quyā*)."<sup>2</sup> Thus :: 'UL YANIĞ YAN·DIY ol **yaniğ yandi** "He vomited much (*qā'a kaṭīr'an*)."  
0 **yaniğ**

YANIĞ **yaniğ** "Threat (*tahdīd*)."  
Thus :: BAK YANIĞINDA' TUŞ·MA' beg **yanyında tüşmä** "Do not fall<sup>3</sup> under the threat of the emir (or other)."

## Q

YATUQ **yatuq** Name of a wool fabric woven from two types of thread, in which the warp is wool and weft is cotton. 0 **yatuq**

YATUQ NA'NK **yatuq nāñ** "Something discarded, forgotten (*maṭrūh, mansī*)."  
Hence "a lazy person (*kaslān*)" is called: YATUQ KIŞIY **yatuq kişi**. There is a class of Oğuz, in their own land, who never nomadize or go on raiding expeditions; they are called: YATUQ **yatuq**, meaning "Lazy ones, ones left behind (*al-kasālā*)"

[III. 11/15]

451

*al-maṭrūhūn*).

YATIĞ **yatiğ** "Sleep (*nawm*)."  
Also "sleeping place (*manām*)."  
Thus :: 'ANY YATIĞ QIN·DA'<sup>1</sup> TUĞIY ani **yatqında tutti** "He captured him in his sleep, or in his sleeping place." **yatiğ**

YARUQ YIYR· **yaruq yēr** "A bright (*muḍī*) place." :: YAB· YARUQ· NA'NK yap **yaruq nāñ** "A very [bright] thing." 0 **yaruq**

YARUQ· **yaruq** "A crack (*ṣad'*)" in the ground, a wall, mountains, a glass, or the like.  
Thus :: BUV 'AYAQ NIK YARUQIY BA'R· bu **ayaqnig yaruqi bār** "This bowl has a crack." 0

450 <sup>2</sup>MS. *qayā*'.

<sup>3</sup>*taqa'* corrected from *yaqa'*.

451 <sup>1</sup>Also *sukūn* (·) above T, crossed out (?).

YARIQ **yariq** The generic term for "coats of mail (*durū'*) and suits of armor (*jawā-šin*). One distinguishes between them by calling "coat of mail (*dir'*)": KUBA' YARIQ **küpā yariq**, and "suit of armor (*jawšan*)": SA'Y·YARIQ· **sāy yariq**. 0

YURIQ **TIL yoriq til** "Correct speech (*lahja faṣīḥa*)."

YURIQ **yoriq** "Character, behavior (*xuluq, sīra*). Thus :: 'ANIK YURIQIY NATK KIŠY BİL' **anig yoriqi nātāg kiši bilā** "How is his character or behavior with people?" 0  
YURIQ **yoriq** "Gait (*jirya, sayr*). Thus :: 'AT· YURIQIY NATAK **at yoriqi nātāg** "How is the horse's gait?" The same for the "manner of flowing (*jarya*)" of water, or other. 0

YRIQ **yariq** [Ilium?] "The tips of the thighs where they grow out of the hips (*ru'ūs al-faxīdayn fī miṣṣaq al-warikayn*). This derives from the phrase: YARIL·DY NA'NK **yarildi nān**, meaning "The thing split, diverged (*inšaqqa, infaraja*)," since the two legs split apart on either side of the pudendum. 0

YAZAQ **yazaq** "Pasture (*marta'*). Dialect of Yaṣma and Tuxsi. 0

YAZUQ 'AT· **yazuq at** "A horse untied (*maḥlūl*) from its fetter." The same for any-thing that is untied from its bond or fetter. 0

YAZUQ 'AT· **yazuq āt** "Meat that is jerked (*yuqaddadu*) in the autumn, with spices, then left to be eaten in the spring." This derives from the phrase: YA'Z· 'UQ· YY **yāz oq ye**, meaning "Eat it only in spring," since livestock are lean in that season, while he can eat fat meat. 0

YAZUQ· **yazuq** "Sin (*ḡanb*). Proverb [= 201-202 *tūtūn*]: 'UVT· TUTUNSUZ BUL·MA'S· 0 YIKIT YA'ZUQ·SUZ BULMA'S· **ōt tūtūnsiz bolmās, yigit yāzuqsuz bolmās** 0  
"There is no fire without smoke, (likewise) there is no youth without sin." [This is coined] to excuse a youth who has sinned and whom someone blames. 0

YASIQ· **yasiq** "Bowcase (*miqwas*). Türk dialect. The Oṟuz and Qifčāq do not know this word; they call it: QURMA'N· **qurmān**.

[III. 13/16]

Proverb: 'UB·RAQ· YASIQ·DIN TUVZ·LUT· YA' JIQA'R· **opraq yasiqdin tōzluṣ ya čiqār** 0  
"A well-wrapped bow may come out of a shabby bowcase." This is as in the verse: "You see a slender man and make light of him/But within his clothes is a rebellious lion."<sup>1</sup> 0

YULAQ· **yulaq** "A very small spring of water (*'ayn al-mā' al-kaṭīrat aṣ-ṣiṣār*). :: YUL·YULAQ **yul yulaq**. The *qāf* is added<sup>2</sup> to the *lām*. Verse [= 118 *aqtur*·]:

'AQTURUR· KUVZUM YULA'Q **aqturur kōzūm yulāq** V  
TUŠ QILUR 'UR·DAK YUT'A'Q· **tūš qilur ördāk yuṣāq** 0

452 <sup>1</sup> *tarā r-rajula n-naḥīfa fa-tazdarīhi / wa-fī aṭwābihi asadun marīdu* (MS. *mazīdu*).

<sup>2</sup> MS. *muḥḥaqa*, read *mulḥaqa*.

"My eye flows forth springs of water (until ponds are formed from it and) ducks and other water birds alight in it." 0

YULAQ yolaq "A small road in the desert (*turraha*<sup>3</sup> [defined])." 0 yolaq

YULAQ BARJIN yolaq barċin "Striped (*muxaṭṭat*) brocade." Also, anything that has on it paths or lines (*ṭarā'iq*, *xuṭūṭ*) is called: YULAQ yolaq. Its root-form is: YUVLAQ yōlaq.

## K

YITUK yitük "A stray (*dālla*)." Proverb: YITUKLK 'NA'SIY QUVYUN AJA'R yitük  
yitüklüg anāsi qōyun aċār "The owner of a stray looks for his stray in the lap of its mother" P  
["The owner of a stray opens its mother's lap"]. The meaning is that he is excused. 0

YITIK BIJA'K yitig biċċāk "A sharp (*ḥadīd*) knife." The same for anything sharp yitig  
(*lahu hidda*), such as swords, etc. 0

YITIK 'AR yitig ār "A clever, sharp-witted (*nadb fi l-umūr*, *ḥādd*) man." 0

YURAK yüräk "Heart (*qalb*)." YURAK LIK yüräklig "A stouthearted warrior" yüräk  
(*al-baṭal dū l-qalb aṭ-ṭābit*). 0

YURUK yörüġ "Interpretation (*ta'bīr*)." Thus :: TUVŠ YURUKIY tūš yörüġi "The yörüġ  
interpretation of dreams." 0

YURUK yörüġ "The sense, explication (*faḥwā*, *tafsīr*) of words." Thus :: SUVZ YURUKIY sōz yörüġi "The explication of the words." 0

YIRUK 'IŠ LA'R yerük ešlār "A woman, the separation between whose vagina and yerük  
rectum has been rent (*mufḍāt*). 0

YIRUK NA'NK yerük nāṅ "Anything whose beauty is spoiled by being split length-  
wise (*inšaqqā ṭūlan*). 0

YIRUK yerük "Crack (*ṭulma*). 0

YUZUK yüzük "Seal-ring (*xātim*). 0 yüzük

YIZA'K yezāk "Vanguard (*ṭalī'a*) of an army." 0 yezāk

YANIK yenik "Light (*xafīf*)," of anything. yenik

## L

YASUL TA'Γ yasul tāy "A sloping (? *ḥaḍba*) mountain." Also, any sloping (*ṣabab*) yasul  
ground is called: YASUL yasul. 0

YAŞIL\_ yaşil "Green (*axdar*)," of anything. "Bright (*nāḍir*) green" is called: YAB\_ yaşil  
YAŞIL\_ yap yaşil. And as a pleonasm: YAŞIL YUŞUL yaşil yoşul.

M

YADIM\_ yađim "Bedding, mattress (*firāş, mihād*).” Hence yađim

[III. 15/19]

453

a *mayfūrī*<sup>1</sup> is called: TUVLUK YADIM tülüg yađim, meaning "bedding with hair." This is not original. (?) 0

YARIM\_ yarim "Half (*nişf*)" of something. Thus :: 'ALIM·LA' YARIMİY almila yarim  
yarimi "Half of the apples (or other)." 0

YARIM\_ yerim "A strip (*şatba wa-jadīla*)"<sup>2</sup> of anything. Hence :: BUTIQ YARIMİY yerim  
butiq yerimi "Half (*nişf*) of a branch." Its root-meaning is "a splitting (*inşiqāq*).” 0

YIŞIM yişim "Leggings (*rānāt*)" which are worn over the legs in the cold. 0 yişim

YİĞİM TUBRA'Q yiğim toprāq "A mound (*tall*) of earth." The *mīm* alternates with yiğim  
*nūn* [i.e. *yiğın*]. 0

YALIM\_ QAYA' yalim qaya "A cliff or bald mountain (*aş-şūḥ wahwa l-jabal aş-şald*).” yalim  
Proverb: TALIM\_ SUVZUK\_ 'UQSA' BULM'S\_ YALIM\_ QAYA' YIḤQ·SA' BULM'S tälīm sōzüg P  
uqsa bolmās, yalim qaya yiqsa bolmās "One cannot understand blathering (? *mushanfir*) words,  
(just as) one cannot tear down a cliff (*şūḥ*).” This is coined to advise someone to be moderate in  
speech. 0

YALIM yelim "Glue (*γirā*)," used to attach feathers [to an arrow], or other. "Fish yelim  
glue (*γirā' as-samak*)" is called: YARUV<sup>3</sup> YALIM yaru yelim.

N

BAYNA [sic] yepün "Dark red (*aḥmar muşbi*).” It is any[thing] the color of the red yepün  
anemone (*şaqā'iq*). Proverb [= 199 qizil]: QILNUV BILSA' QIZIL KAD'R\_ YARA'NUV P  
BILSA' YAŞIL\_ KAD'R qılnu bilsä qizil kādār, yarānu bilsä yaşil<sup>4</sup> kādār 0 "If (a woman)  
knows how to be coquettish and flirtatious she will wear red silk; if she knows how to be flatter-  
ing and charming, she will wear purple (*arjuwānī*) silk." This means that her husband will give  
her these as gifts. 0

453 <sup>1</sup> Clauson (ED, 891) suggests *faγfūrī* "Chinese carpet."

<sup>2</sup> MS. *wa-ḥadīla*; Clauson (ED, 969) suggests *waḥīda* "single"—unlikely. *Jadīla* means "plait, braid"; also "a type of napkin of skin used by menstruating women and as a diaper for babies" (Muḥīt al-Muḥīt: *šibh itb min adam tattaziru bihi n-nisā' al-ḥawā'id wa-ş-şibyān*).

<sup>3</sup> V changed to Q by later hand (?).

<sup>4</sup> Error for yepün.

YATAN· *yatan* A “wooden bow (*qaws min xašab*)” for shooting arrows. 0 *yatan*

YATAN· *yatan* Also, “a carder’s bow (*qaws an-naddāf*).” 0

YARIN *yarin* “Shoulderblade (*‘aẓm al-katif*).” The Turks say about it: YARIN *yarin* BULFAN·SA’ ’IUYL BULFANUVR *yarin bulyansa ēl bulyanūr* meaning, “If [the shoulderblade] is impaired, the state [will suffer impairment] (*idā tašawwaša l-wilāya*).”<sup>5</sup> (P)

YURUN *yurun* “A cut piece of brocade (*quṭā’a ad-dibāj*).” :: YURUN YUQA’ *yurun yuqa*. 0 *yurun*

YAŠIN *yašin* “Lightning (*barq*).” A saying (*ḥikma*) of the Turks: KIMNIK BILA’ QA’Š BULSA’ YAŠIN YAQ·MA’S *kimnig bilā qāš bolsa yašin yaqmās* “One who has *qāš* (which is a clear white stone used in seal-rings [jade]) will not be harmed by lightning”—because this is its nature. Also, when *yašin* (P)

[III. 16/22]

454

it is wrapped in cloth and placed in the fire, it will not burn, nor will the cloth. This has been tested. If a man is thirsty and puts it in his mouth it will take the edge off his thirst. 0

YIĞIN· TUB·RA’Q *yiğın toprāq* “A pile (*kawma*) of earth (or other).” *yiğın*

YAQIN· *yaqın* “Near (*qarīb*),” of anything. :: YAQIN· YYR· *yaqın yēr* “A near place.” YAQIN· ’AR· *yaqın är* “A near one, a kinsman (*ar-rajul al-qarīb min al-ixwa*).” Verse: *yaqın*

YAQIN· YAGUQ· KUR·MAĐIB· NA’NK·NY KUĐUVR

QADAŠ TABA’ ’IT· KIBY QYNKRUV [sic] BAQA’R

V

*yaqın yaγuq körmädip nāñni küđür*

*qadaš tapa it kepi qıñır baqār*

Describing the lack of loyalty and his disgust with people: “Man does not pay respect to a kinsman (*qarīb*, *ax*) but pays attention to property; he looks askance at his brother like a dog (who is protecting his bone from someone else).” 0

YIKAN *yigān* “Rushes (*bardī*).” 0 *yigān*

YALIN *yalin* “Flame (*lahab*).” 0 :: ’UVT· YALIN· *ōt yalini*. 0 *yalin*

YULUN *yulun* “Spinal cord (*nuxā*).” 0 *yulun*

YLIN *yelin* “Teats (*aṭbā*),” of a mare, or of any hoofed animal. *yelin*

Another Type

Γ



YAIYI KIŠY **yayiy kiši** "An unstable (*muḍṭarib al-xuluq*) person, one who leans now this way, now that." **yayiy**

## Q

YAYIQ KŠY **yayiq kiši** A variant of the form with *ḡayn* [i.e. **yayiy**]. This is similar to the word: BIŠIŦ 'AT· **bišiŦ ät**, meaning "cooked meat," of which a variant is: BIŠIQ **bišiŦ** [187, 190]. 0 **yayiq D**

YYM **yayim** "Flax seeds (*bazr al-kattān*). They are seeds (*ḡabb*) like sesame, except that they are red and their oil is used for lamps. 0 **yayim**

## Doubly Weak

YBA' **yiba** "Moist (*raṭb, nadi*)," of anything. Oḡuz dialect. 0 **yiba D**

YABIY **yapi** "Saddlet cloth (*mayṭara*)." Čigil dialect. **yapi D**

## R

YARUV YALIM **yarū yelim** "Fish glue (*ḡirā' as-samak*)."  
**yarū**

YURA' **yörä** The "area around (*ḡawl, ḡitār*)" anything. Oḡuz dialect. **yörä D**

## Z

YAZIY **yazi** "Open plain (*faḡā'*)."  
**yazi**

## S

YASIY NA'NK **yasi nān** "Something broad (*'arīḡ*)."  
**yasi**

## T

YATIIY **yati** "Enemy (*'aduww*)."  
**yati**

## W

YAWA' **yewä** A subtribe of Oḡuz. It may be pronounced with *vāv*: YAVA **yevä**; also with *alif*: 'AWA' **ewä**. 0 **yewä N**

YAFA' **yawa** "[The medicinal plant] *ṭurtūt*." 0 **yawa**

YAF' YIYR· **yawa yēr** "A warm (*dafi' min al-bard*) place."

## Q

Yaq' **yaqa** "Collar (*jiribbān*)."  
**yaqa**

:: YAQIY YUQY 'AR· **yaqi yuqi är** "A flatterer, an obsequious sycophant (*mutamal-liq, mutawāḡi'*)."  
0

YAQUV yaqu "Raincoat (*mimtar*).” Its root-form is: YA’Γ·QUV yāγqu, which was lightened. yaqu

## K

YIKIY YI’Γ·AJ· yigi yīγāč “Trees that are very dense (*katir*,  
[III. 18/25] yigi  
455

*multaff*).” The *kāf* may be dropped from it, thus: YIY YI’Γ·J· yīγāč. :: YIKIY TIYŠ yigi tīs “Teeth that are close together (*mutarāšš*).” 0 Hence :: TUVN· YIKIY TIK tōn yigi tik “Sew the garment with tight-fitting seams (*wa-j’al darzahu mutarāšš<sup>an</sup> mušamrajan mu’akkadad*).” “A seam (*darz*)” is called: YIY·yī from the root-form: YKIY yigi; it is from this word.

## L

YALA’ yala “Accusation (*tuhma*)” concerning a thing. A type of pastry (? *miγdan*) is called: YALA’JY YU’Γ·A’ yalāči yuya, meaning “folded (*muγadḏan*) bread.” When the slightest thing touches it, it crumbles because of its fineness, so people accuse the baker (*yattahamu bihi ṭ-ṭāhi*) and say, “You broke it!” yala

YULA’ yula “Lamp (*sirāj*).”

TKM’ YWT· [sic] ’AŠ-QA’ KRUB TUR’ΓIL ’ALA’

JAQMAQ JAQIB· ’IYWSA’ QALY ’UDINUVR· YULA’

tāgmä ewäk išqa körüp tur’γil ālä

čaqmaq čaqip ēwsä qali uḏnūr yula

Verse: yula  
V

“Do not rush into a matter, but look (how to begin it) and stop to consider its nature; when one strikes the firestick and does it hastily the lamp goes out (because of haste).” 0

YULUV yälü “Tether for colts (*ribāt al-aflā*).” When [milk for] kumiss is to be taken from mares, the colts are tied down by a single rope so that the mares circle round them to be milked. yälü

## M

YAMUV yamu A particle meaning “Did you accept these words and memorize them in order to do what you were told?” Thus :: SAN BAR·’ΓIL YAMUV sän baryil yamu “You will go, won’t you? (*iḏhab anta a-na’am*).” Its root is the word: YAH· yah which is a particle meaning “yes (*na’am*).” The *mīm* and *vāv* are the interrogative [i.e. *mu*]. yamu

## N

YANA’ yana Particle meaning “a second time (*tāniyan*).” :: YANA’ KALDIY yana kāldi “He came a second time.” yana

## Another Type

YAYA’ yaya “Buttocks (*alya*),” especially of humans. yaya

## V

YAVA' **yava** "[The medicinal plant] *turtūt*." It is a plant whose juice is used to color Tutmāč. A variant of the form with soft *wā*' [i.e. *yawa*]. yava  
D

YAVA' **yevä** Dialectal variant of: YAW' **yewä**—A subtribe of Oγuz. Also, a variant of their word for "a warm (*dafi*) place" is: YAFA' YIYR' **yav a yēr**. I explained above that *vā* alternates with soft *wā*'. yevä N  
D

Chapter: *fa'lal*

## T

YATY **yetti** The number "seven (*sab'a*).<sup>1</sup> Thus :: YATY QAT\_ KVK **yetti qat kōk** yetti  
"The seven

[III. 20/27] 456

layers of the heavens." 0

Chapter: *faw'al*

YUVLIJ **yovlic** "Goats' down (*mir'izzā*).<sup>2</sup> yovlic

## Γ

YUVΓA' **yuvγa** "Folded bread (*xubz muγadḍan*).<sup>3</sup> yuvγa

YAY·ΓUQ **yayγuq** "The tip of a horse's teat (*šīšiyya tady al-faras*).<sup>4</sup> Some say: **yayγuq**  
YAZ·ΓUQ **yazγuq**, in Qifčāq dialect. D

Chapter: *fa'al*, in its various vocalizations

## [T]

YANUVT **yanūt** "Answer (*jawāb*).<sup>5</sup> Thus :: SUVZ YANUVTIY **sōz yanūti** "The reply **yanūt**  
(*jawab*) to a statement." 0

YANUVT\_ **yanūt** Both "recompense (*iwaḍ*)" and "price (*taman*).<sup>6</sup>

## J

YIΓA'J\_ **yiγāč** A variant of: YΓAJ **yiγāč** [488]. One of the four variants [i.e. **yiγāč**, **yiγāč**, **iγāč**, **iγāč** (?)]. yiγāč  
D

## R

- YIPA'R *yipār* "Musk (*misk*).<sup>1</sup> With the hard *bā'*." *yipār*
- YULA'R *yulār* "Halter (*idār*) of a horse." *yulār*
- YAMA'R<sub>2</sub> *yamār* Name of a place over which flows: YAM'R<sub>2</sub> SUVWIY *yamār sūwi*. *yamār*  
This is a large river in the steppes of Yabāqu. N
- Γ
- YADA'Γ *yadāy* "One on foot (*rājil*).<sup>1</sup> 0 *yadāy*
- YARA'Γ *yarāy* "Opportunity, the right time or place (*furṣa, imkān*).<sup>1</sup> :: 'YŠ YARA'-  
ΓY īš *yarāyi (kōr)* "See the opportune time and course of the affair (*unṣur furṣa al-amr wa-*  
*jihatahu*).<sup>1</sup> A variant of: YARĀΓ<sub>2</sub> *yaray*. D
- YAM'Γ<sub>2</sub> *yamāy* "Patch (*ruq'a*).<sup>1</sup> Proverb: BAR·JIN YAMA'Γ<sub>2</sub>Y BAR·JIN·QA' *yamāy*  
QARIŠ YAM'Γ<sub>2</sub>Y QARIŠQA' [sic] *barčīn yamāyi barčīnqa, qars yamāyi qarsqa* 0 "A patch P  
of brocade is (more suitable) for brocade, and a patch of wool is (more proper) for wool." This  
is coined in the sense, "Each to his own kind."
- Q
- YIRA'Q YIYR<sub>2</sub> *yirāq yēr* "A distant (*ba'id*) place." The same for a distant kinsman *yirāq*  
(*kull ba'id min al-ixwa*), or other. Verse: V  
'UΓRAΓIM· KANDUV YIRA'Q *uṣrayim kändü yirāq*  
BUL·NADIY MA'NIY QARA'Q<sub>2</sub> *bulnadi māni qarāq*  
"What I desire is distant, but the pupil (of the beloved) has captivated me (and kept me from my  
goal).<sup>1</sup> 0
- YAΓA'Q *yaṣāq* "Walnut (*jawz*).<sup>1</sup> *yaṣāq*
- YAΓUVQ<sub>2</sub> YIYR<sub>2</sub> *yaṣūq yēr* "A near (*qarīb*) place." "Kinsmen (*aqārib*)" are called: *yaṣūq*  
YAQ YAΓUVQ<sub>2</sub> *yaq yaṣūq*.
- YUN'Q<sub>2</sub> *yonāq* "Anything that is placed under the pack-saddle (*mā yūda'u taḥta ikāf*)" *yonāq*  
of an ass, an ox, or the like.
- K
- YIMA'K *yemāk* A tribe of the Turks. They are considered by us to be Qifčāq, but the *yemāk*  
Qifčāq Turks reckon themselves a different party. N
- N
- YAΓA'NA *yaṣān* "Elephant (*fil*).<sup>1</sup> In one of the two variants [cf. 608 *yaṣān*]. It is *yaṣān*  
used in a man's name, thus: YAΓA'N<sub>2</sub> TIKIYN<sub>2</sub> *yaṣān tegīn*. 0 D N

|   |   |       |
|---|---|-------|
| YUṬUVN_ yoḡūn   |   | yoḡūn |
| [III. 222/29]   |   | 457   |
| “Bulky ( <i>ḡaxm</i> ),” of anything. 0   |   |       |
| YILA'N yilān “Snake ( <i>ḡayya</i> ).” 0  | 'UQ. YILA'N oq yilān “A viper ( <i>af'ā</i> ) that throws itself” at a man, or other. YILA'N YILY yilān yili Name of one of the twelve years in Turkic. 0 | yilān |
| YAM'N yamān “Vile ( <i>radī</i> ),” of anything. YAM'N_ 'IYK yamān īḡ “Elephantiasis ( <i>juḡām</i> ).” 0   |   | yamān |
| Chapter: <i>fa'lā</i> , middle radical unvowelled   |   |       |
| B   |   |       |
| YAL·BIY NA'NK yalpi nāñ “Broad ( <i>'arīḡ</i> ),” of any wooden thing that is hollowed out ( <i>manqūr</i> ), such as a plate with no depth ( <i>lā 'umq lahu</i> ).  |   | yalpi |
| T   |   |       |
| YARTUV yartu “A wood chip ( <i>nuḡāta</i> ).” By analogy, “a board ( <i>lawḡ</i> ) on which one writes” may be called: YAR·TUR yartu.   |   | yartu |
| J   |   |       |
| YIR·JU yirču “Grave ( <i>qabr</i> ).”   |   | yirču |
| YURJY yerči “An experienced guide ( <i>dalīl xarīt</i> ).” 0  |   | yerči |
| YNJUV yinčü “Pearl ( <i>lu'lu'</i> ).” Female servants are sometimes called: YNJUV yincü. Proverb: 'UVTLUK YNJUV YYR·DA' QAL·MA'S_ ütluḡ yinčü yērdā qalmās 0 “The pierced pearl will not be left on the ground”—rather, someone will come along and pick it up. This is coined to suggest that girls will not be left as maiden spinsters, but someone will come along to marry them. The Oḡuz and Qifčāq call it: JINJUV jinčü, changing <i>yā'</i> to <i>jīm</i> . | yinčü N<br>P<br>D   |       |
| D   |   |       |
| YUṬ·DUV yoḡdu “The long hair of a camel beneath the lower jaw ( <i>ṭiwāl wabar al-ba'īr 'inda l-'uṭnūn</i> ).” 0  |   | yoḡdu |
| YIKDA' yigdä “Service tree ( <i>ḡubayrā'</i> ).” 0  |   | yigdä |
| YAM·DUV <sup>1</sup> yämdü “The pubes ( <i>'āna</i> ).” 0   |   | yämdü |

457 <sup>1</sup> *Sukūn* (·) changed from U by later hand.

- YUN·DIY **yundi** The "wash-water (*γusāla*)" of bowls after the food has been eaten. **yundi**
- R
- YAB·RIY YIYR· **yapri yēr** "A smooth, broad (*malsā*, 'arīḏa) land." 0 **yapri**
- YAB·RIY QULA'Q **yapri qulāq** "A flabby (*aγḏaf*) ear."
- :: 'UL YAŠRUV KAL·DIY **ol yašru kaldi** "He came secretly (*muxtafiyan*).": YAŠ·RUV 'YŠ **yašru īš** "A secret (*yusarru fihi*) matter." **yašru**
- YUΓRUV **yoγru** "The long hair of a camel (*tūl wabar al-ba'ir*).": They also say: YUΓ·RUVY **yoγrūy**. And the *rā'* is an alternant of *dāl* [i.e. *yoγdu*], as in Arabic 'akara ~ 'akada ("root of the tongue"). 0 **yoγru**  
D
- :: 'UL 'NKAR Y(T)UΓRV YURYM'S· **ol aṇar yaγru yorīmās** "He does not go near him (*lā yaqrubu<sup>2</sup> ḥawlahu*).": Its root-form is: YAQ·RUV **yaqru**, with *qāf*, which was changed to *γayn* because of proximity [in their points of articulation]. The word: YAQRUV **yaqru** is close to the Arabic *yaqrubu* ("he goes near"). The *vāv* is an alternant of the *bā'* of *yaqrubu*. **yaγru**  
(**yaqru**)
- YUΓRY **yoγri** "A large bowl (*jafna*).": Proverb: 'AŠ TAT·ΓY TVZ YUΓRIYN **yoγri**  
YYMA'S· **aš tatyi tūz, yoγrīn yēmās** 0 "The taste of food" P
- [III. 24/31] 458
- is salt, but salt is not eaten (by itself) in a bowl." This is coined to advise continence. 0
- YAQ·RIY **yaqri** "Fat (*ṣaḥm*).": Verse: **yaqri**  
BIŠRILUVR YAQ·RIY QIYA'Q· **bišrilur yaqri qayāq**  
TUŠ·FURUR YUΓ·RIY JANA'Q· **tošγurur yoγri čanāq**  
"The fat and pellicle of milk are cooked, and fill the bowls." V
- Š
- YAXŠIY **yaxši** "Good (*ḥasan*)," of anything. Thus :: YAXŠIY NA'NK **yaxši nān** "A good thing." YAXŠY 'IYŠ **yaxši īš** "A good matter." 0 **yaxši**
- YARŠIY **yarši** The word for "one who shares half (*munāšif*)" of something; and the word for "a half (*nišf*)" of something. Thus :: 'NK YAR·ŠIYSIY BUV **anig yaršisi bu** "This is the one who shares (*munāšif*) with him." :: 'UL MANIK BİRLA' TĀ'M YARIŠIY **ol mänig birlä tām yarši** "He is my neighbor in sharing the house (*jārī mušāṭara al-bayt*)"—meaning that we are separated by a wall. **yarši**
- Γ

YAF·FUV yawyu Title of a subject (*min as-sūqa*) who is two degrees below the Khā- yawyu N qān.

YAF·FUV yawyu Name of a city near Barsyān. A mountain pass near: YAF·FUV N yawyu is called: YAF·FUV 'AR·T yawyu art. 0

YUFGA<sup>1</sup> yuwya "Bastard (*da'ī*)."<sup>2</sup> 0 yuwya

QARA' YAL·ΓA' qara yalya An inaccessible mountain pass between Farghana and the yalya N lands of the Turks. Proverb: QARA' MUVNK· KALMAKINJA' QARA' YAL·ΓA KAJ·MA' P qara mūṇ kālmāginčā qara yalya kāčmā 0 "As long as black misfortune does not come (to you), do not cross this pass"—because it is difficult of access and always blocked with snow.

YAL·FUV yalyu An "ignoble (*fasl*)" man. Oγuz dialect. yalyu D

W

YAL·WY yelwi "Magic (*sihr*)."<sup>2</sup> A "magician (*sāḥir*)" is called: YAL·WIYJIY yelwīči. yelwi Verse: 0

|                       |                   |   |
|-----------------------|-------------------|---|
| YALWIN· 'ANIK· KUVZIY | yelwin anig kōzi  | V |
| YAL·KIN· 'ANIK 'UVZIY | yelgin anig ōzi   |   |
| TUVLUN 'ĀYIN YUVZY    | tōlun āyin yūzi   |   |
| YARDIY MANINK YUVRA'K | yardi māniṇ yūrāk |   |

Describing his beloved: "His eye is magic (he captivates by it); his soul is a traveller; his face is like the full moon; (he threw me a glance and because of it) my heart split." 0

Q

YUWQA' yuwqa "Thin (*daqīq*)," of anything. Proverb: 'ANA'SIY TAW·LUK YUW- yuwqa QA' YABA'R· 'UṬLIY TAYTIK QUŠA' QABA'R· anāsi tāwliḡ yuwqa yapār, oγli tētig qoša P qapār 0 "The mother is tricky,<sup>2</sup> she bakes thin loaves (*ruqāq*); the boy is clever, he steals them two by two." This is coined

[III. 25/34]

459

about two crafty people who fall together.

YUB·QA' yubqa A variant of the form with *fā'* [i.e. *yuwqa*]. The *bā'* alternates with *fā'*, as in Arabic *usrub* ~ *usruf* ("lead") and *maṣṭaba* ~ *maṣṭafa* ("bench"), or as *bānīd* [Persian *pānīd*] is Arabized *fānīd* ("type of sweetmeat"). yubqa D

YILQY yilqi "Livestock (*bahā'im*)," the generic term for all four-legged animals yilqi (*ḡawāt al-arba'*).

458 <sup>1</sup>U changed from A by later hand.

<sup>2</sup>MS. *muxtāla*, read *muḥtāla*.

## M

YAR·MA' YUVΓA' *yarma yuvya* "A type of folded bread (*muḡaḏḏan*).” Also, anything “split lengthwise (*fuliqa ṭūlan*).” *yarma*

YAΓM' *yayma* A tribe of the Turks. They are called: QAR' YAΓM' *qara yayma*. *yayma* N  
YAΓMA' *yayma* Name of a village near Ṭarāz. It is derived from the former. 0 N

YAL·MA' *yalma* The *yalmaq* [a padded raincoat]. The Persians took it from the *yalma*  
Turks and said *yalmah*; then the Arabs took it from the Persians and said *yalmaq*, changing the  
*hā'* to *qāf*, just as they say *xandaq* (“ditch”) from [Persian] *kandah* 0 and *yaraq* (“bracelet”) from [Persian] *yarah*. Even Dū-r-Rumma mentions this word, in his verse: *ka-annah muta-qabbī yalmaq<sup>in</sup>* (“As though he were robed in a *yalmaq*”). It was Arabized. No one can say that the Turks took this word from the Persians, because I heard it from crude (*ajlāf*) Turks on the farthest frontiers; also, they have a greater need for raincoats (*mamṭar*) than other people, since rain and snow are more plentiful in their lands.

## N

YAZNA' *yāznā* Word for the “older sister’s husband (*zawj al-uxt al-akbar*).” 0 *yāznā*

YIK·NA' *yignā* “Needle (*ibra*).” TAMAN YIK·N' *tāmān yignā* “A large needle (*mu-salla*).” *yignā*

## Doubly Weak

## Γ

YUMΓY NA'NK *yomyi nāṅ* “Something collected together, abundant (*mujtami' kaṭīr*).” Thus :: KIŠY YUMΓY KAL·DIY *kiši yomyi kāldi* “The people came all together (*bi-qadḏihim wa-qadḏihim mujtami'in*).” *yomyi*

Chapter: *fa'alī*, in its various vocalizations

## J

YALA'JIY 'AR· *yalāci ār* “A man who is quick to accuse someone about anything (*yattahimu l-insān sarī'an fī kull šay'*).” A type of “folded bread (*muḡaḏḏan*)” is called: YALA'·JIY YUVΓA' *yalāci yuvya*, since it breaks apart when the slightest thing touches it. *yalāci*

## Γ

BUYA'ΓUV 'YŠ *yopāyu iš* “A matter that ought to be neglected and left undone (*ḥaqquhu an yuḡfala fīhi wa-lā yubramu*).” 0 *yopāyu*

YURIYΓUV YIYR· *yoriyu yēr* “A place for walking or running (*mašy, sayr*).” It is a *yoriyu*  
noun of place; also of time.



YIRA'ΓUV yirāyu "Musician, singer (*muṭrib, muṣannī*)."

yirāyu

::

[III. 27/36]

460

BUV 'AR 'UL 'UZUVN YAŠA'ΓUV bu ār ol uzūn yašāyu "This man should live long (*ḥaqquhu an yaṭūla 'umr*)."

:: BUV TUVN 'UL YAMA'ΓUV bu tōn ol yamāyu "This garment should be mended (*yurdama*)."

Q

YABA'QUV yabāqu A tribe of the Turks.

yabāqu N

YABA'QUV yapāqu "Refuse (*qarda*) of wool." When the hair on the head "becomes matted (*iltabada*)" you say:: YABA'QUV BUL·DIY yapāqu boldi. 0 YABAQUV SUWIY yapāqu suwi Name of a river that flows over Özjand Farṣāna from the mountains of Kāšyar.

N

K

YULA'KUV NA'NK yölāgü nāṇ "Something used to support (*yu'ammadu bihi*) something else."

yölāgü

:: BUV 'URA'ΓUT 'UL YANYIKV bu urāyut ol yenīgü "This woman is about to give birth (*ašrafat 'alā l-wilāda*)."

yenīgü

Chapter: *fa'lān*, in its various vocalizations

J

YAB·JA'NA yabčān "Wormwood (*ših*)."

YAUW·JA'N yawčān is a variant. *Fā'* yabčān alternates with *bā'*, according to the rule. yawčān D

Š

YIMŠA'N yimšān Name of a fruit which grows wild (*tamar barri*) in the Qifčāq country.

yimšān

Γ

YAWΓA'N 'AŠ yawṣān aš "Meatless (*lā laḥm fihi*) food."

yawṣān

YAL·ΓA'N yalyān "Lie (*kaḍib*)."

yalyān

It is also used as an adjective; thus :: YALΓA'N KIŠIY yalyān kiši "A liar (*insān kaḍḍāb*)."

:: YALΓA'N SUVZ yalyān sōz "Lying (*kaḍib*) words."

YILΓUVN: yilyūn "Tamarisk (*ṭarfā*)."

yilyūn

K

YIB·KIYN NA'NK yepgīn nān "Something dark green or deep purple (*atḥamī al-lawn*)."

yepgīn

YALKIN 'ATLΓ yelgin atliγ "A horseman who hastens (*muγidd*)."

yelgin

D

L

YAM·LA'N yamlān "A type of rat (*juraḍ*)."

yamlān

Chapter: *fa'ilān*

K

YATIYKA'N: yetigān "Ursa Major (*banāt na's*)."

yetigān

M

YASIYMA'N yasīmān "A jug which gurgles (*al-muqarqir min al-kīzān*)."

yasīmān

YALIYM'N: yulīmān "A devastating raid (*γāra ša'wā*)."

yulīmān

Chapter: *fa'anlā*

YUNIN·DIY yonindi "Wood shavings (*nuḥāta, burāya*)."

yonindi

End of the Chapters of Triliteral Roots and Their Augments

Chapters of Quadrilaterals

Chapter: *fa'lal, falāl*, in its various vocalizations

T

YAB·ΓUT yapγut "Pillow (*ḥašiyya*)"; also, "the refuse of hair or wool (*al-qarda min aš-ša'r wa-ṣ-ṣūf*)."

yapγut

J

YAB·TAJ· yaptač (yapγuč ?) "A small felt cloak (*lubbāda ṣaγīra*)"

yaptač  
(yapγuč ?)

which shepherds wear in rain and snow. 0

YAB·ΓUJ yapγuč "A stick (*qaḏīb*) used to drive asses, or other."

yapγuč

YAS·ΓA'J yasyāč "A rolling-pin for dough (*xiwān al-'ajīn*). Its root is: YASIY YΓIA'J yasi yiγāč, meaning "A broad board (*xašab 'arīd*)."

yasyāč

R

YAΓMUR yaγmur "Rain (*maṭar*). YAMΓUR yamγur is a variant. Proverb: NAJ' MA' 'UBRAQ· KAḌUK 'AR·SA' YAΓMURQA' YARA'R· nāčā mā opraq kādūk ārsā yaγmurqa yamγur D yarār 0 "A felt cloak (*lubbāda*), even though it is worn out, may be suitable for rain" [How- P  
ever worn the cloak may be it is suitable for rain]. This is coined about someone who wants to remove one of his servants on the grounds of stupidity and is told that even if he is stupid he may still be suitable for certain jobs, so you should put him to work doing them while you rest. Verse:

QUY·DIY BULUḌT· YAΓMURIN quydi bulit yaγmurin  
KARIB· TUTA'R· 'AQ· TURIYN kārīp tutār aq torīn  
QIR·QA' QOD·TIY 'UL QARIN qirqa qodti öl qarīn  
'AQIN 'AQAR· 'ANK·RAŠUVR aqīn aqar anrašūr

V

"The clouds poured forth their rain, having spread their [white] net (across the sky—meaning rain clouds); they left their snow on the mountain, from which the torrent flows moaning and groaning."

Z

YAR·BUZ yarpuz "Basil (*ḥabaq*)," a plant. 0

yarpuz

YAR·BUZ yarpuz "Mongoose (*nims*). It is an animal that kills serpents. Proverb: YILA'N YARBUZ·DIN QAJ'R QANJA' BARSA' YARBUR [sic] 'UTRUV KALUR· yilān yarpuzdīn qačār, qanča barsa yarpuz utru kälür 0 "The snake (always) flees from the mon- P  
goose (but) wherever it goes the mongoose meets it." This is coined about someone who flees from something he hates but which he always sees and meets up with. 0

YULDUZ· yulduz The generic term for "star (*kawkab*). Then they are distinguished as follows. "Jupiter (*al-muštārī*)" is called: 'ARAN· TUVZ· ārān tūz. 0 QAR' QUŠ· qara quš is the constellation "Libra (*al-mīzān*). 0 'ULKAN [sic] ũlkār is "The Pleiades (*aṭ-ṭurayyā*). 0 YATİYKA'N· yetīgān is "Ursa Major (*banāt na's*). TAMUR QAZUQ· tāmūr qazuq is "The Pole Star (*al-quṭb fī l-falak*). 0 BAQIR· SUQIM baqir suqīm is "Mars (*al-mirrīx*). 0

yulduz

YIL·DIZ yildiz The "root (*irq*)" of a tree. It is used metaphorically for a man's lineage (*nasab*); thus :: TUVB·LÜK YIL·DIZLIΓ tüplüg yildizliγ "A man deep-rooted, noble (*'arīq, ašīl*) in lineage."

yildiz

YUL·SUVZ· yolsüz "One who has lost the way (*ḏāll*). Its root-form is: YUVL· SUVZ· yōlsüz.

yolsüz

YAR·DAŠ· KIŠY yerdäš kiši "A compatriot (*baladī*)."

yerdäš

[III. 30/40]

462

That is, when two men are from the same city, each of them is to the other a: YAR·DAŠ·yerdäš. Oğuz dialect. 0

D

YAR·MAŠ·yarmaš "Coarsely ground flour (*jarış*)." 0 YARMAİŠ·'UVN·yarmaš ün yarmaš "Finely ground flour (*daqıq hawārī*)." This word is one of those having two opposite meanings; but their root-meaning is actually the same. 0

YUFRUŠ·yurruš "A commoner of vizier rank among the Turks (*bi-manzila al-wazir min as-sūqa fī l-atrāk*)." A knight (*fāris*) or other cannot be given this title, even though he is capable and has a large following.<sup>1</sup> It is one degree below the Khāqān. He is given a black canopy (or parasol, *qubba*) of silk which is raised above his head in rain, snow, and heat [= *čuvač*].

yurruš

Γ

YUN·JİΓ·'IYŠ yunčiy iš "A troublesome (*mu'dī*) affair, one that cannot be relieved because of its weak condition (*lā yanfariju li-ḍa'fihi*)." 0 YUN·JİΓ·'AR·yunčiy är "A man in a bad condition, weak (*sayyi' al-ḥāl, ḍa'if*)." Verse [= 64 ödläg]:

yunčiy

'UḌLK 'ARİΓ KAFRADIY

ödläg ariy käwrädi

V

YNJΓ YAWUZ TAFRDY

yunčiy yawuz tawradi

'AR·DAM YIMA' SAFRDY

ärdäm yemä säwrädi

'AŽUN·BAKIY JAR·TILUVR

ažun begi čartilür

"Time has become weak; the weak and obscure have become strong; the people of the age are devoid of virtue, because of the passing of the emir of the world—meaning Afrāsiyāb." 0

YURTUΓ yortuy "The sultan's escort on the day of battle or of departure from camp (*mawḳib as-sultān yawm al-ḥarb aw aḏ-ḏa'n*)." yortuy

YAR·LIΓ·yarliy "Wretched, poor (*marḥūm faqīr*)." Thus :: YAR·LIΓ·'AR·yarliy är yarliy "The wretched man." 0

YARLIΓ yarliy "The sultan's decree or command (*kitāb as-sultān wa-amruhu*)." Čigil dialect; the Oğuz do not know it. 0

D

YAŠLIΓ KUVZ·yašliy kōz "A tearful (*abrā*) eye." 0

yašliy

YAŠLIΓ 'AR·yašliy är "An aged (*musinn*) man." The same for any animal that is old (*musinn*). Its root-form is: YA'ŠLIΓ yāšliy. 0

YAMLİΓ KUVZ·yamliy kōz "Eye with a mote (*qaḏiyya*)." Its root-form is: YA'M·LIΓ yāmliy.

yamliy

Q

462 <sup>1</sup> MS. *hišma*, read *hašma*.

YABΓA'Q yapγāq "A kind of snare (*fuxūx*) for hunting birds."

yapγāq

YAT·ΓA'Q· yatγāq "Guard (*hāris*)" of a king, a fortress, or the like. Thus :: YAT·Γ'Q  
YATĪY yatγāq yatti "(The man) spent the night on guard (*bāta . . . hāris<sup>an</sup>*)."

yatγāq

YUD·RUQ yudruq "Fist (*jum' al-kaff*)."

Proverb: YA'T· NIK YA'ΓLIΓ TIKUVSN·-  
DĀ' 'UVZ·NÜK· QA'N·LIΓ YUD·RUQ YIYK· yātnig yāyliγ tikūsindä öznig qanlıγ yudruq yēg  
0 "A blow

yudruq  
P

[III. 32/43]

463

or slap with the fist by a kinsman is better than a greasy morsel from a stranger." [Better the kinsman's bloody fist than the stranger's buttery dish.] This is coined among kinsmen to reconcile them when they quarrel. 0

YARMAQ· yarmaq "Dirham (*dirham*)."

yarmaq

YAS·TUQ yastuq "Pillow (*wisāda*)."

yastuq

YAWLAQ KIŠY yawlaq kiši "An ill-natured (*wa'ir al-xuluq*) person." YAW·LA'Q·  
yawlāq "Evil (*radī*)," of anything; Oγuz and Qifčāq dialect.

yawlaq

Verse:

KUL·SA' KIŠY YUZYNK' KURK·LUK YUZIN· KURÜNKIL

V

YAWLAQ KUĐAZ· TILIK·NIY 'ADKUV SAWIΓ TILAN·KIL

külsä kiši yüzinā körklüg yüzin körüngil 0

yawlaq köđaz tiligni ädgü sawiγ tilängil

"When a man smiles in your face, confront him (also) with a cheerful face; guard your tongue closely (*hifz<sup>an</sup> šadīdan*), and seek good words (in conversation)." 0

YAWLA'Q SARIΓ yawlāq sariγ Name of an emir.

N

The root-meaning of: YAW·LA'Q yawlāq is "strong (*šadīd*)" of anything. :: YAWLA'Q  
QATIΓ YΓIA'J yawlāq qatiγ yiγāč "Wood that is very hard and strong." 0

YUM·ΓA'Q· yumγāq Anything "rounded or circular (*mudahraj, mudawwar*)."

Thus "coriander seed (*kuzbara*)" is called: YUM·ΓA'Q· TANA' yumγāq tana in Uč dialect. As for:  
TANA' tana I reckon it to be the Persian word for "seed," *dāne*, which has been Turkicized to:  
TANA' tana. 0

yumγāq  
D

YUMŠA'Q· yumšāq "Soft (*layyin*)," of anything. 0

yumšāq

YANDAQ TIKA'N· yandaq tikān "Goat's-thorn (*šawk al-qatād*)."

yandaq

YANDAQ JAKAR· yandaq čäkär "Persian manna (*taranjabīm*)."

YAN·DIQ· 'AT· yandiq at "Horse having a defect (*akšam*)."

yandiq

YUNDAQ yundaq "Dung (*rawt*)," particularly of horses. Proverb: YAΓIYNK 'RSA'  
KARAL YUNDAQY TAKYR yayīnig ärsä käräk yundaqi tägīr 0 "Wealth is necessary even

yundaq  
P

though it belongs to your enemy, for the least thing of your enemy that can be used is his horse's dung, which you can use to light a fire." [Even if it is the enemy's, his horse's dung has value.]

0

YNUQ **yunyuq** "Potash (*ušnān*). Know that *qāf* is suffixed to verbal stems to make a noun of instrument, as in: 'UR·ΓA'Q **oryāq** "Scythe," from: 'UVR·DIY **ōrdi** "He cut the grass." The same holds for this word, since: YUVDIY **yūdi** is the verb meaning "He washed (*γasala*)," and this word is for "that which washes (*γāsila*)" clothes. The *qāf* is suffixed to verbal stems, as you see. 0

**yunyuq**  
G

YAN·LQ **yanliq** "Shepherd's bag (*qal' ar-rā'i*). 0

**yanliq**

YANJUQ **yančuq** "Purse (*kīsa*)."

**yančuq**

K

YUDRUK· **yüdrük** "A platform (*sarīr*) upon which

**yüdrük**

[III. 34/45]

464

goods and clothes are piled up (*yunaḍḍadu 'alayhi*). 0

'IKY YUZLK 'AR· **ekki yüzlög är** "A hypocritical (*mudāhin*) [lit. two-faced] man." 0 'KY YUZLK KUZNKUV **ekki yüzlög köznü** "Mirror (*māwiyya*)."<sup>1</sup> 0

**yüzlög**

YUK·RUK 'AT· **yügrük at** "A racing (*sābiq, muḥḍir*) horse." The Oγuz call "a scholar who is clever and perspicacious (*ḥāḍiq faṭin fāḍil*): YUK·RUK· BIL·KA' **yügrük bilgä**. 0

**yügrük**  
D

YUKSAK TA'Γ **yüksäk tāy** "An elevated (*murtafi*) mountain." Anything "elevated, tall, or lofty (*murtafi' ṭawīl bādix*)" is: YUKSAK· **yüksäk**. It is derived from the word: YUVK **yūg** "Bird's feather," since its nature is to rise and ascend. The same for anything "high" (*'ālī*). Verse:

**yüksäk**

'US· 'AS· KRUB· YUKSAK QALIQ QUVDIY JAQ'R  
BILK' KŠY 'KUT BRIB TAWRAQ 'UQA'R·

V

**üs äs körüp yüksäk qalıq qōdi čoqār  
bilgä kiši ögüt berip tawraq uqār**

"When the vulture sees prey he swoops down from high (*ṣā'id*) in the air; (similarly, the prey of) the wise man is advice, as soon as he hears it he (memorizes it and) understands it." 0

YUK·SAK **yüksük** [Thimble] "Something like an archer's finger-guard (*xatī'a*), made from brass or hide, which a tailor attaches to his fingertips to protect them from being pricked by the needle." 0

**yüksük**

YIL·BIK **yelpik** "A demonic stroke (*as-sa'fa min al-jinn*). Thus :: 'AR·KA' YILBIK TAK·DIY **ärkä yelpik tāgdi** "The man was seized with a demonic stroke."

**yelpik**

464 <sup>1</sup> MS. *manāwiyya*.

## L

YIB·KIL TUVN· **yepgil tōn** “A purple (*urjuwānī al-lawn*) garment.” The *lām* is an alternant of *nūn* [i.e. **yepgin**]. **yepgil** D

:: BIYR· YARTIM· BUḌUVN· **bīr yartim boḏūn** “A group of people which has separated from the whole (*ṭāʾifa . . . inḡaradū min bayn al-jumla*).” 0 **yartim**

:: BIYR· YUḤRUM· ʾUVN· **bīr yoḡrum ūn** “Wheat to the amount of one kneading (*qadr mā yuʾjanu bihi marraʿtan*).” 0 **yoḡrum**

:: YAṬ·RUM· SAJ· **yetrūm sač** “Hair that is left loose after being tied (*ursila baʿd al-awl*).”<sup>2</sup> 0 **yetrūm**

:: BYR YARŠIM· YIYR· **bīr yaršim yēr** “Land the size of a race track (*qadr sibāq al-xayl fī l-ḡalba*).” 0 **yaršim**

:: BIYR YUK·RUM YIYR· **bīr yūgrūm yēr** “Land which can be run across at one time (*qadr mā yuʿdā fīḡa marraʿtan*).” **yūgrūm**

## N

YIB·KIN TUVN· **yepgin tōn** “A purple (*arjuwānī*) garment.” A variant of the form with *lām* [i.e. **yepgil**]. **yepgin** D

## Another Type

YAY·LAʾṬ **yaylāy** “Summer pasture (*muṣṭāf*).” **yaylāy**

Chapter: *faʿālil*

## J

[III. 35/47]

465

YALAʾWAJ **yalāwač** “Messenger (*rasūl*).” YALAʾVAJ· **yalāvač** is a variant. **yalāwač** D **yalāvač**

## R

YALAʾFAR **yalāwar** Name given to the “messengers of kings (*rusul al-mulūk*).” **yalāwar** Uighur dialect. Proverb: YAʾŠ ʾUT KUYMʾS· YALAʾFAR ʾULMAʾS· **yaš ot köymās, yalāwar ölmās** 0. “(Just as) fresh grass does not burn, (so) the messenger does not die”—even though his message may contain treachery or coarseness on the part of the sender. This is similar to the words of the Exalted [Qurʾān 5:99]: “It is only for the Messenger to deliver the Message.” D P

## Q

YABIYTAQ 'AT· yabītaq at "A horse without a saddle or saddlecloth (*lā sarj 'alayhi wa-lā waliyya*)." Thus :: 'UL 'ATIF YABIYTAQ MUN·DIY ol atiy yabītaq mündi "He rode the horse bareback (*i'rawrā*)." yabītaq

YAM'JUK· yāmāčük "A small sack (*γirāra šayīra*) for carrying wheat." yāmāčük

Chapter: *fa'allū*<sup>1</sup>

## Γ

YAFIŠΓUV yawišyu "The azarole or medlar (*za'rūr*)." YUMUŠΓA' yumušya is a yawišyu variant. yumušya D

## M

YKIRMA' yigirmä "Twenty (*išrīn*)." YKIRMIY yigirmi is a variant. yigirmä D

yigirmi

End of the Quadrilateral Chapters

## Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

YBARLIΓ KSURKUV yiparliy kāsürgü "A bag with musk (*dū misk*)." Proverb: yiparliy  
YBARLIΓ KSURKUV DIN YBAR KITS A' YIYDY QALYR yiparliy kāsürgüdin yipar ketsä yidi P  
qalir 0 "When the musk goes from its bag its fragrance does not depart [lit. is left behind]." This is coined about one who bestows a favor, and the trace of his favor remains with him even though the favor itself is gone, so that something of it can still be found with him. 0

YAFIR·LIΓ TAWAY yayirliy tewe "A galled (*dabir*) camel (or other)." 0 yayirliy

YULAR·LIΓ 'AT· yularliy at "A haltered (*mu'addar*) horse." yularliy

YABIΓLIΓ QABUΓ yapiyliy qapuγ "A bolted (*muγlaq*) door." 0 yapiyliy

YADIΓLIΓ TUŠA'K· yađiyliy tōšāk "Bedding that is spread out (*mabsūt*)." 0 yađiyliy

YARAΓLIΓ 'IYŠ yarayliy iš "An opportune (*mumkin*) matter." 0 yarayliy

YAZIΓ·LIΓ 'AT· yaziyliy at "An unfettered (*munšať min 'iqāl*) horse." The same for yaziyliy other things. 0



|   |   |          |
|---|---|----------|
| YIŠIFLIF 'AR· yiširliḡ är "A man with a rope ( <i>ḡū habl</i> )."       | 0 | yiširliḡ |
| YULUFLIF KIŠY yuluḡluḡ kiši "A man who is ransomed ( <i>mufaddā</i> )." |   | yuluḡluḡ |
| YAMAFLIF TUVN· yamayliḡ tōn "A mended ( <i>muraddam</i> ) garment."     | 0 | yamayliḡ |
| YARFLIF [sic] 'AR· yariqliḡ är "An armor-clad ( <i>dāri</i> ) man."     | 0 | yariqliḡ |
| YAZUQ·LUF· yazuqluḡ "Sinful ( <i>muḡnib</i> )."                         | 0 | yazuqluḡ |
| YAXISIQLIF 'AR· yusiqliḡ är   |   | yusiqliḡ |

[III. 37/49]

466

"A man masked by an iron helmet (*muḡanna' bi-bayḡa al-ḡadīd*)."

|  |   |          |
|--|---|----------|
| YASIF·LIF [sic] YA' yasiqliḡ ya "A bow with a bowcase ( <i>ḡāt al-miqwas</i> )."                           | 0 | yasiqliḡ |
| YAGAQLIF YIGA'J yayaqliḡ yiḡāč "A tree with walnuts ( <i>ḡū l-jawz</i> )."                                 | 0 | yayaqliḡ |
| :: YURUN·LUF 'URA'TUT yurunluḡ urāyut "A woman who has pieces of brocade ( <i>ḡiḡā'āt min ad-dībāj</i> )." |   |          |
|  | 0 |          |
| YAŠIN·LIF BULIT yašinliḡ bulit "Clouds with lightning ( <i>barq</i> )."                                    | 0 | yašinliḡ |
| YAGAİN·LIF 'AR· yaḡanliḡ är "An elephant-man ( <i>fayyāl</i> )."   |   | yaḡanliḡ |

This section contains several meanings. One is the passive, as in : YADIFLIF TUŠA'K G  
yadırlıḡ tōšāk "Spread-out (*mabsūt*) bedding," and: YAZIF·LIF 'AT· yaziḡliḡ at "Unfettered  
(*munaššat min 'iqāl*) horse." 0 The other is "owner (*ḡāḡib*)" of the thing named, as in:  
YIBARLIF 'AR· yiparliḡ är "A man owning musk." Also "possessor (*ḡū*)," as in: 'AYAQ·LIF·  
TAWSIY ayaqliḡ tāwsi "A tray having a bowl (*ḡāt qaḡ'a*)," and: 'UYUF·LUF [sic] 'AW ūyluḡ  
äw (?) "A house having arches (*ḡū ḡāḡāt*) [cf. 35 ūḡ].

## Q

|   |  |            |
|---|--|------------|
| YARINDAQ yarindaḡ "A Turkic strap ( <i>qidd</i> ) cut from goat's hide."  | 0  | yarindaḡ   |
| YABUŠ·GA'Q yapuḡyāḡ A plant having hairy thorns the size of hazelnuts which catch yapuḡyāḡ<br>( <i>yata'allaḡu</i> ) on the tails of horses, or other. Similarly, "a man who sticks ( <i>yata'allaḡu</i> ) to an<br>affair" is called this. 0 |  |            |
| YABUR·GA'Q yapuḡyāḡ "Leaf ( <i>waraḡ</i> )" of a tree. Also, the "leaves ( <i>awrāḡ</i> )" of a yapuḡyāḡ<br>book are called: YABUR·GA'Q yapuḡyāḡ. 0   |  |            |
| YIGA'J·LIQ· yiḡāčliḡ "Woodland ( <i>muḡḡara</i> )."   | Also, "woodhouse ( <i>dār al-xaḡab</i> )." | 0 yiḡāčliḡ |
| YDFLQ yaḡayliḡ "Travelling on foot ( <i>ar-ruḡla fī s-sayr</i> )."  | 0  | yaḡayliḡ   |

YADİFLQ yidiyliq Both "stench (*natn*)" and "decay (*bilā*)."<sup>0</sup> yidiyliq

YAMAḠ·LIQ·BUVZ· yamaqliq bōz "A patch (*ruq'a*) of cloth (or other) prepared to be a gusset (*baniqa*)."<sup>0</sup> yamaqliq

YALİFLQ yiliyliq "Warmth (*suxūna*)."<sup>0</sup> yiliyliq

YAḠAQ·LIQ· yaḡaqliq "Walnut grove (*manbit al-jawz*)."<sup>0</sup> yaḡaqliq

YARUQLQ yaruqluq "Light, brightness (*nūr, ḡiyā*)."<sup>0</sup> yaruqluq

YİRAQ·LIQ· yiraqliq "Distance (*bu'd*)."<sup>0</sup> yiraqliq

YALINDAQ 'AR· yalindaq ār "A naked (*'uryān*) man."<sup>0</sup> yalindaq

K

YKITLK yigitlik "Youth (*fatā*)."<sup>0</sup> Thus :: 'ASIZ 'ANIK YIKITLIK Y essiz anig yigitliki "Alas for his youth (*ṣabāb*)!"<sup>0</sup> yigitlik

YURAK·LK 'AR· yüräklig ār "A strong-hearted (*rābiṭ al-ja's, qawī al-qalb*) man."<sup>0</sup> yüräklig

YTIZLIK yetizlik "The breadth (*'ard*)" of something.<sup>0</sup> yetizlik

YULAK·LIK· YḠIA'J· yöläklig yiyāc yöläklig

[III. 39/52]

467

"Wood for a support (*musnada*)"; also [i.e., yöläklig] "a tree that is propped (*muraḡḡab*)."<sup>1</sup> 0 (yöläklig)

YILIKLIK SUNKUVK yiliklig sünük "A marrow- (*mumixx*) bone."<sup>0</sup> yiliklig

Chapter: *fa'al'ān*, in its various vocalizations

T

:: 'UL KIŠY 'UL TALIM SUVZ 'AYIT·ḠA'N ol kiši ol tālim sōz ayitḡān "That is a man who asks many questions (*sa'āl*)."<sup>0</sup> ayitḡān

:: TANKRIY 'UL YYRIK· YARAT·ḠA'N tānri ol yērig yaratḡān "God Most High is the creator (*xallāq*) of the earth (or other)."<sup>0</sup> yaratḡān

:: KUN 'UL 'AŽUNUḠ YARUT·ḠA'N kūn ol āžunuḡ yarutḡān "The sun always illuminates (*tunayyiru, tušarriqu*) the world."<sup>0</sup> yarutḡān

YURT·ḠA'N KIŠY yoritḡān kiši "One who often breaks wind (*raddām*)."<sup>0</sup> yoritḡān

467 <sup>1</sup> MS. *muraḡḡab*.

:: 'L KIŠY 'UL 'UVZIN<sup>2</sup> YAΓUT·ΓA'N ol kiši ol ōzin yaγutyān "He is a person who yaγutyān always draws himself nearer (*yuqarribu nafsahu*) to people by his kindness."

:: TNKRY 'UL YAΓMUR YAΓIT·ΓA'N tānri ol yaγmur yaγityān "God Most High is yaγityān the one who causes rain to fall (*mimṭār*)."

:: 'UL KIŠY 'UL TUTJIY YAΓIT·ΓA'N ol kiši ol tutēi yaγityān "He is a person who always shows hostility (*yu'ādī*) after peace."

:: 'UL KIŠYLA'R 'UL YUMIT·ΓN ol kišlār ol yomityān "These are people who yomityān always agree (*yatajamma'ūna fī l-amr*)."

## R

:: BUV 'AR· 'UL 'IYŠN YABURΓA'N bu ār ol išin yapuryān "He is a man who always yapuryān hides (*yaktumu*) his affair and is secretive (*yadussu*)."

0

:: 'UL 'AR· 'UL NANKIN YAŠUR·ΓA'N ol ār ol nānin yašuryān "He is a man whose yašuryān custom is to hide (*kitmān*) his wealth (or other)."

:: 'UL 'AR· 'UL 'YŠ-QA' YABUŠΓN ol ār ol išqa yapušyān "He is a man whose yapušyān custom is to stick (*ta'alluq*) to affairs."

:: BUV BA'Š· 'UL QA'NIY YUŠUL·ΓA'N bu bāš ol qāni yušulyān "This is a wound yušulyān from which blood always flows (*yasīlu*)."

:: BUV 'AR· 'UL 'ILKY 'YŠ-QA' BUŠIUL·ΓA'N<sup>3</sup> bu ār ol ālgi išqa yišilyān "He is a yišilyān man who is always nimble-handed and agile (*taxiffu yad, naduba*) in the work."

:: BUV YIYR· 'UL MUNDA' KIŠY YIΓILΓN bu yēr ol munda kiši yiγilyān "This is yiγilyān a place where people always gather (*yajtami'u*)."

:: 'UL TA'M· 'UL TUTJY YIQILΓN ol tām ol tutēi yiqilyān "This is a wall which yiqilyān always collapses (*yanhadimu*)."

## Q

YUΓURQA'N yoyurqān "Coverlet (*diṭār*)."

yoyurqān

## K

YUKURKA'N yügürgān Name for a "courier (*barīd*)"

yügürgān

who goes out in advance of the merchants of Sin toward the lands of Islam and brings news of them and their communications. 0

YUKURK'N 'AT· *yügürgän* at "A race horse (*muḥḍir*)<sup>1</sup> (or other)."

YKURKUVN *yügürgün* A plant having red seeds like millet. The Turkmān eat it. *yügürgün*

:: BUV SUVF· 'UL YFA'JIF YAMURKA'N *bu sūw ol yiyāciγ yāmürgän* "This is water which uproots (*qallā'*, *musta'sil*) trees." The same for anything which uproots (*musta'sil*). *yāmürgän*

:: BUV BUTIQ· 'UL TUTJY YRIL·K'N *bu butiq ol tutci yerilgän* "This is a branch that always splits (*yanšaqqu*)."<sup>0</sup> *yerilgän*

:: BUV 'AR· 'UL KUVZIY YUMUL·KA'N *bu är ol kōzi yümülgän* "This is a man who always shuts his eyes to doze (*yanḍammu ṭarfuhu wa-yuγḍi wa-yawsanu*)."<sup>2</sup> *yümülgän*

#### Doubly Weak

YZIJY [sic] *yorıγci* "The mediator (*safir*) who carries messages between the relatives of the bride and groom." Oγuz dialect. *yorıγci*  
D

#### Γ

YAYIL·Γ'N KIŠY *yayilγän kiši* "An irresolute (*muḍṭarib al-'azm*) man, who who is inconstant (*lā yaṭbutu 'alā amr wāḥid*)."<sup>3</sup> *yayilγän*

#### Chapter: *fa'lalal*, in its various vocalizations

#### J

YUR·KAMAJ· *yörgämäč* "Tripe that is wrapped and rolled (*yulaffu, yudraju*) in a thin gut, then roasted or cooked." *yörgämäč*

#### Q

YAT·ΓAŠUQ *yatγašuq* "Bed-fellow (*ḍajī'*)."<sup>3</sup> 0 *yatγašuq*

YAT·ΓAŠIQ 'UΓRIY *yatγašiq uγri* "The first third of the night (*'atama*)."<sup>3</sup> In a certain dialect. *yatγašiq*  
D

#### N

468 <sup>1</sup> MS. *muḥḍir*.

<sup>2</sup> MS. *yanḍammu ṭarfahu wa-taγṣi wa-tasinu*.

<sup>3</sup> MS. *ḍajīγ*.

YAQIRQAN **yaqriqan** A plant from which there falls berries the size of hazelnuts, the skin of which is stuck over the lips when they are chapped from the wind, and they heal.<sup>4</sup> 0

YAQIRQA'N **yaqriqān** A name for "ice-fat (*ṣaḥm al-jamd*)"; when ice is cut there drops from it something shaped like fat. **yaqriqān**

#### Another Type

#### Q

YUBA'QULAQ **yapāqulaq** "Chills from a fever (*ar-ri'da min al-ḥummā*)."  
Yemāk dialect. 0 **yabāqu** and **yapāqulaq** D

YABA'QULAQ **yapāqulaq** "Owl (*ḥama*)."  
In their dialect. D

#### Chapter of Sextiliterals

#### Γ

YARSINJΓ NA'NK **yarsinčiy nān** "Something loathsome (*yustaḡḡaru minhu*)."  
**yarsinčiy**

#### L

YAΓMURJIL YIYR· **yaγmurčil yēr** "A place where there is much rain (*yakṭuru fihi yaγmurčil l-maṭar*)."

This is a rule, that when anything follows continuously upon a thing, you suffix *jīm* and *lām* to the noun from which the action originates. G

[III. 43/56] 469

It then becomes an adjectival (*ṣifa*) of that thing. For example, a "windy place (*mirwāḥ* [defined])" is: TUBIYJIL YIYR· **tüpīčil yēr**; TUBIY **tüpi** is the word for "wind (*rīḥ*)," and the *jīm* and *lām* are suffixed to it making it an adjectival indicating abundance (*waṣṣan li-l-kaṭra*). "A man who is always sick (*mimrād*)" is called: 'IYK·JIL· **īgčil**. However, this rule is rarely applied.

#### End of the Book of Initial Weak Nouns

#### Praise be to God

468 <sup>4</sup>MS. *fbtr'*, read *fa-tabra'u*.

## In the Name of God the Merciful the Compassionate

## Book of Verbs

## Chapter of Biliterals

## B

:: 'AR· QABUṬ YABIṬIY [sic] ār qapuṭ yapti "The man shut (*ṣafaqa*) the door." :: yap-  
 'AR· TUVR· YABIṬIY ār tōr yapti "The man threw (*alqā*) the net (over the birds, or other)." ::  
 'IṢ·LA'R 'UTM'K YABIṬIY eṣlār ötmāk yapti "The woman stuck (*alṣaqat*) the bread in the  
 oven." :: 'AR· TA'M· YABIṬIY ār tām yapti "The man built (*banā*) the wall." YABA'R YAB-  
 M'Q yapār yapmāq.

## R

:: 'AR· YIḤA'J YAR·DIY ār yiḥāc yardi "The man split (*ṣaqqa*) the wood (or other)." yar-  
 Also for other things, such as land that one stakes off into lots (*waḍa'a t-tuxūm wa-ḥadda*).  
 YAR'R· YARMA'Q yarār yarmāq. 0

:: 'URA'ṬUT· 'UṬLAN BAṢIK·TIN YUR·DIY urāṭut oylin beṣiktin yōrdi "The yör-  
 woman untied (*ḥallat*) her child from the cradle (bonds)." YURA'R· YURMA'K yörār yörmāk.  
 0

:: 'UL BUTIQ YAR·DIY ol butiq yerdi "He split (*ṣaqqa*) the branch (or other)." yer-  
 [The same] for anything moist that is split lengthwise but not cut with a sharp instrument  
 (*ṣaqqahu ṭūlan min ḡayr qaṭ' bi-l-ḥadīd*). YIAR'R· YIARMA'K-Q yerār yermāk. The first  
 [i.e. yar·] is a forceful (*bi-qaṭ' wa-'unf*) splitting; this one is a gentle (*bi-luṭf*) splitting. Proverb:  
 TABUṬ TA'Ṣ· YARA'R TA'Ṣ BA'ṢIT· YARA'R· tapuṭ tāṣ yerār tāṣ bāṣiṭ yarār 0 "Service P  
 splits a stone but a stone splits the head." 0 This is coined about a servant who does<sup>1</sup> his  
 master a kindness or who helps him against his enemies.

## Z

:: 'UL TUKUVN YAZ·DIY ol tügün yazdi "He untied (*ḥalla*) the knot." :: 'UL BTIK yaz-  
 YAZ·DIY ol bitig yazdi "He wrote (*kataba*) the book"—Oṡuz dialect. 0 :: 'UL SUVZINDA' D  
 YAZ·DIY ol sōzindā yazdi "He made an error (*axṭa'a*)

[III. 45/59] 470

in his speech." 0 :: 'UL 'ANIY 'URUV YAZ·DIY ol ani uru yazdi "He almost (*kāda*) struck  
 him." :: 'UL KAYIK·NY YAZ·DIY ol kāyikni yazdi "He missed his shot (*axṭa'a . . . fī ramy*)  
 at the game." Proverb [cf. 610 *yaṇqu*]: YAZ·MA'S· 'ATIM· BUL·MA'S· YANKILM'S BIL·KA' P  
 BULM'S· yazmās atim bolmās yaṇilmās bilgā bolmās 0 "There is no marksman who does not  
 miss, and there is no scholar who does not err." YAZA'R· YAZ·MA'Q yazār yazmāq. 0

:: 'AR· SUWDA' YUZ·DIY ār suwda yūzdi "The man swam (*'āma*) in the water." :: yüz-  
 'IRINK YUZ·DIY iriṇ yūzdi "The pus and matter swelled (*naḡaṣat*) (in the body, or the wound)."

469 <sup>1</sup>MS. *yunīlahu*, read *yunīlu*.

:: 'AR· TUŦM [sic] YUZ·DIY **är toqum yüzdi** "The man slaughtered (*jazara*) the slaughter-beast and flayed (*kaşaṭa*)<sup>1</sup> it." YUZA'R· YUZ·MA'K-Q<sup>2</sup> **yüzär yüzmäk**.

## S

:: BAK· SUVSIN YAS·DIY **beg süsin yasdi** "The emir disbanded (*farraqa*) his troops to their homes." Its root-meaning is the expression: 'AR· YA'SIN YAS·DIY **är yāsin yasdi** "The man unstrung (*naza'a . . . l-watar*) the bow." :: XA'N· JUVA'J· YAS·DIY **xān čuvāč yasdi** "The king unfurled (*ḥalla . . . 'uqda*) the royal canopy which is raised over his head." YASA'R· YAS·MA'Q **yasār yasmāq**. yas-

## Š

:: 'UL MANIY KRUB YAŠ·DIY **ol māni körüp yašdi** "He hid (*inkamā*) when he saw me." Proverb: TAWAY MUNUB· QUVY· 'ARA [sic] YAŠMA'S· **tewe münüp qōy ara yašmās** 0 "The camel rider cannot hide himself (*yaktuma nafsahu wa-yaxtafi*) among the sheep." This is coined about a matter which one wishes to conceal after it is well known. YAŠA'R· YAŠ·MA'Q· **yašār yašmāq**. yaš-  
P

:: 'UL BAK·NIY YUŠ·DIY **ol bāgni yušdi/yüşdi** "He poured out (*asāla*) the beer (from a tap in the vat)." This is a beverage made from wheat, barley and millet. YUŠA'R· YUŠM'K-Q<sup>2</sup> **yušār yušmāq / yüşār yüşmäk**. yuš-/yüş-

## Γ

:: YAŦMUR YAŦ·DIY **yaŦmur yaŦdi** "Rain fell (*maṭara*)." Proverb: QUTLUŦ QA' QUŠA' YAŦA'R **qutluŦqa (qut ?) qoša yaŦār** "Fortune rains double on a lucky man." YAŦA'R YAŦM'Q **yaŦār yaŦmāq**. Also for snow and hail when they fall (*saqaṭa*). 0 yaŦ-  
P

:: 'UL MANY 'AŠQA' YIŦ·DIY **ol māni ašqa yiŦdi** "He detained (*mana'a*) me for a meal (or other)." :: 'UL TARIŦ YIŦ·DY **ol tariŦ yiŦdi** "He piled up (*kawwama*) the wheat (or other)." The same yiŦ-

[III. 46/61]

471

for a person who accumulates (*jama'a*) something. YIŦA'R YIŦ·MA'Q **yiŦār yiŦmāq**.

## W

:: 'AR· TUBIQ YUW·DIY **är topiq yuwdi** "The man rolled (*daḥraja*) the ball (or other)." YUWA'R YUW·M'Q **yuwār yuwmāq**. yuw-  
Verse:

TAWAR· YIŦIB· SUW 'AQIN 'N·DIY SAQIN

V

QURUM KIBY 'IYDSIN QUVDIY YUWA'R·

tawar yiŦip suw aqin endi saqin

qorum kepi iḍisin qōdi yuwār

470 <sup>1</sup> MS. *kašafa*.

<sup>2</sup> K is original, Q by later hand.

Describing the accumulation of wealth: "He who accumulates it, let him suppose that a flood descended (from the mountain top) and rolled down his possessions as it rolls down a boulder."

:: 'AŠ·YA'K· YUW·DIY āšyāk yowdi "The donkey ran as quickly as it could (*'adā . . . ašadd 'adwihi*)." 0 :: 'UL 'ANY 'ĀR·DY TAW·DIY<sup>1</sup> ol ani ārdi yowdi "He deceived (*xada'a, xatala*) him." The same [aorist and infinitive as yuw-]. 0 yow-

:: 'AR QADA'ŠIN QUR·DIY ?UWDIY ār qadāšin qurdi yowdi "The man cemented ties (*wašala*) with his kinsman, shared his wealth (*wāsā bi-māl*) with him, and overwhelmed him with kindness (*xawwala ni'ma*)." YUW'R<sup>2</sup> YUWM'Q<sup>2</sup> yowār yowmāq.

## Q

:: 'AR· BAŠ·QA' YAQI' YAQ·DIY ār bašqa yaqīy yaqdi "The man bandaged (*ḍam-mada . . . bi-ḍamād*) the wound." :: 'UL 'ANKAR· YAQ·DIY ol aṇar yaqdi "He approached (*izdalafa, qaruba*) him." Hence :: 'ANIK KALMA'KY YAQ·DIY anig kālmāki yaqdi "His arrival drew near (*qaruba*)." :: 'UL 'ANKR 'LIK· YAQ·DIY ol aṇar ālig yaqdi "He touched (*massa*) him with his hand (or other)." YAQA'R YAQM'Q yaqār yaqmāq. 0 yaq-

:: 'LIK K' YA'Γ YUQ·DIY āligkā yāy yuqdi "The oil spattered (*talaṭṭaxa*) on his hand." :: 'NK 'UḌUVZIY 'ANKAR YUQ·DIY anig uḍūzi aṇar yuqdi "His mange infected (*a'dā*) someone else." Also for anything that spatters on a thing. YUQA'R YUQM'Q yuqār yuqmāq. yuq-

:: 'UL 'AWIN YIQ·DIY ol äwin yiqdi "He tore down (*hadama*) his house (or other)." YIQ'R YIQM'Q yiqār yiqmāq. yiq-

## L

:: 'UVT· YAL·DIY ōt yaldi "The fire blazed (*iltahaba*)." :: BA'Š· YAL·DIY bāš yaldi "The wound burned (*amaḍḍa*)." :: KUVN YUVZK· YAL·DIY kūn yūzūg yaldi "The sun burned (*lawwaḥat, sawwadat*) the face." YALA'R· YAL·M'Q yalār yalmāq. yal-

:: 'AR· BULUNUQ· [sic] YULDIY ār bulunuy yuldi "The man redeemed (*fakka*) the captive." :: 'AR TUTUT' YUL·DIY ār tutuy yuldi "The man redeemed (*fakka*) the pledge." :: 'AR· QUŠ YUL·DIY ār quš yuldi "The man plunged the bird into boiling water so that it could be plucked (*li-yatammarrāṭa*)." The same for scalding (*asmaṭa*) the hair off a hide, or other. :: 'URA'TUT· BAŠIN YUL·DIY urāyut bašin yuldi [Lit. "The woman redeemed her head"] "The woman obtained a divorce" yul-

[III. 48/64]

472

in compensation for returning the bridewealth (*ixtala'at . . . min al-mahr*)." YUL'R YULM'Q yulār yulmāq. Hence :: 'UL BITK YLDY ol bitig yuldi "He copied (*nasaxa*) the book." The same.

471 <sup>1</sup>Sic; confusion with 167 tāw? Traces are visible of two dots below the T (indicating Y), erased.

<sup>2</sup>Two dots of Y erased, traces are barely visible.



:: 'TLΓ YIL·DIY atliγ yeldi “The horseman ambled (*xabba*, *aḥḍara*).” YIALA'R yel-  
YLMA'K yelār yelmāk.

:: 'AŠ· YILDIY aš yeldi “The food (or other) was eaten (*ukila*).” YILUVR YILM'K  
yelūr yelmāk.

## M

:: 'AR· KUVZ YUM·DIY ār kōz yūmdi “The man shut (*ḡamaḍa*) his eyes.” YUMA'R yüm-  
YUM'K yümār yümmāk.

## N

:: 'AR· YUVDAN YAN·DIY ār yōdan yandi “The man returned (*raja'a*) from the journey (or other).” :: BAK 'ANİY YANIDİY beg ani yandi “The emir (or other) threatened (*haddada*) him.” Proverb: YALINKUQ MNKKV TIRLM'S SIYN QA' KIRB KIRUV YAN·M'S·  
yalṇuq māngü tirilmās sīnqa kirip kerü yanmās 0 “The son of Adam [i.e. Man] does not live forever; when he enters the grave he does not return from it a second time.” 0 :: 'UVT·  
YAN·DIY ōt yandi “The fire glowed (*aḍā'at*)”—variant of the form with *lām* [i.e. *yal·*]-Qifčāq  
dialect. :: 'AR· YAN·DIY ār yandi “The man vomited (*qā'a*).” YAN'R YANM'Q yanār yanmāq.

Verse:

|                              |                       |   |
|------------------------------|-----------------------|---|
| YANDY 'ARINJ· 'UΓ·RAΓIY      | yandi ärinč uγrayi    | V |
| KAL·DIY BARUV TIΓ·RAΓIY      | kāldi bārü tuγrayi    |   |
| 'UVZY QUYIY 'UΓRAΓIY         | ōzi quyi oγrayi       |   |
| 'AL·B· LA'R QAMUΓ TIRKAŠUVR· | alplār qamuy tergāsūr |   |

Describing the enemy: “Perhaps he has turned back (*raja'a*) from his intention, for his mounted messenger came to us, and in the bottom of the valley and on the slope the warriors are lined up for battle.” 0

:: 'AR· SUWDA' YUN·DIY ār suwda yundi “The man washed (*iγtasala*) in the water.” yun-  
:: 'AR· YUNDIY ār yundi “The man performed the ritual ablution (*tawaḍḍa'a*)”—Oγuz dialect. D  
YUNA'R YUN·M'Q yunār yunmāq. 0

:: 'NK 'AWIN YIN·DIY anig äwin yindi “He searched (*baḥaṭa*) his house.” Its root- yin-  
form is: YIN·D·TIY yindti and it has been lightened. YIN·DA'R· YIN·D·MA'K yindār yindmāk. (yind-)

## Another Type

:: 'AR· TUVN· YUVDIY ār tōn yūdi “The man washed (*ḡasala*) the garment (or other).” YUVR· YUVMA'Q yūr yūmāq. Proverb [= 514 qān]: QA'NIΓ QA'N BILA' YUV-  
MA'S· qāniγ qān bilä yūmās “Blood is not washed with blood”—that is, civil disorder is not  
quelled by another disorder like it, but by peace. 0 P

:: 'AR· 'AŠ· YIYDIY ār aš yēdi “The man ate (*akala*) the food (or other).” 0 YIYR ye-  
YIYMA'K yēr yēmāk.

*fa'aldī*, middle radical vowelised, in its various vocalizations

R

:: 'UL YYRIK YABURDIY ol yērig yapurdi "He levelled (*mallasa, malaqa*) the ground." Also :: 'AR· SUVZUK YABUR·DIY är sözüg yapurdi "The man concealed (*axfā, katama*) the words." YABURUR· YABUR·MA'Q yapurur yapurmāq. 0 yapur-

:: 'AR· YAR·MA'Q YIṬTUR·DIY är yarmāq yitürdi "The man lost (*faqada*)<sup>1</sup> the dirham (or other)." YITURUR YITURMA'K yitürür yitürmāk. 0 yitür-

:: 'UL TAWY K' YUK· YUDUR·DIY ol tewekā yūk yüdürdi "He loaded (*hamala*) the burden on the camel (or other)." YUD·RUR YUDURMA'K yüdüür yüdürmāk. Verse: yüdür-

'AṬRUQ 'AṬIR 'İŞINKNY 'AḌNA'ṬUQA' YUDURMA'

'AJ·RUB· 'UZUNK 'UŞA'RIB· 'AḌNA'TUNIY TUDURMA'

aṭruq aṭir işiṇni aḏnāyuqa yüdürmā 0

aṭrup öziṇ üşārip aḏnāyuni toḏurma

"Do not load the burden of your soul upon someone else, lest you leave yourself hungry and bleary-eyed while satiating another." 0

:: 'UT YAŞAR·DY ot yaşardi "The plant became green (*ixḏarra*)." YAŞARDIY YAŞ'RUR YASAR·MA'Q yaşardi yaşārur yaşarmāq. yaşar-

:: 'UL 'NK<sup>2</sup> NA'NK· YAŞUR·DIY ol nāṇ yaşurdi "He hid (*katama*) the thing." YAŞ'RUR YAŞRMA'Q yaşrur yaşurmāq. yaşur-

:: 'UL 'ATİṬ MANK' YAQUR·DIY ol atiy maṇa yaqurdi "He brought the horse (or other) near (*qarraba*) to me." YAQURUR YAQUR·MA'Q yaqrur yaqurmāq. yaqur-

:: KIŞY YAQURDIY kişi yaqurdi (?) "The man sighed (*tanahhada, axaḏahu r-rabw*)."

YAQRUR YAQUR·MA'Q yaqrur yaqurmāq. 0

:: 'AR· YUKURDIY är yügürdi "The man ran quickly (*'adā wa-šadda*)."

YUKURMA'K yügürür yügürmāk. Verse: yügür-

'UNDAB· 'ULUṬ TABA'RUV TAWRAQ KALIB· YUKUR·KIL·

QURṬAQ· YILIN BUḌUN KUR· QANDA' TUŞAR QVDY 'IL

ündāp uluy tapāru tawraq kälip yügürgil

quryaq yilin boḏun kör qanda tüşār qōdi il

"When an old man summons (you, answer his summons and) run towards him [quickly]. Observe where the people settle in a year of drought, and settle with them." That is, be loyal to your people in any vicissitude that may befall them. 0

473 <sup>1</sup>MS. *fuqida*.

<sup>2</sup>'NK crossed out.

:: 'UL BUVZ YUKUR·DIY ol bōz yügürdi (?) "He wove the warp (*asdā s-sadā*) of the cloth." 0

:: 'AR· YIŦ'J YAMUR·DIY ār yiyāc yämürdi "The man uprooted (*qala'a*)<sup>3</sup> the tree (or other)." YAMURUR YMURMA'K<sup>4</sup> yämürür yämürmāk.

Š

::

[III. 51/70]

474

YAILM YUVKĀ' YABUŠ·DIY yelim yügkā yapušdi "The glue stuck (*iltaşaqa*) to the feather." Also for anything that sticks (*iltaşaqa*, *ta'allaqa*) to a thing." :: 'IT· KAYIK' YABUŠ·DIY it käyikkā yapušdi "The dog held fast (*ta'allaqa*) to the game." YABUIŠUR YABUIŠMA'Q yapušur yapušmāq. 0

:: 'UL 'ANKAR TUŠA'K YADIŠ·DIY ol anar tōšāk yađišdi "He helped him spread (*bašt*) the mattress." Also for vying. YADIŠUVR· YADIŠ·MA'Q yađišür yađišmāq. 0

:: 'UL QILJ TIN QA'N YUDUŠ·DIY ol qiličtin qān yođušti "He helped him wipe (*mašh*) the blood from the sword." Also for erasing (*maḥw*)<sup>1</sup> writing, and removing the trace (*iđhāb aṭar*) of a liquid. YUDUŠUVR YUDUŠ·M'Q yođušür yođušmāq. 0

YDIŠ·DY NA'NK yidišdi nāṇ "The thing was rotten through and through (*baliya ajzā*) . . . *ba'ḍ fī ba'ḍ*)." yidiš-

:: 'UL MANK' YNK'K YDIŠ·DIY ol maṇa yetgāk yedišdi "He helped me stitch up (*xiyāṭa ḡuraz*)<sup>2</sup> the sack or bundle (or the like)." YDŠUVR YDŠM'K yedišür yedišmāk.

The infinitive of the first is with *qāf*: YDŠM'Q yidišmāq. 0

yidiš-

:: 'UL 'IKY TARIŦ YUDUŠ·DY ol ekki tariṭ yüdüšdi "They helped one another load (*ḥaml*) the wheat (or other)." Also for vying. YUDŠUVR YUDŠM'K yüdšür yüdšmāk. 0

yüdüs-

:: 'ULA'R 'IKY YARAŠ·DY olār ekki yarašdi "The two of them agreed (*wāfaqā*) on the matter." YARAŠUVR YARAŠM'Q yarašür yarašmāq.

Verse:

Describing a man who doublescrossed him after they had agreed:

'URTUQ BULUB· BILIŠ·DIY  
MANIK TAWAR· SATIŠ·DY  
BIS·TA' BILA' YARAŠ·TIY  
KIZLAB· TUTA'R TA'YIMIY

ortuq bolup bilišdi  
mānig tawar satišdi  
bista bilā yarašti  
kizlāp tutār tāyimi

V

473 <sup>3</sup> MS. *qaṭa'a*.

<sup>4</sup> Below line, by later hand: TUMUR·DIY TUMURM'Q tomurdi tomurmāq.

474 <sup>1</sup> MS. *naḥw*.

<sup>2</sup> MS. *ṭurz*.

"He shared with me, and we knew one another; he helped me sell my goods; but he agreed with the host (*rabb al-bayt*), and hid from me my colt." 0 BISTA' bista is the word for a person who acts as host (*muḍīf*) to merchants. The merchant alights at his house, and he sells his goods, herds his sheep, and hosts him as long as he remains. When the guest leaves, he takes one out of twenty of the sheep. This is the custom of the Tuxsi, Yaγma, and Čigil; I have witnessed them doing this. YARAŠUVR YARŠM'Q yarašūr yarašmāq. 0

:: 'UL 'NIK BRLA' 'AT· YARIŠDIY ol anig birlä at yarišdi "He raced (*sābaqa*) yariš-

[III. 52/72]

475

horses with me."<sup>1</sup> :: 'UL 'NIK BIRLA' TAW'R· YARIŠ·DIY ol anig birlä tawār yarišdi "He shared (*nāṣafa*) the goods with him." This expression is also used to refer to dividing shares of an inheritance (*qisma al-mawārīt*). YARIŠUVR YARIŠMA'Q yarišūr yarišmāq.

:: 'UL MANIK BIRLA' YURIŠ·DIY ol mänig birlä yorišdi "He vied with me in walking (*mašy*)." :: TURQUV YURIS·DIY torqu yorišdi "Streaks appeared (*badat aṭ-ṭarā'iq*) in the silk (or other)." This happens when it is about to come apart. YURIŠUVR YURIŠM'Q yorišūr yorišmāq. yoriš-

:: YIRIŠ·DIY NA'NK yerišdi nān, "The thing was dislocated (*taqā'asa*)—as when it splits apart (*infirāj*)." :: 'AR· YIRIŠ·DIY ār yerišdi "The man (or other) smiled (*tabassama*)." YIRIŠUVR YIRIŠMA'K yerišūr yerišmāk. Also :: 'IT· TIYŠIY YIRIŠDY it tīši yerišdi "The dog's (or other's) canine teeth became weak (*aftara*)."<sup>2</sup> yeriš-

:: 'UL 'ANK'R<sup>3</sup> TUKUVN YAZIŠ·DIY ol anār tügün yazišdi "He helped him untie (*ḥall*) the knot." Also for vying. YAZIŠUVR YAZIŠM'Q yazišūr yazišmāq. 0 :: 'L MNK' YA' YAZIŠDIY ol maṇa ya yazišdi "He helped me unstring (*naz' al-watar*) the bow (or other)." YAZIŠUVR YAZIŠM'Q yazišūr yazišmāq. yaziš-

:: BIYR· NA'NK BIYR·KA' YAḠUŠ·DIY bīr nān bīrkā yaṇušdi "One thing approached (*taqāraba*) another." YAḠUŠUVR· YAḠUŠMA'Q yaṇušūr yaṇušmāq. 0 yaṇuš-

:: 'UL MANK' BUḎDA'Y· YIḎIŠ·DY ol maṇa buydāy yiṇišdi "He helped me pile up (*takwīm*) the wheat (or other)." YIḎIŠVR YIḎIŠM'Q yiṇišūr yiṇišmāq. 0 yiṇiš-

:: 'ULA'R· 'K̄Y YUFUŠ·DY olār ekki yowušdi/yöwüšdi "The two of them assisted and shared with (*a'āna, wāsā*) each other." YUFUŠUVR YUFUŠM'K-Q yowušūr yowušmāq / yöwüš- yöwüšmāk. 0 yowuš-/

:: 'ULA'R· BYR· BYR·K' TUBIQ YUWUŠ·DIY olār bīr bīrkā topiq yuwušdi "The two of them rolled (*daḥraja*) the ball to each other." YUWUŠUVR· YUWUŠMA'Q yuwušūr yuwušmāq. yuwuš-

475 <sup>1</sup> Either the translation should be emended to "with him" (*ma'ahu* instead of MS. *ma'i*), or the Turkic should be emended to *mänig birlä*.

<sup>2</sup> Possibly an error for *iftaraqa*, "separated; came loose (?)."

<sup>3</sup> This word added above entry later.

:: 'UL 'ANKAR YQIŦ YAQIŠ-DY ol anar yaqıy yaqışdı "He helped him apply the bandage (*wađ' ađ-đamād*) (on the wound)." :: 'NIK KALM'KY YAQIŠ-DIY anig kalmāki yaqışdı "His arrival drew near (*qaruba*)." The same for anything nearby whose arrival is imminent (*āna*). When an eloquent speaker talks, one says: 'NK 'YR-NIY YAQIŠ-MA'S anig ėrni yaqışmās 0 meaning "His lips never come together (*lā yaqrubu*),"

[III. 54/74]

476

because of his speed and fluency in speaking. YAQIŠUVR YAQIŠMA'Q yaqışūr yaqışmāq. 0

:: U'DZ TUQUŠ-DIY uđuz yuquşdı "The mange spread (*ta'addā*) from one spot to another on the body because of moisture." TQŠVR TQŠM'Q yuquşūr yuquşmāq. yuquş-

:: 'UL 'ANKAR TA'M YIQIŠ-DIY<sup>1</sup> ol anar tām yiqışdı "He helped him tear down (*hadm*) the wall (or other)." YIQIŠUVR YQIŠM'Q yiqışūr yiqışmāq. yiqış-

:: SUWLA'R QMUŦ YILIŠ-DY suwlār qamuŦ yilişdı "All the water (or other) became warm (*saxunāt*)."<sup>2</sup> YILIŠUVR YLIŠMA'K-Q yilişūr yilişmāq / yilişūr yilişmāk. yiliş-

:: 'ULA'R BYR 'AKIN-DYKA' 'UŦRIY BILIŠ-DY [sic] olār bīr ekindīkā oŦri yalaşdı "The two of them suspected or wrongly accused (*ittahama*) each other of theft." ?LIŠUVR YLIŠM'Q yalaşūr yalaşmāq. yalaş-

:: BUĐVN<sup>3</sup> BIYR 'AKIN-DIYNY BULUŠDIY [sic] bodūn bīr ekindīni yulişdı "The people raided (*aŦāra*) each other." BULŠVR BULŠM'Q yulşūr yulişmāq. 0 yuliş-

:: 'UL 'ANKAR TUVN YAMAŠ-DIY ol anar tōn yamaşdı "He helped him patch (*raq'*) the garment (or other)." YAMAŠUVR YAMAŠ-MA'Q yamaşūr yamaşmāq. Also for vying. 0 yamaş-

:: 'ULA'R BYR BYR-K' 'UQ YUNUŠ-DIY olār bīr bīrkā oq yonuşdı "They helped each other carve (*naĥt*) arrows (or other)." YUNUŠUVR YUNUŠMA'Q yonuşūr yonuşmāq. Also for vying. yonuş-

Q

:: YAŦUQ KŠIY YATIQ-TIY yaŦuq kişi yatiqti "The kinsman became a stranger (*ajnabī*)." YATIQA'R YATIQ-M'Q yatiqār yatiqmāq. 0 yatiq-

:: YILQY YUTIQ-TY yilqi yutiqti "The animals were burnt (i.e. frostbitten) (*iĥtara-qat*) by the snow." This means that they died from the cold. YUTIQA'R YUTIQ-M'Q yutiqār yutiqmāq. yutiq-

476

<sup>1</sup> Y corrected from T.<sup>2</sup> MS. *suxinat*.<sup>3</sup> Dot of Đ by later hand.

:: YIYL YAZIQ·TY yīl yaziqti “The season turned to spring (*rabīʿ*).” YAZIQAʿR YZIQ·MAʿQ yaziqār yaziqmāq. yaziq-

:: KUVZ YAŠIQ·TY kōz yašiqty “The eye was dazzled (*ḥārat*) by the sun.” YAŠI-QAʿR YŠIQ·MʿQ yašiqār yašiqmāq. 0 yašiq-

:: BAK·LAʿR·BYR·BIYR·Kʿ YAḤIQ·TIY beglār bīr bīrkā yaḥiqti “The two emirs were hostile (*taʿādā*) to one another.” YAḤIQʿR YAḤIQ·MʿQ yaḥiqār yaḥiqmāq. yaḥiq-

## L

:: QBUḤ YABUL·DIY qapuḥ yapuldi “The door was shut (*inṣafaqa*).” Also of anything when it is blocked (*insadda*). YAB·LUVR<sup>4</sup> YABUL·MʿQ yaplūr yapulmāq. yapul-

:: ʾIYŠ YUBALDY īš yopaldi “The matter was neglected and left unsettled (*uḡfala* <sup>5</sup> *wa-lam yubram*).” YUBAʿLUVR·YUBAL·MʿQ yopālūr yopalmāq yopal-

:: ʾUL SUVKAʾ YITILDIY ol sūkā yetildi “He overtook (*laḥiqa*) the army (or other).” YITILUVR yetil-

[III. 55/77]

477

YATILMAʿK yetilūr yetilmāk. 0

:: SUV YAḌIL·DIY sū yaḍildi “The troops (or other) dispersed (*tafarraqa*).” :: TUVN KUVNKʾ YAḌIL·DIY tōn kūnkā yaḍildi “The garment was spread out (*busiṭa*) in the sun.” The same for anything else that is spread out. YAḌ·LUVR YAḌIL·MʿQ yaḍlūr yaḍilmāq. :: YAʾT TUVN·DAʾ YAḌILDIY yāḡ tōnda yaḍildi “The oil spread (*tafaššā*) on the garment (or other).” YAḌ·LUR YAḌILMʿQ yaḍlur yaḍilmāq. yaḍil-

:: QAʾN QILJTIN YUḌUL·DY qān qiličtin yoḍuldi “The blood was wiped (*muḥiya*) from the sword.” :: ʾNIK ʾATY ʾAY·DIN YUḌUL·DIY anig ati ēdin yoḍuldi “His name was erased (*muḥiya*) from the Sultan’s register.” The same for anything that is wiped off or erased. YUḌ·LUR YUḌLMʿQ yoḍlur yoḍulmāq. yoḍul-

:: YTKʾK YAḌIL·DIY yetgāk yeḍildi “The bundle was sewn up (*xīṭat*) and the goods were packed (*ʿubbiya*)<sup>1</sup> in it.” YḌLR YḌLMʿK-Q yeḍlūr yeḍilmāk. 0 yeḍil-

:: QAʾB YARILDY qāp yarildi “The wineskin (or other) split open (*inṣaqqā*).” YAIṚILVR YAIṚILMʿK-Q<sup>2</sup> yarilūr yarilmāq. yaril-

:: BUTIQ YARILDY butiq yerildi “The branch split off (*inṣaqqā*) from the tree.” Also for anything moist when it splits (*infašama*). YAR·LUVR YRLMʿK-Q yerlūr yerilmāk. yeril-

476 <sup>4</sup> First *sukūn* (·) altered from U.

<sup>5</sup>MS. *ayfala*.

477 <sup>1</sup>MS. *ʿaybat*.

<sup>2</sup>K is original, Q by later hand.

:: 'UFL BŠKTIN YURUŁLDY oγul bešiktin yörüldi "The baby was untied (*hulla*) from his cradle." YURŁUR YURULM'Q [sic] yörülür yörülmāk. yörül-

:: TKUVN YAZIL·DIY tügün yazildi "The knot (or other) came loose (*inħallat*)."

yazil-

:: 'IYŠ YASIL·DY iš yasildi "The matter was left alone and it dissipated (*turika . . . wa-furriqa asbābuhu*)."

yasil-

:: YA' YASIL·DY ya yasildi "The bow was unstrung (*nuzi'a l-watar*)."

:: SUV YASILDY sü yasildi "The troops (or other) were disbanded (*tafarraqa*)."

:: QA'N YUŠUL·DIY qān yušuldi "The blood gushed (*na'ara*) (from the wound, or other)." YUŠULVR YUŠULM'Q yušulür yušulmāq. yušul-

:: 'NIK 'LKY 'IYŠQA' BIŠILDY anig ālgi išqa yišildi "His hand became accustomed (*marinat*) to the work." yišil-

Also, when vinegar or beer<sup>3</sup> is poured out (*suyyila*) from a tap in the vat :: YUŠILDY yušildi/yüšildi. YUŠILVR YUŠILM'K-Q<sup>2</sup> yušilür yušilmāq / yüšilür yüšilmāk. 0 yušil-/yüšil-

YAFMUR YAFIL·DIY yaγmur yayildi "The rain (or other) was poured down (*um-tira*)."

yayil-

:: 'AR· 'IYŠ·TIN YIFILDY ār ištīn yiγildi "The man refrained (*imtana'a*) from work." yiγil-

Also when someone else prevents (*mana'a*) him—transitive or not transitive [i.e. passive or middle]. YIFILVR YIFILM'Q yiγilür yiγilmāq.

::

[III. 57/80]

478

BUDVN YIFILDY bođün yiγildi "The people gathered (*ijtima'a*)."

:: YARMA'Q YIFILDIY yarmāq yiγildi "The dirhams (or other) were collected (*ijtima'a*)."

:: TUBRA'Q YIFILDY toprāq yiγildi "The earth (or other) was piled up (*kuwwima*)."

YFILUVR YIFILM'Q yiγilür yiγilmāq—the same.

:: 'UFLA'N YUWUL·DIY oγlān yawaldi "The baby was quieted from his bad behavior (*sukkina min da'āra*)."

yawal-

:: TUBQ YUWULDY topiq yuwuldi "The ball (or other) rolled (*tadaħrajat*)."

yuwul-

LUVR YUWLM'Q yuwlür yuwulmāq.

Verse:

'AY·DIM 'NKAR SAWULM'  
QUL·BAQ·'UĐUV YUWUL·M'  
YUW·FA' SWN SWLM'  
QAB·TIY MANIK QA'YIMIY

aydim aγar sawulma  
qulbaq uđu yuwulma 0  
yuwγa suwin suwulma  
qapti mänig qāyimi

V

477 <sup>3</sup> MS. *aw min al-mury*, read *aw al-mizr*.

Describing a man who betrayed him: "I said to him, 'Do not incline to Qulbāq (the name of a man [239]), do not roll behind him, and do not ask for water<sup>1</sup> which comes from an unknown source.' He stole from me (the slave imported from the tribes of) Qāy."

:: SUW YAIFIL·DIY sü yewildi (?) "The troops caught up with one another (*tadāraka*)."  
 :: BAK·NIY YAWUL·DIY bāgni yewildi "The beer matured (*balāya*)."  
 This is a drink made from wheat and millet. :: BILIK YIFILDIY bilig yewildi "The mind matured (*tadāraka*)."  
 Also for anything of which the season comes around and the last part catches up with the first (*balāya awānuhu wa-ltaḥaqa l-āxir<sup>2</sup> bi-l-awwal*). YAWLVR YWLM'K yewlūr yewilmāk. 0

:: 'ANKAR YAQIL·DIY anar yaqildi "It was brought into contact (*umissa*)<sup>3</sup> with him."  
 YAQILUVR YAQILM'Q yaqilūr yaqilmāq. 0

:: TUVN·Q' QARA' YUQUL·DIY tōnqa qara yuquldi "The garment (or other) was spattered (*talaṭṭaxa*) with black [ink?]."  
 YUQ·LUVR YUQULM'Q yuqlūr yuqulmāq. 0

TA'M YIQIL·DY tām yiqildi "The wall (or other) collapsed (*inhadama*)."  
 YIQILVR YIQIL·MA'Q yiqilūr yiqilmāq.

:: TUVN YAMAL·DIY tōn yamaldi "The garment (or other) was patched (*ruqi'a*)."  
 YAMALVR YAMALMA'Q yamalūr yamalmāq.

:: BJA'K YANUL·DY bičāk yanuldi "The knife<sup>4</sup> (or other) was honed (*ṣuḥida*) by passing it over the hand."  
 YANUVLUR YANUL·MA'Q yanulūr yanulmāq. 0

:: YΓA'J YUNUL·DY yiṭāč yonuldi "The wood (or other) was carved (*nuḥita*)."  
 YUNULVR YUNULM'Q yonulūr yonulmāq.

Doubled

:: 'ANKAR QURΓ YALA' YALAL·DIY anar quruy yala yalaldi "He was falsely accused (*uttuhima bi-tuhma kādiba*)."  
 YALALUVR YALALMA'Q yalalūr yalalmāq. 0

:: TA'M·YULAL·DIY tām yölaldi "The wall was propped up (*'ummida . . . bi-'imād*)."  
 yöläl-

[III. 59/82]

479

YULALVR YULLM'K yölälūr yölälmāk. 0

:: SAJ·YULUL·DY sač yülildi "The hair was shaved (*ḥuliqa*)."  
 YULILUVR YULLMA'K yülilūr yülilmāk.

N

478 <sup>1</sup>MS. *lā tastaqī*, read *lā tastaqi*.

<sup>2</sup>MS. *l-amr*. (Cf. 487 *yiylīš*, 488 *yetrül*-, cf. Muḥīṭ al-Muḥīṭ: *tadāraka l-qawm: talāḥaqū ay laḥiqa āxiruhum awwalahum*.)

<sup>3</sup>MS. *amassa*.

<sup>4</sup>MS. *sayf* "sword," read *sik kīn*.



:: 'AR· QALQN YABIN·DIY *är qalqan yapindi* "The man covered himself (*tasattara*) with a shield." :: 'UL QABUṬ YABIN·DIY *ol qapuṭ yapindi* "He shut (*şafq*) the door by himself." YABINUVR YABNM'Q *yapinūr yapinmāq*. 0

:: 'AR· 'YŠṬIN YUBAN·DIY *är ištīn yopandi* "The man neglected (*ayfala*) the affair." YUBA'NUVR YUBAN·MA'Q *yopānūr yopanmāq*.

:: 'UL MANDIN YAJAN·DIY *ol māndin yačandi* "He was ashamed [before me] because he failed to do the matter (*istahyā wa-ḥtašama min ḥaytu lam yuqdim 'alā l-amr*)." YAJANUVR YAJNM'Q *yačanūr yačanmāq*.

:: 'UL TUVNIN KUVNK' YADIN·DIY *ol tōnin kūnkā yaḍindi* "He spread out (*baṣṭ*) his garment by himself in the sun." Also for other than garments. YADINUVR YADIN·M'Q *yaḍinūr yaḍinmāq*.

:: 'UL KVZDN YA'Š YUDUN·DIY *ol kōzdn yāš yoḍundi* "He<sup>1</sup> wiped (*masaḥa*) the tear from his eye." Also when a man wipes a thing from something else by himself. YUDUNVR YUDLM'Q [sic] *yoḍunūr yoḍunmāq*.

:: 'AT YARAN·DIY *at yarandi* "The horse was run on a track to accustom it to racing (*ḍummira . . . fī miḍmār ḥattā marina wa-stamarra 'alā l-jary*)." :: 'L MANK' YARAN·DIY *ol maṇa yarandi* "He flattered (*tamallaqa*) me." YARANUVR YRNM'Q *yanūr yaranmāq*.

:: 'L BUTIQ YARIN·DY *ol butiq yerindi* "He split (*šaqq*) the green branch<sup>2</sup> (or other) by himself." YARINVR YRNM'Q [sic] *yerinūr yerinmāk*.

:: 'AR· QUVRIN· YAZIN·DIY *är qūrīn yazindi* "The man undertook to untie (*ḥall*) his own belt (or other)." YAZINUVR YAZNM'Q *yazinūr yazinmāq*.

:: 'AR· 'UVZNK' YARMA'Q YIḤINDY *är ōziṇā yarmāq yiḥindi* "The man collected (*jam'*) dirhems by and for himself." YIḤINUVR YIḤINM'Q *yiḥinūr yiḥinmāq*.

:: QUL TNKRY K' YUKUN·DIY *qul tānṛikā yūkūndi* "The slave (i.e. worshipper) bowed down (*sajada*) to God Most High." :: TUYUN· BURXA'NQA' YUKUNDIY *toyin bur-xānqa yūkūndi* "The heathen bowed down to the idol." :: 'L MANK' YUKUN·DIY *ol maṇa yūkūndi* "He bowed (*ṭa'ṭa'a*) his head to me and bent down (*inxafaḍa*) out of respect." YUKU-NUVR· YUKUNM'K *yūkūnūr yūkūnmāk*. Verse:

|                         |                      |   |
|-------------------------|----------------------|---|
| YUK·NUB MANK' 'AIM·LADY | yūknūp maṇa imlādi   | V |
| KUZUM YA'ŠIN YAMLADY    | kōzūm yāšin yamladi  |   |
| BAḤRIM BA'ŠIN 'AM·LADY  | baḥrim bāšin āmlādi  |   |
| 'ALKIN BULUB 'UL KJA'R· | elgin bolup ol kăcār |   |

Describing the passing phantom of his beloved: "He greeted me with a bow (*ḥāyyānī wa-ṭa'mana lī*) and gestured toward me (with [an attitude rendering] service);

479 <sup>1</sup> MS. has "the man."

<sup>2</sup> MS. *xūṣ* "palm leaves," read *xūṭ*.

[III. 61/85]

480

he cured the mote in my eye (at his sight); he healed the wound on my liver; then he passed me by as a traveller." 0

:: 'AR YALINDIY *ār yalindi* "The man (or other) stripped himself (*ta'arrā*)."  
YALI-NUVR YALMA'Q [sic] *yalinūr yalinmāq*. 0 yalin-

:: SAJ YULUN·DIY *sač yulundi* "The hair was plucked out (*murriṭa*)."  
YULUN·DIY *qul yulundi* "The slave was freed (*'utiqa*) when he paid his own value to his owner."  
BULUN YULUN·DY *bulun yulundi* "The captive was ransomed and freed (*iftadā wa-uṭliqa*)."  
YUL·NUVR YULNM'Q *yulnūr yulunmāq*. yulun-

:: 'AR· TUVNIN YAMAN·DIY *ār tōnin yamandi* "[The man] undertook to patch  
(*raq'*) his own garment." YAMA·NUVR YAMA·N·M'Q *yamānūr yamānmāq*. yaman-

:: 'UL KUVZIN YUMUN·DIY *ol kōzin yumundi/yümündi* "He pretended to shut  
(*yuyḏī*) his eyes." YUMIN·NUVR YUMUN·M'K-Q *yumnūr yumunmāq / yümñūr yümünmāk*. yumun-/yümün-

:: 'UL YFA'J YUNUN·DIY *ol yiḡāč yonindi* "He pretended to carve (*yanḡatu*) the  
wood (or other)." YUN·IN·NUVR YUNIN·M'Q *yoninūr yoninmāq*. yonin-

#### Another Type

:: 'UL SUWD' TVNIN YAYIN·DIY *ol suwda tōnin yayindi* "He undertook to stir  
(*xaḏxaḏa*) his garment in the water." YAYIN·NUVR YA·YIN·M'Q *yayinūr yayinmāq*. yayin-

#### Final weak

#### B

:: 'AR· 'YŠIṬ YUBA·DIY *ār īšiy yopādi* "The man neglected the matter and did not  
settle it (*aḡfala . . . wa-lam yubrim*)."  
YUBA·R YUBA·MA'Q *yopār yopāmāq*. yopa-

#### D

:: 'AT· YIDIYDIY *āt yidīdi* "The meat was putrid (*axamma*)."  
YIDIYR YIDIYM'K-Q<sup>1</sup> *yidīr yidīmāq (yidīmāk)*. Also for anything that stinks (*antana*). yidi-

#### R

:: KUVN YARUVDIY *kūn yarūdi* "The sun shone (*aḏā'at*)."  
YARUVR YARUVMA'Q *yarūr yarūmāq*. Also for a dark place when it becomes light (*aḏā'a*). yaru-

480 <sup>1</sup> Q is original; K by later hand.

:: 'UL NA'NK 'ANKAR YARA'DIY ol nāṇ anar yarādi "That thing suited (*wāfaqa*, *sāya*) him." YARA'R. YARA'MA'Q. yarār yarāmāq. Also when something is permitted (*jāza* . . . *min al-jawāz*). Proverb: 'TA' TUVNIY 'UḠUL QA' YARA'SA' 'ATA'SIN TILA'MA'S. ata tōni oḡulqa yarāsa atāsin tilāmās 0 ["When the father's clothes fit the son, he does not want his father."] This means that he does not want his father to live after that, so that he can get the inheritance. Another interpretation is that he can do without his father in meeting his needs. 0 Hence the Oḡuz say: YUVL YARA'SUN yōl yarāsun meaning "May you attain your goal on the journey (*yuwāfiquka fī t-ṭarīq murāduka*)" [lit. "May the road be fitting"]. 0

:: 'AR. YURIYDIY ār yorīdi

[III. 62/87]

"The man (or other) walked (*mašā*)." The same for anything that travels or walks (*sāra*, *mašā*). YURIYR YURIYMA'Q yorīr yorīmāq. Proverb: TUNLA' Y(T)URB.<sup>1</sup> KUNDUZ. SAW. NUVR. KJIK-DA' 'FLNB<sup>2</sup> 'ULḠA'DUV SAW. NUVR.<sup>3</sup> tūnlā yorip kündüz sāwnūr kičigdā āwlānīp ulḡādu sāwnūr 0 "He who travels by night is happy by day (since he covers the distance without seeing it); he who marries when he is young is happy when he is old (since his children work for his needs and he relaxes)." 0

:: YIRA'DIY NA'NK yirādi nāṇ "The thing was distant (*ba'uda*)." YIRA'R YIRA'-MA'Q. yirār yirāmāq.

Z

:: 'AR. QIŠ-LA'Ḡ DA' YAZA'DIY ār qišlāyda yazādi "The man spent the spring (*rabī'*) in the winter quarters (or other)." YAZA'R YAZA'MA'Q yazār yazāmāq. 0

:: QUYY. YUZ'DIY qōy yozādi "The ewe was barren (*ḥālat wa-lam taḥmil*)." Also for any animal covered by the male but not conceiving; except the mare, of which one says: BIY QISIR. BULDIY be qisir boldi to mean that it was barren. YUZA'R YUZ'MA'Q yozār yozāmāq. 0

:: YAZA'K QMUḠ YIYRAIK. YIZA'DIY yezāk qamuḡ yērig yezādi "The vanguard patrolled (*ṭāfat*) the [entire] area to see whether any of the enemy was in it." YAZA'R. YAZ'-MA'K yezār yezāmāk. Rarely used.

Š

:: 'AR. 'UZUVN YAŠA'DIY ār uzūn yašādi "The man lived (*'ummira*) for a long time." YAŠA'R YAŠ'M'Q yašār yašāmāq.

481 <sup>1</sup>Two dots below (indicating Y) in red ink.

<sup>2</sup>This word added later, above line (original copyist).

<sup>3</sup>Brownish cast of later ink reappears here, is more or less distinguishable through 515.

:: 'AR· YARUVDIY YAŠUVDIY ār yarūdi yašūdi "The man was happy and joyful (irtāḥa wa-surra min farāḥ)." YAŠUVDIY yašūdi does not occur alone, but only paired. YARU-VR· YŠVR<sup>2</sup> YRVMA'Q YAŠUVMA'Q yarūr yašūr, yarūmāq yašūmāq. yašu-

## Γ

:: BAK KĀLM'KIY YAΓUVDIY beg kālmāki yaγūdi "The arrival of the emir (or other) drew near (qaruba)." YAΓUVR YAΓVMA'Q yaγūr yaγūmāq. yaγu-

## L

:: 'UL 'ANKAR 'UΓRIY YALA'DIY ol anar oγri yalādi "He suspected or falsely accused (ittahama) him of theft (or other)." YALA'R YALAM'Q yalār yalamāq. 0 yala-

:: 'UL TA'MIΓ YULA'DIY ol tāmiγ yölādi "He propped up ('ammada) the wall<sup>4</sup> (or other)." YULA'R YULA'MA'K yölār yölāmāk. Verse: yölä-

'ULUΓ NY TILA'R MAN uluγni tilār mǎn  
TAWA'RIYN<sub>2</sub> YULA'R MAN tawārin yölār mǎn  
TILAK<sub>2</sub> NIY BULĀ'R MAN tilākni bulār mǎn  
YILQIM 'ANKAR 'UBLANUVR yilqim anar üplānūr 0

V

"I seek wisdom [lit., the great] <sup>5</sup> and I prop it up with wealth (meaning glory); [I find] the goal, and so my (wealth) and livestock are plundered." 0

[III. 64/90]

482

:: 'AR· SAJ YULIYDIY ār sač yülīdi "The man shaved (ḥalaqa) the hair." YULIYR YULIYMA'K yülīr yülīmāk. 0 yuli-

:: BAK<sub>2</sub> BUDUNUΓ YULA'YDIY<sup>1</sup> beg bodunuγ yulīdi "The emir raided (aγāra<sup>2</sup> 'alā) the people." YULAYR YULAYMA'Q<sub>2</sub> yulīr yulīmāq. yuli-

:: SUV(W)<sub>2</sub><sup>3</sup> YILIYDIY sūw yilīdi "The water (or other) became warm (saxuna)." YILIYR· YILIYMA'Q yilīr yilīmāq. yili-

## M

:: 'UL TUVN<sub>2</sub> YAMA'DIY ol tōn yamādi "He patched (raqa'a) the garment (or other)." yama-

## N

481 <sup>4</sup> "The wall," above line by a later hand (black ink).

<sup>5</sup> See Schinkewitsch, I, 148. Uluγ "the great" here stands for wisdom, bilig (al-'ilm), which is the poet's desire in the other three stanzas (Brockelmann, Volkspoesie, II, 38-39); it is possible, but unlikely, that uluγ here is an error for bilig.

482 <sup>1</sup> Alif (') added by later hand (brown ink).

<sup>2</sup> MS. a'āna.

<sup>3</sup> V has three dots (added later?) indicating W; sukūn (·) changed from U (?).

:: 'AR·BJA'K YANUVDIY **är bičāk yanūdi** "The man honed (*šaḥīda*) the knife (or sword, or the like)." This is when he passes it over his hand after he has sharpened (*sanna*) it. YANUVR·YANUVRMA'Q [sic] **yanūr yanūmāq.** 0 yanu-

:: 'URA'TUT·YANIYDIY **urāyut yenīdi** "The woman gave birth (*waladat*, *waḍa'at ḥamlahā*)." YINIYR·YANIYMA'K **yenir yenīmāk.** This is only said of a woman; for other animals, the name of the young is taken, and the particle: LA'DIY·**lādi** is suffixed to it in order to express giving birth (*nitāj*). Example, for a cow: 'INKA'K BUZA'TUVLA'DIY **ingāk buzāyū-lādi** "the cow bore a calf"; BUZA'TUV **buzāyu** is "calf," and to it was suffixed: LA'DIY·**lādi**, thus making it a verb for giving birth. A "chick" is called: BALA' **bala**; to say, "The bird bore young," you say: QUŠ·BALA'LA'DIY **quš balālādi.** This is the rule, except for a mare. A "colt" is called: QULUN·**qulun**; to say "The mare gave birth," you say: QIS·RQ QUL·NA'DIY **qisraq qulnādi**; it ought to have been: QULUN·LA'DIY **\*qulunlādi**, but this is not said, because *nūn* and *lām* are articulated at the same point and alternate with one another, and so it is lightened. :: 'AR·S·LA'N 'ANVK·LA'DIY **arslān ānūklādi** "The lioness (or other) bore a cub." yeni-  
G

The etymology of the phrase: 'URA'TUT·YANIYDIY **urāyut yenīdi** has two possible explanations. One is that it derives from the phrase: YANIK NA'NK **yenik nān** meaning "a light (*xafīf*) thing," since when she gives birth she is "lightened (*xaffat*)" and so one says: YANIY·DIY **yenīdi**. The *nūn* has *kasr* (I) but *ḍamm* (U) is the rule for this type. The other explanation is that it derives from: YIYN·**yēn** meaning "body (*badan*)"—as though, when a woman gives birth, she expells

[III. 65/92]

483

a body (*jasad*) from herself. Both of these explanations are plausible.

#### End of the Triliteral Chapters

#### Chapters of Quadriliterals

Chapter: *fa'laldī*, second radical unvowelled, in its various vocalizations

R

:: YIL·YAL·BAIRADIY **yel yelpirdi** "The breeze blew (*tanassama*)."  
BAIRADIY<sup>1</sup> **är yelpirdi** "The man turned right and left as though he were struck with a demonic stroke (*sa'fa min al-jinn*)."  
:: KABAK·YIL·BIRADIY **kāpāk yelpirdi** "The bran was moistened (*nuddiyat*)."  
Also, when a gentle rain (*ṭašš*) strikes the surface of the ground :: YAF·MUR YIL·BIRADIY **yaymur yelpirdi** "The rain moistened (*naddā*) the surface of the ground."  
YIL·BIRA'R YIL·BARAMA'K **yelpirār yelpirmāk.** 0 yelpir-

:: 'UL 'ANKAR OABUT YAB·TUR·DIY **ol anar qapuy yapturdi** "He ordered [him] to shut (*radd*, *ṣafq*) the door."  
:: 'UL 'ANKAR TA'M·YAB·TUR·DIY **ol anar tām yapturdi** yaptur-

483 <sup>1</sup> First two A's changed from two dots over Y and B respectively (indicate T).

"He assigned him to build (*binā*) the wall." :: 'UL 'ANKAR 'AT:MA'K: YAB:TUR:DIY ol anar ätmāk yapturdi "He had him bake (*axbaza*) the bread." YAB:TRUR YAB:TURM'Q yapturur yapturmāq. 0

:: 'UL 'ANKAR TUŠA'K: YAT̃UR:DY ol anar töšāk yatturdi "He had him spread out (*absaṭa*) the mattress." The same for anything that is spread out. YT̃URR YAT̃RMA'Q yatturur yatturmāq. Its root-form is: YAD:TUR:DIY yaḍturdi, assimilated. :: MAN 'ANKAR SUV- (yaḍtur-) SĪUN: YAT̃UR:DUM män anar sūsin yatturdum "I ordered him to disperse (*tafrīq*) the troops." Also for other things. 0

:: MAN 'NKAR BTK YUT̃UR:DUM: män anar bitig yotturdum "I had him erase (*amḥaytu*) the writing." Its root-form is: YUD:TUR:DUM yoḍturdum. The same for anything (*yoḍtur-*) that you wipe until all trace of it disappears (*amsaḥtahu ḥattā yaḍhaba aṭaruhu*). YAT̃UR:D MAN YTRDMA'Q [sic] yotturur män, yotturmāq. 0

:: 'UL 'ANKAR YARMA'QIN YIT̃UR:DIY ol anar yarmāqin yittürdi "He made him (*a'dama*) lose (*a'dama*) his dirham (or other)." YIT̃URUR: YTRMA'K yittürür yittürmāk.

The same [i.e., *yettür-*] when one has him pack (*ta'biya, ṣawn*) goods in a bundle, or the like. Its root-form is: YAD:TUR:DUM yeḍtürdüm, assimilated. 0 (*yettür-*)

:: 'UL 'ANK' [sic] YIṬA'J YAR:TURDY ol anar yiṭāḥ yarturdi "He ordered him to split (*ṣaqq*) the wood (or other)." YARTURUR YARTURMA'Q yarturur yarturmāq.

:: 'UL 'ANKAR BUTIQ YAR:TURDY ol anar butiq yertürdi "He assigned him to split (*ṣaqq*) the branch." YARTURUR YARTURMA'K yertürür yertürmāk. 0

[III. 67/95]

484

:: 'UL 'ANKAR TUKUVN: YAZ:TURDIY ol anar tügün yazturdi "He had him untie (*aḥalla*) the knot (or other)." :: 'UL 'ANY 'UQ:TA' YAZ:TURDIY ol ani oqta yazturdi "He made him miss the mark (*xaṭa*) in shooting." Also [for making an error] in speaking. YAZ:TURUR: YAZTURMA'Q yazturur yazturmāq.

:: 'UL 'ANKAR QUVY: YUZ:TUR:DIY ol anar qōy yüztürdi "He had him skin (*as-laxa*) the sheep (or other)." :: 'UL 'ANIY SUW:DA' YUZ:TUR:DIY ol ani suwda yüztürdi "He made him swim (*a'āma*) in the water." YUZZTURUR YUZZTURMA'K yüztürür yüztürmāk. 0

:: TANKRY YAT̃MUR YAT̃:TURDIY tānri yaṭmur yaṭturdi "God Most High caused the rain (or other) to fall (*amṭara*)." YAT̃TURUR YAT̃TRMA'Q yaṭturur yaṭturmāq.

:: 'UL 'ANKAR TARIṬ YIT̃:TURDIY ol anar tariṭ yiṭturdi "He had him pile up (*tak-wīm*) the wheat (or other)." Also if he charges him to detain (*man'*)<sup>1</sup> a man for a meal, or other. YIT̃TURUR YIT̃TURMA'Q yiṭturur yiṭturmāq. 0

484 <sup>1</sup>MS. *yamma'u*, read *bi-man'*.

:: 'UL QADA'ŠINK' NA'NK YİF·TURDY [sic] ol qadāšīna nān yöwtürdi "He made him share (*muwāsāt*) with his kinsman or brother." YFTURUR·YFTRMA'K yöwtürür yöwtür-māk. 0 yöwtür-

:: 'UL TUBIQ YUW·TUR·DIY ol topiq yuwturdi "He made him roll (*daḥraja*) the ball (or other)." YUWTURUR YUWTURMA'Q yuwturur yuwturmāq. 0 yuwtur-

:: 'UL BA'Š·QA' YAQIF·YAQ·TURDY ol bāšqa yaqıy yaqturdi "He ordered that a bandage be applied (*taḍmīd*) to his wound." :: 'UL 'ANIK 'AWIYNKA'<sup>2</sup> 'UVT·YAQ·TUR·DIY ol anig āwīnā ōt yaqturdi "He ordered his house to be burned (*iḥrāq*) and he lit (*awqada*) the fire." YAQTURUR YAQTURMA'Q yaqturur yaqturmāq. Also for [having] someone touch (*massa*) a thing. yaqtur-

:: 'UL 'ANIK·TUVNINK' YİBA'R·YUQ·TURDIY ol anig tōniḥa yipār yuqturdi "He had his garment rubbed (*aḥṭaxa*, *amassa*) with musk." YUQTURUR·YUQTURMA'Q yuqturur yuqturmāq. yuqtur-

:: 'UL 'ANIK 'AWIN YIQ·TURDIY ol anig āwin yiqturdi "He had his house torn down (*aḥdama*)." Also for anything else. YİQTURR YİQTURM'Q yiqturur yiqtur-māq. 0 yiqtur-

:: TA'R 'ATUK 'ADA'QİF·YİK·TUR·DIY tār ātük adāqıy yigtürdi "The tight boot cramped (*akṣaḥa*) the foot." YİK·TURUR YİK·TURMA'K yigtürür yigtür-māk. yigtür-

:: TUBIY 'UVTUḤ·YAL·TURDIY tüpi ōtuḡ yalturdi "The wind made the fire blaze (*alḥabat*)." YAL·TURUR YAL·TURMA'Q yalturur yalturmāq. yaltur-

:: 'UL BULNUḤ YUL·TUR·DIY ol bulunuḡ yulturdi "He had someone ransom (*fādā*) the captive." :: yultur-

[III. 69/97]

485

'UL TAQA'FUVNIY YUL·TURDIY ol taqāḡūni yulturdi "He had the chicken (or other) plucked (*antaḥa rīš*)." The same for having anything with hair plucked (*istamraṭa*). :: 'UL QULIN YUL·TURDY ol qulin yulturdi "He had his slave buy himself (*iṣṭarā nafsahu*) from his owner." YULTURUR YULTURMA'Q yulturur yulturmāq.

:: 'UL 'ANIK KVZIN YUMTURDIY ol anig kōzin yümtürdi "He made him shut (*iḡḍā'*) his eyes." YUM·TURUR YUM·TUR·MA'K yümtürür yümtür-māk. yümtür-

:: 'UL 'VQA' YUK·YAB·JURDIY ol ōqqa yüg yapčurdi "He stuck (*aḥṣaqa*) the feather onto the arrow." Also: YAW·JURDIY<sup>1</sup> yawčurdi with *fā'* [i.e. -w-], a variant. YABJURUR yawčur-D YBJURMA'Q yapčurur yapčurmāq. yapčur-

:: 'AR·'YŠY YUN·JIRDIY ār īši yunčirdi "The man's affair began to worsen (*ašqā* . . . yunčir-  
'alā s-sū')." YUN·JIRA'R·YUN·JIRMA'Q yunčirār yunčirmāq.

484 <sup>2</sup>W altered from F by later hand (two dots in brown ink).

485 <sup>1</sup>W altered from F by later hand (two dots in brown ink).

:: YIL YAIL·DIRADIY<sup>2</sup> yel yeldirdi “The breeze blew (*tanassama*).” YAL·DIRA’R yeldir-  
YALDIRMA’K yeldirār yeldirmāk.

:: ’UL KIŠY NIY YUM·DAR·DIY ol kišini yomdardi “He gathered (*jama’a*) the people yomdar-  
(or other).” YUMDARUR·YUMDAR·MA’Q yomdarur yomdarmāq. 0

:: ’L ’NY ’AWKA’ YUN·DUR·DIY<sup>3</sup> ol ani äwkä yandurdi “He made him go back yandur-  
(*raja’a bihi*) home (or elsewhere).” :: ’AR·YUN·DUR·DIY<sup>3</sup> är yandurdi “The man vomited D  
(*qā’a*)”—a variant of: YUNDY<sup>3</sup> yandi [472]—also for threatening (*tahdīd*).<sup>4</sup> YUNDURUR·<sup>3</sup>  
YUN·DURMA’Q<sup>3</sup> yandurur yandurmāq.

:: ’NIK ’AWIN YIΛN·DURDIY anig äwin yindürdi “He had his house searched, look- yindür-  
ing for something of his that he suspected was stolen or that had strayed (*abḥaṭa . . . yaṭlubu*  
*mazīnnatahu wa-ḡāllatahu*).” YṾINDURUR YṾINDURMA’K yindürür yindürmāk. 0

:: ’UVQA’ YILIM YAB·ŠURDIY öqqa yelim yapşurdi “He stuck (*aṣṣaqa*) the glue to yapşur-  
the feather [i.e., of the arrow].” A variant of the form with *jīm* [i.e. *yapçur*]. YAB·ŠRUR· D  
YAB·ŠUR·MA’Q yapşurur yapşurmāq. 0 This is similar to [the Persian name] Bahrām  
Čübīn which is Arabized to Šübīn.<sup>5</sup> 0

:: ’UL ’ANY YAT·TUR·DIY ol ani yatyurdi “He let him lie down, he put him to sleep yatyur-  
(*aḡja’a, anāma*).” YAT·TURUR YAT·TURMA’Q yatyurur yatyurmāq. 0

:: ’UL MANKA’ YAL·WAR·DIY ol maṇa yalwardi “He asked me to help him fulfill yalwar-  
his desire (*istaṡāṭa, ṭalaba taḥṣīl murādihi*).” YAL·WARUR YAL·WAR·MA’Q yalwarur yalwar-  
māq.

:: TULWR YLWRDIY tolwir yelwirdi “The canopy fluttered (*xafaqa, raḡraḡa*).”<sup>6</sup> yelwir-  
YALWR’R·YAL·WRMA’K·Q yelwirār yelwirmāk.

:: SUVW·<sup>1</sup> YILMIR·DIY sūw yilmirdi “The water was almost warm (*kāda . . . an yilmir-  
yaxxuna*).” YILMIRA’R·YILMIR·MA’K yilmirār yilmirmāk.

#### Another Type

[III. 70/100]

486

:: ’L TUṾNIN SUW·DA’ YAY·TURDIY ol tōnin suwda yayturdi “He ordered his yaytur-  
garment to be rinsed (*xaḡxaḡa*) in the water.” Also for anything that is stirred (*yuxaḡxaḡu wa-  
yuḡḡarraku*). YAYTURUR YAY·TURMA’Q yayturur yayturmāq.

485 <sup>2</sup> Second A changed from *sukūn* (·).

<sup>3</sup> First U changed from A (original copyist)?

<sup>4</sup> Presumably Kāšyarī means that the causative form of the root *yan-* in the two meanings of “to vomit” and “to threaten” does not have a causative or doubly transitive meaning; he therefore calls *yandur-* a “variant” of *yan-* in these two meanings.

<sup>5</sup> Spelled *jūyīn* and *šūyīn*.

<sup>6</sup> MS. *frf*.



## Š

:: 'UL 'ANKAR SINK'K YAL·BIŠ·DIY ol anar sināk yelpišdi "He helped him drive away (*dabb*) the gnats." Also for fanning (*rawwaḥa*) him. YAL·BIŠUVR· YAL·BIŠ·MA'K yelpišūr yelpišmāk. 0 yelpiš-

:: KABA'K YILBIŠ·DIY kāpāk yelpišdi "The bits of bran were drawn apart from each other (*tajādabat an-nuxāla ba'duhā min ba'd*)." YALBIŠUVR YLBIŠMA'K yelpišūr yelpišmāk. 0

:: 'UL 'ANKAR BUVZ YIR·TIŠ·DY ol anar bōz yirtiṣdi "He helped him tear (*mazq*) the cloth (or other)." YIRTŠUVR YIRTIŠMA'Q yirtiṣūr yirtiṣmāq. Also . . .<sup>1</sup> yirtiṣ-

:: 'UL MANIK BILA' YUR·TUŠ·DIY ol mānig bilā yortuṣdi "He vied with me in trotting (*taxbīb<sup>2</sup> al-faras*)." YUR·TŠUVR YURTUŠMA'Q yortuṣūr yortuṣmāq. 0 yortuṣ-

:: 'UL 'ANKAR YIYR· YAB·RUIŠ·DIY ol anar yēr yapruṣdi "He helped him level (*tamlīs, taswiya*) the ground." YAB·RUŠUVR· YAB·RUŠMA'Q yapruṣūr yapruṣmāq. 0 yapruṣ-

:: 'ULA'R· 'IKY BIYR· BYR·K' 'AT· YAT·RUŠ·DIY olār ekki bīr bīrkā at yetriṣdi "They helped each other overtake (*ilḥāq*) the horse (or other)." YATRUŠUVR YATRUŠ·MA'K yetriṣūr yetriṣmāk. 0 yetriṣ-

:: 'ULA'R· SUVZUK· YAŠ·RUŠ·DIY olār (ekki?) sōziḡ yaṣruṣdi "The two of them agreed to conceal (*tawāṭa'a 'alā kitmān*) the words (or other)." YAŠRUŠUVR· YAŠ·RUŠ·MA'Q yaṣruṣūr yaṣruṣmāq. 0 yaṣruṣ-

:: 'UL 'ANKAR 'UVN· YUḤ·RUŠ·DIY ol anar ūn yoḡruṣdi "He helped him knead (*'ajn*) the dough." :: SUḌUQ 'AḤIZ·DA' YUḤ·RUŠ·DIY suḍuq aḡizda yoḡruṣdi "The saliva dried (*'aṣaba*) in the mouth." YUḤRUŠUVR YUḤRUŠM'Q yoḡruṣūr yoḡruṣmāq. 0 yoḡruṣ-

:: 'UḤLA'N YUK·RUŠ·DIY oylān yūḡriṣdi "The boys (or other) ran (*'adat*)." YUK·RŠUVR· YUK·RUŠ·MA'Q [sic] yūḡriṣūr yūḡriṣmāk. 0 yūḡriṣ-

:: QUVZIY YAM·RAŠ·DIY qōzi yamraṣdi "The lambs mingled (*ixtalaṭa*) with the ewes." Verse: yamruṣ-

|                          |                      |   |
|--------------------------|----------------------|---|
| QUJNKA'R TAKA' SAŠIL·DIY | qoçnār tākā sāšildi  | V |
| SAḤ·LIQ SURUK QUŠUL·DIY  | saḡliq sürüg qoşuldi |   |
| SUVT·LAR QAMUḤ YUŠUL·DY  | sūtlār qamuḡ yuşuldi |   |
| 'UḤLAQ QUZIY YAMRŠUVR·   | oḡlaq qozi yamraşūr  |   |

Describing summer: "The rams and billy-goats separated (from the ewes and she-goats at the coming of summer), the herds of ewes were joined together (for milking), the milk flowed (from

486 <sup>1</sup> *wa-kaḍālika*—misplaced? phrase missing?

<sup>2</sup> MS. *taḥnīb*.

[III. 72/103]

487

the udders) abundantly; the [kids and] lambs mingle with their mothers (instead of their being milked)."<sup>1</sup> 0

:: 'UL 'ANKAR YIFAJ YAMRUŠ-DIY ol aṇar yiṭāč yāmrišdi "He helped him uproot yāmriš- (qal') the tree." YAMRUŠUVR YAMRUŠ-M'K yāmrišūr yāmrišmāq.

:: 'UVL 'ANIK BIRLA' YAT-FAŠ-DIY ol anig birlā yatyašdi "He lay down with him yatyaš- (dāja'ahu)." YAT-FAŠUVR YAT-FAŠMA'Q yatyašūr yatyašmāq. 0

:: 'ULA'R BA'L YAL-FAŠ-DIY olār bāl yalyašdi "They licked the honey (or other) yalyaš- together (talā'aqū)." YAL-FAŠUVR YALFAŠM'Q yalyašūr yalyašmāq.

:: YUL-QAŠ-DIY NA'NK yulqašdi nāṇ "The thing was scraped (insaḥaja)." YUL- yulqaš- QAŠUVR YUL-QAŠ-MA'Q yulqašūr yulqašmāq.

:: 'ULA'R BIYR 'KIN-DIYDIN NA'NK YUL-QUŠ-DIY olār bīr ekindīdin nāṇ yulqišdi yulqiš- "They both derived an advantage (jarra . . . manfa'a) from each other." YUL-QUŠUVR<sup>2</sup> YUL- QUŠ-MA'Q<sup>2</sup> yulqišūr yulqišmāq. 0

:: YFIA'J-QA' YIB YUR-KAŠ-DIY yiṭāčqa yip yörgäšdi "The rope was wound yörgäš- (iltaffa) on the tree (or other)." Also for anything that wraps itself (iltawā) around a thing. YURKAŠUVR YURKAŠMA'K yörgäšūr yörgäšmāq.

:: 'URA'TUT LA'R YUVZIN YIB-LAŠ-DIY urāyutlār yūzin yiplašdi "The women yiplaš- depilated (nammaṣat) each other's faces." YIB-LAŠUVR YIB-LAŠ-MA'Q yiplašūr yiplašmāq. 0

:: YLQY YIDLAŠ-DIY yilqi yidlašdi "The cattle (or other) sniffed (tašammamat)." yidlaš- YID-LAŠUVR YID-LAŠ-MA'Q yidlašūr yidlašmāq. Proverb: KIŠY SUVZLAŠUV YIL-QIY P YID-LAŠUV kiši sōzlāšū yilqi yidlašu 0 "People (recognize one another) by talking, animals by sniffing." 0

:: SUV YAD-LIŠ-DIY sü yaḍlišdi "The troops dispersed (tafarraqat) in all directions." yaḍliš- Also when something spreads (tafaššā) on a thing, such as fine ink on bad paper. YAD-LIŠUVR YAD-LIŠ-MA'Q yaḍlišūr yaḍlišmāq. 0

:: BTIK LA'R YUD-LUŠ-DIY bitiglār yodlušdi "The writings (or other) were erased yodluš- (innaḥat)." YUD-LUŠUVR YUD-LUŠ-MA'Q yodlušūr yodlušmāq. 0

:: TKUVN L'R YAZ-LIŠ-DIY tügünlār yazlišdi "The knots (or other)<sup>3</sup> came loose yazliš- (inḥallat)." YAZ-LIŠ U VR YAZ-LIŠMA'Q yazlišūr yazlišmāq.

487 <sup>1</sup> wa-lā yuṣaffu 'alayhā bi-l-laban; cf. Muḥīṭ al-Muḥīṭ: ṣaffa n-nāqa : ḥalabahā fī maḥlabayn aw ṭalāṭa.

<sup>2</sup> I (black) crossed out by later hand (brown).

<sup>3</sup> MS. al-'uqda wa-ḡayruhu, read al-'uqad wa-ḡayruhā.

:: SUV QMUṬ YṬI-LIŠ-DIY sü qamuṭ yiyliṣdi "The troops caught up with one another (*tadāarakat*).” YṬILIŠUVR YṬILIŠMA'Q yiyliṣūr yiyliṣmāq. 0 yiṭliṣ-

:: QAURIM-LA'R QMUṬ YUF-LUŠ-DIY qorumlār qamuṭ yuwluṣdi "The boulders<sup>4</sup> (or other) all rolled together (*tadaḥrajaṭ*).” YUFLUŠUVR YUW-LUŠ-MA'Q yuwluṣūr yuwluṣmāq. 0 yuwluṣ-

[III. 74/105]

488

:: 'UL 'ANKAR 'AF YAMLAŠ-DY ol aṇar āw yamlaṣdi "He helped him sweep (*taḥ-wīq*) the house (or other).” YAMLSVR YAMLAŠ-M'Q yamlaṣūr yamlaṣmāq. yamlaṣ-

:: KUVZLA'R YUM-LUŠ-DY kōzlār yumluṣdi "The eyes closed (*aṭḍat*).” YUM-LUŠVR YUMLŠMA'Q yumluṣūr yumluṣmāq. yumluṣ-

Q

:: 'AR· 'UṬLUN-DIN<sup>1</sup> YAR-SIQDIY ār oyṭindin yarsiqdi "The man got separated (*inḥarada*) from his son.” This is when one of them loses his way in a desert, so one arrives at one place and the other at another, or else falls into the hands of the enemy. YAR·SIQA'R YAR·SIQ·M'Q yarsiqār yarsiqmāq. yarsiq-

K

:: 'AR· YAT·SIK·TY ār yetsikti "The man reached senility (*balaṭa . . . arḍal al-'umr*).” yetsik-  
 :: QAJIṬAN· 'AR· YAT·SIK·TY qačyīn ār yetsikti "The fleeing man was overtaken (*ulḥiqa*).”  
 YAT·SIKA'R YAT·SIKM'K yetsikār yetsikmāk. yetsik-

L

:: TUVN· YIR·TILDY tōn yirtildi "The garment was torn (*inmazaqa*).” Verse: yirtil-  
 'AT·SA' 'UQIN KAZKARIB· KIM TURA'NĪY YIṬ·DAJĪY V  
 TA'ṬIṬ' ATIB 'UṬRASA' 'UVZĪY QUYĪY YIRTILUVR·  
 atsa oqin kāzgārip kim turāni yiḍačī  
 tāyiy atip uṭrasa ōzi quyi yirtilūr 0

Describing Time: "When it shoots an arrow, after notching it, [who can put up an obstacle?], and aims it at a mountain, the center and bottom of the valley are torn asunder (*yatamazzaqu*) by it.” 0 YIRTILUVR YIRTIL·MA'Q yirtilūr yirtilmāq. 0

:: YAS·TUQ YAS·TAL·DY yastuq yastaldi "The pillow was propped (*wusidat*).” :: yastal-  
 :: 'UQ 'AMAJQA' YAS·TAL·DIY oq amačqa yastaldi "The arrow hit the side (*ḍaraba . . . jānib*) of the target.” YAS·TALUVR YAS·TALM'Q yastalūr yastalmāq. 0

487 <sup>4</sup> MS. *janādīl*, read *janādīl*.

488 <sup>1</sup> Second U (brown) altered from A (black).

:: QA'TUVN YAN·JILDİY qāγūn yančildi/yānčildi "The melon (or anything similar) was crushed (*inḍaḡaṭa*, *inxabaṭa*)." YAN·JLVR YAN·JILM'K-Q yančilūr yančilṃāq / yānčilūr yānčil-  
yānčilṃāk. 0 yančil-

:: BIYR N'NK BIYRKA' YAB·RUL·DIY bīr nāṅ bīrkā yapruldi "One thing stuck (*iltabada*) to another." :: TUVN YAB·RUL·DY tōn yapruldi "The inner part of the garment stuck together until it wore out (*iltabada* 'aqr aṭ-tawb ḥattā jarana')." YAB·RULVR YAB·RUL·M'Q yaprulūr yaprulṃāq. yaprul-

:: SUNKUQ [sic] BURUN·Q' YAT·RUL·DY sonuḡ burunqa yetrildi "The last was joined up (*ulḥiqa*) to the first." YAT·RULUVR YAT·RULM'K yetrülūr yetrülṃāk. yetrül-

:: 'UVN YUṬ·RULDIY ūn yoḡruldi "The dough was kneaded ('*ujina*')." YUṬRU·LUVR YUṬRUL·M'Q yoḡrulūr yoḡrulṃāq. 0 yoḡrul-

:: 'AR· TUMLUṬ·QA' YIṬ·RIL·DIY 'ār tumluḡqa yiḡrildi "The man drew his arms together (*ikla'azza*) from the cold." :: TUVN yiḡril-

[III. 75/107]

489

YIṬ·RIL·DIY tōn yiḡrildi "The garment shrunk (*taqallaṣa*) from being washed." YIṬRILUVR·YIṬRIL·M'Q yiḡrilūr yiḡrilṃāq. yiḡril-

#### Another type

##### L

:: SUVF YAY·QAL·DIY sūw yayqaldi "The water was disturbed (*iḡṭaraba*)." Also for any liquid which is disturbed. And a man who is strongly inclined (*mayyāl*) towards a thing is likened to it, thus: 'AR· KUNK·LIY YAYIL·DIY YAY·QAL·DY 'ār kōṅli yayildi yayqaldi ["The man's heart swayed"]—YAY·QAL·DY yayqaldi is a weak variant of this. YAY·QALVR YAY·QALM'Q yayqalūr yayqalṃāq. D yayqal-

##### N

:: 'UṬLA'N YALBİNDY oylān yelpindi "The boy was seized by a demonic stroke (*sa'fa*)." :: 'UL 'UVZINKA' YIYL· YALBIN·DIY ol ōziṅā yēl yelpindi "He fanned (*tarwīḥ*) himself." YALBNUVR YLBNM'K yelpinūr yelpinṃāk. yelpin-

:: 'L TVNIN YIḶAR·TINDY ol tōnin yirtindi "He pretended to tear (*yumazziḡu*) his garment (or other)." YIRTINVR YRTINM'Q yirtinūr yirtinṃāq. yirtin-

:: 'UṬA' YILIM YAB·JUN·DIY oqqa yelim yapčundi "The glue stuck (*iltaṣaqa*) to the feather [i.e., of the arrow]." Also for anything that sticks (*iltaṣaqa*, *ta'allaqa*) to a thing. YAB·JNVN YABJNM'Q yapčunūr yapčunṃāq. There is a variant form with *šin*: YAB·ṢUN·DY yapšun·yapšundi, and one with *fā*: YAW·JUN·DIY<sup>1</sup> yawčundi. yapčun-

:: 'NIK YIYNIY TUK:RN:DIY anig yēni yigrāndi "His flesh crawled (*iqša'arra*).": yigrān-  
 :: 'AR: 'AT:NY YKRNDY är ätni yigrāndi "The man considered the meat to be raw (*niyy*) and  
 loathed to eat it." YIK:RANUVR YIK:RAN:MA'K yigrānūr yigrānmāk. 0

:: 'AR: QAFTA'N YAX:SINDIY är qaftān yaxsindi "The man threw (*alqā*) the cloak yaxsin-  
 over his shoulders but did not fasten the middle or put his arms in it." Also for a tunic, or other.  
 YAXSINVR YAXSINM'Q yaxsinūr yaxsinmāq.

:: 'AR: YYRK YAR:SINDY är yērig yersindi "The man settled in a place and became yersin-  
 accustomed to it (*tawaṭṭana . . . wa-'tāda*).": YAR:SINVR YAR:SINM'K yersinūr yersinmāk. 0

:: 'AR: 'AŠ YAM:SIN:DIY är aš yemsindi "The man pretended to eat (*ya'kulu*) the yemsin-  
 food but did not really eat it." YAM:SINUVR YAM:SINM'K yemsinūr yemsinmāk. 0

:: 'AR: JAN'Q YALFAN:DIY är čanāq yalyandi "The man applied himself to licking yalyan-  
 (*laḥs*) the bowl (or other)." YALFANUVR YALFANM'Q yalyanūr yalyanmāq. 0

:: 'AR: 'AFZIN YALWAN:DIY är ayzin yalwandi "The man stuck out his tongue and yalwan-  
 licked his lips (*adla'a . . . liṣānahu wa-talammaṣa<sup>2</sup> fāhu*).": YALWNVY YALWNM'Q yalwanūr  
 yalwanmāq. 0

:: YUL:QUN:DIY NA'NK yulqindi nāṇ "The thing was scraped (*insaḥaja*).": YUL:- yulqin-  
 QUNUVR YULQNM'Q yulqinūr yulqinmāq. 0

:: 'URUQ YFIA'J:Q' YURKAN:DIY uruq yiyāčqa yörgāndi yörgān-

[III. 77/110]

490

"The rope was wound (*iltawā*) on a tree (or other).": :: 'AR: YUFURQA'N:Q, YURKAN:DIY  
 är yoyurqānqa yörgāndi "The man wrapped himself (*iltahafa*) in the blanket (or other).": YUR-  
 KANVR YURKANM'K yörgānūr yörgānmāk.

:: 'AT: YID:LAN:DIY ät yidlandi "The meat (or other) stank (*tarawwaḥa*).": YID:- yidlan-  
 LANUVR YID:LAN:M'Q yidlanūr yidlanmāq. 0

:: TKUVN YAZ:LIN:DIY tügün yazlindi "The knot (or other) came loose (*inhallat*).": yazlin-  
 YAZLNVY YAZ:LN:M'Q yazlinūr yazlinmāq. 0

:: 'UL MANKA' YAZ:LIN:DIY ol maṇa yüzlāndi "He faced (*tawajjaha*) me.": :: 'AR: yüzlān-  
 YUZ:LAN:DIY är yüzlāndi "The man enjoyed respect (*wajuha*)<sup>1</sup> among the people." Or else  
 he sought their respect (*ṭalaba minhum al-jāh*). YUZ:LANUVR YUZLNM'K-Q yüzlānūr yüzlān-  
 māk.

:: YAF:LANDIY NA'NK yaylandi nāṇ "The thing was oiled (*iddahana*).": YAF:- yaylan-  
 LANUVR YAF:LANM'Q yaylanūr yaylanmāq. 0

489 <sup>2</sup>MS. *talammaṣa*.

490 <sup>1</sup>Altered to *wujiha* by later hand (brown ink).



Chapters of Quinquiliterals 0

Chapter: *fa'al'aldī*

J

:: YIYR·YIΓAJ·LAN·DIY *yēr yiyačlandi* "The land had many trees (*ašjarat* [defined])." YIΓAJLANVR YΓAJLANM'Q *yiyačlanūr yiyačlanmāq*.

R

:: TAWY YAΓIR·LAN·DIY *tewe yayirlandi* "The camel (or other) had many saddle *yayirlandi* galls (*kaṭurat adbār*)." YAΓIR·LANVR YAΓIR·LANM'Q *yayirlanūr yayirlanmāq*. Or else it itched from a gall (*iḥtakka min ad-dabar*). 0

:: SUV YUMR·LAN·DIY *sū yumurlandi* "The troops (or other) mustered (*ijṭama'a*)." yumurlan-  
Oğuz dialect. 0 D

:: 'AT·YULAR·LAN·DIY *at yularlandi* "The horse was bridled (*'udḍira*)." YULAR·yularlan-  
LNVR YULARLANM'Q *yularlanūr yularlanmāq*.

Z

:: 'UL 'ATIΓ YAWUZLAN·DIY *ol atiy yawuzlandi* "He considered the horse (or yawuzlan-  
other) bad (*radī*)." YAWUZLANUVR YAWUZLANM'Q *yawuzlanūr yawuzlanmāq*.

Š

:: 'AR·YAWAŠ·LAN·DIY *ār yawašlandi* yawašlan-  
[III. 80/114] 492

"The man showed clemency (*ḥilm*)." YAWŠLANVR YAWAŠLANM'Q *yawašlanūr yawašlan-  
māq*.

:: YΓA'J YAMIŠ·LANDIY *yiγāč yemišlandi* "The tree bore fruit (*aṭmarat*)." YAMIŠ·yemišlan-  
LANVR YAMIŠLANM'K *yemišlanūr yemišlanmāk*.

Γ

:: TAQUQ YALIΓ·LAN·DY *taquq yaliylandi* "The cock's comb (*'urf*) grew." Also *yaliylandi*  
for a horse's mane (*'urf*). YALIΓ·LNVR YALIΓ·LNM'Q *yaliylanūr yaliylanmāq*.

Q

:: 'AR·YARIQ·LAN·DIY *ār yariqlandi* "The man put on a coat of mail (*tadarra'a*)."<sup>1</sup> *yariqlan-*  
Or else he put on a suit of armor (*tajawšana*). YARIQ·LANUVR YARIQLNM'Q *yariqlanūr  
yariqlanmāq*. 0

492 <sup>1</sup> MS. *tadarra'a*.

:: 'AR· YIYRIK·YIRAQLAN·DIY är yērig yiraqlandi "The man considered the place yiraqlan- to be far away (*ba'id*).” YIARIQ·LANVR YAIIRAQ·LNM'Q yiraqlanūr yiraqlanmāq.

:: YIYR· YULAQ·LAN·DY yēr yulaqlandi "There were many springs (*yanābī*) in the yulaqlan- ground.” YULAQ·LANUVR YULAQLNM'Q yulaqlanūr yulaqlanmāq.

## K

:: 'AR· YURAK·LAN·DIY är yūrāklāndi "The man (or other) was brave (*tašajja'a*).” yūrāklān- YURAK·LANUVR YURAK·LANM'K yūrāklānūr yūrāklānmāk.

## M

:: YARIM·LAN·DIY NA'NK yarimlandi nāṅ "The thing was shared by halves (*inta- yarimlan- šafa*).” YARIM·LANVR YARIM·LANM'Q yarimlanūr yarimlanmāq. 0

:: 'AR· YIŠIM·LAN·DIY är yišimlandi/yišimlāndi "The man wore leggings (*rānān*, yišimlan-/ *farāhījān*).” YIŠIMLANVR YIŠIMLNM'K-Q yišimlanūr yišimlanmāq / yišimlānūr yišimlānmāk. yišimlān-

:: 'UQ· YALIM·LAN·DIY oq yelimlāndi "The glue stuck (*iltaṣaqa l-γirā*) to the arrow.” : yelimlān- Or else it was made to stick (*uṣṣiqa*)<sup>2</sup> to it. YALIM·LANVR YLIM·LANM'K yelimlānūr yelim- lānmāk.

## Sextiliterals

## R

:: 'AR· YAL·ΓANDURDIY är yaḷandurdi "The man accused [someone] of lying yaḷandur- (*kaḡḡaba*).” YALΓANDURUR YALΓAN·DURMA'Q yaḷandurur yaḷandurmāq.

## Z

:: YIΓA'J· YIL·DIZ·LAN·DIY yiḡāč yildizlandi "The tree took root (*a'raqat*).” Also yildizlan- of a man when he settles in a place and established himself (*tawattana*, *hayya'a asbāb*). :: 'AR· YIL·DIZ·LAN·DIY är yildizlandi "The man took root (*a'raqa*)”—as though he put down roots in a place, or became deep-rooted (*arīq*) in lineage. YILDIUZLANUVR· YLDIZLNM'Q yildiz- lanūr yildizlanmāq.

## Q

:: 'AR· YUD·RUQ·LAN·DY<sup>3</sup> är yudruqlandi "The man grasped something in his fist yudruqlan- (*qabaḡa* . . . '*alā jum' kaffiḥi*).” YUD·RUQ·LANUVR<sup>3</sup> YUDRQLNM'Q yudruqlanūr yudruqlan- māq.

492 <sup>2</sup> MS. *alṣaqa*.

<sup>3</sup> First *sukūn* (·) (brown) altered from U (black).



:: 'AR· YAR·MAQLAN·DIY är yarmaqlandi "The man acquired a dirham (*dirham*).” yarmaqlan-YAR·MAQ·LANUVR YAR·MAQLAN·MA'Q yarmaqlanūr yarmaqlanmāq. 0

:: 'UL MANK' YUMŠAQ·LAN·DIY ol maṇa yumšaqlandi "(The man) was compliant, yumšaqlan-flattering and deferential (*talāyana, tamallaqa, xaḍa'a*) [to me].” YUM·ŠAQ·LANUVR

[III. 82/116]

493

YUMŠAQLANM'Q yumšaqlanūr yumšaqlanmāq.

:: YUM·ΓAQ·LAN·DIY NA'NK yumyaqlandi nān "The thing was circular or rounded yumyaqlan- (*tadawwara, tadaḥraja*).” YUM·ΓAQLANVR YUM·ΓAQLANM'Q yumyaqlanūr yumyaqlanmāq.

N

:: 'AR· 'AŠIΓ YAW·ΓAN·LAN·DY är ašiy yawyanlandi "The man considered the food yawyanlan-meatless (*bi-ḡayr laḥm*) and felt hungry after eating it.” YAW·ΓANLANVR YAW·ΓAN·LAN·MA'Q yawyanlanūr yawyanlanmāq. 0

:: YIYR· YIL·ΓUN·LAN·DY yēr yilyunlandi "The land produced tamarisks (*ṭarfā'*).” yilyunlan-YIIL·ΓUN·LANUVR<sup>1</sup> YIIL·ΓUNLANM'Q<sup>1</sup> yilyunlanūr yilyunlanmāq.

End of the Book of Initial-Weak Words

Praise be to God

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493 <sup>1</sup> First U (black) crossed out by later hand (brown).

## In the Name of God the Merciful the Compassionate

Book of Medial Weak Words (*dawāt at-talāṭa*)

## Chapter of Biliteral Nouns

## T

TA'H TA'H **tāh tāh** A particle, used to call the falcon (*bāzī*) after sending it loose. The *hā'* is in pause. **tāh**

## J

JUVH JUVH **ċōh ċōh** A particle, used to incite or to restrain (*yusāqu, yuzjaru*) horses. **ċōh**

## K

KA'H KA'H **kāh kāh** A particle, used to call dogs. **kāh**

## M

MA'H **māh** A particle meaning "here (*hunāka*)" or "take it (*xud*)," said when handing something over. **māh**

## Initial Weak

YA'H **yāh** A particle meaning "yes (*na'am*)."  
This is used as a reply to someone who says: 'AT· TUT· at tut meaning "Take the horse," and the one who replies says: YA'H· yāh meaning "Yes." **yāh**

The *līn* letters drop from these words in rapid speech. :: T: TAH· TAH· **tah tah**, J: JUH· JUH· **ċoh ċoh**, K: KAH· KAH· **kāh kāh**, M: MAH· **mah**, [Y:] YAH· **yah**. For this reason we included them in the chapter of defective words (*bāb al-manqūṣ*), since the *līn* letter is absent (*yunqaṣu*) from them in speech, though not in writing. **G**

The *hā'* in these cases is the *hā'* of pause (*hā' istirāḥa*), as in the verses: *fa-bi-hudāhumu qtadīh* ([Q.6:90] "So follow their guidance"), and: *lam yatasannāh* ([Q.2:259] "it has not spoiled"). The *hā'* is in pause in these cases.

A radical (*aṣlī*) *hā'* does not exist in genuine Turkic, except in the phrase: 'AR· 'H-LADY **ār ihladi** meaning "The man hiccupped (*axaḍa r-rajula r-rabwu*)"—but this is onomatopoeic for the sound that arises from the breast [cf. 31 iq]; and the word for "owl (*būm*)": 'UVHIY **ūhi**—even here, the genuine Turks

[III. 84/118]

494

call it: 'UVKIY **ūgi** with *kāf*. The *hā'* is found in the speech of Khotan and Kānčāk, since they are not Turkic, but are settlers (*nazīl*) in the lands of the Turks. **D**

Chapter: *fa'l, fu'l, fi'l*, unvowelled middle radical, in its various vocalizations

## B

TUVB· **tūp** The “root (*aṣl*)” of a tree. :: YIΓA'J· TUVBIY *yīṣāc tūpi* “Tree root.” 0 **tūp**  
 TUVB· **tūp** The “base (*uss*)” of a wall. :: TA'M TUVBIY *tām tūpi* “Base of a wall.” Also, a man's “root or origin (*aṣl*)” is called: TUVB· **tūp**. Hence :: TUVB·LUX 'ARAN· *tūplūg ārān* “A man of good breed (*aṣīl*).”

“A ball (*kura*)” is called: TUVB· **tōp**. This is shortened from: TUBIQ· **topiq**. 0 **tōp**

JUVB· **čōp** The “dregs (*tuf*)” of anything, or “what is squeezed out (*aṣīr*).” :: 'UZUM· JUVBIY *üzüm čōpi* “The sediment (*tajīr*) of grapes.” 0 YA'Γ JUVBIY *yāṣ čōpi* “The sediment (*akr*) of oil.” BUVR· JUVBY *bōr čōpi* “The dregs (*durdī*) of wine.” The same for other things. TUTM'J· JUVBIY *tutmāc čōpi* The word for any “piece (*qiṭ'a*) of noodle or macaroni dough.” 0 **čōp**

:: 'L MANY KURUB· QUVB· QIL·DIY *ol māni körüp qōp qildi* “He became cheerful (*hašša wa-rtāḥa*) when he saw me.” 0 **qōp**

KUVB· **kūp** “Vat (*dann*).” **kūp**

KIYB· **kēp** “Mould (*qālīb*)” of anything. :: KARBJ KIYBY *kārpič kēpi* “Brick mould.” **kēp**

KIYB·I **kēp** “Like (*miṭl, šibh*).” Oγuz dialect. Thus :: BUV 'R· 'NIK KIYBY *bu ār anig kēpi* “This man is like him.” D

## T

BUVT· **būt** “Thigh (*faxīd*).” 0 **būt**

BUVT· **būt** (?) The name for “a large and valuable turquoise which is attached to the forelocks of the sons or daughters of nobles.” Thus :: QIZ· BUVT· 'URIYDIY [sic] *qiz būt urdi* “The girl put one on.” 0 **būt ?**

BUVT **būt** (?) The name for “a provision (*mīra*) which is given to the transmitter of a gift from a noble.” For example, if one man gives another a horse, then he gives a dinar or a sheep to the groom of the horse, and this sheep is called: BUVT **būt**. 0

[III. 86/120]

495

TIYT· **tīt** “Pine tree (*šajar aṣ-šanawbar*).” 0 It grows in the mountains. 0 **tīt**

J(X)IYT· **čīt** Name of a Šīnī brocade embroidered with figure work. 0 **čīt**

SUVT· **sūt** “Milk (*laban*).” 0 **sūt**

ŠUVT. šūt “Root (*nijār*).” Khotan dialect.

šūt D

J

TUVJ. tūč “Yellow copper or bronze (*šābah aṣfar*).” 0

tūč

KUVJ. kūč “Strength (*quwwa*).” KUVJ. kūč “Violence or injustice (*ẓulm*).” Proverb [= 273 čiq-]: KUVJ. ‘IYL·DIN KIRSA’ TURUV TUNK·LUK·TIN JIQA’R. kūč ēldin kirsä törü tünlūktin čiqār 0 “When violence comes in by the courtyard, custom (meaning justice) goes out by the window.” From this comes the word for “wrongdoer (*ẓālim*)”: KUJAM·JIY kūčāmci. And “a strong man (*qawī*)” is called: KUVJ·LUK kūčlüg. 0

kūč

P

KUVJ. kūč “Sesame (*simsim*).” Hence “sesame oil (*duhn al-ḥall*)” is called: KUVJ. YA’ŦIY kūč yayi. Čigil dialect. 0 The berry of the castor oil plant (*ḥaml al-xarwa’*) is called: ‘INKA’K KUVJ·IY ingāk kūči meaning “cow sesame (*simsim al-baqar*),” because of its large size. 0

D

KIYJ. kēč “Tardiness (*buṭ’*).” Thus :: KIYJ. KAL·DIY kēč kaldi “He came late (*abṭa’a fi l-ḥudūr*).” 0

kēč

D

BUVD. bōd “A man’s height (*qadd, qāma*).” Hence :: ‘UZUVN. BUVDLUṬ KIŠY uzūn bōdluṭ kiši “A tall (*ṭawīl al-qadd*) person.” 0

bōd

BUVD.<sup>1</sup> tōd “Bustard (*ḥubārā*).” BUV.<sup>1</sup> MUNJUQ tōd mončuq The name for “beads, made of compound perfume and musk, and worn by slave girls.”

tōd

R

BUVR. bōr “Wine (*xamr*).” Proverb: BUVR BULM’DIB. SIR·KA’ BUL·M’ bōr bolmāḍip sirkā bolma 0 “Do not become vinegar before you have become wine.” This is coined about a young boy who acts like an old man.

bōr

P

BIYR. bīr The number “one (*wāḥid*).” Thus :: BIYR. YAR·MA’Q bīr yarmāq “One dirham.” 0

bīr

TUVR. tōr—with *išmām*—“The foremost part of the house (*muqaddam al-bayt*).” :: TUVR·KA’ KAJ. tōrkā kăč “Proceed to the foremost part of the house.” 0

tōr

TUVR. tōr—with *išbā’*—“Snare or net (*faxx, šabaka*),” used to hunt birds or fish. 0

tōr

JUVR. ‘UAR’ŦUT. čōr urayut “A woman with a tight vagina (*ratqā*).” The Oγuz call “dense vegetation (*nabt multaff*)”: JUVR. ‘UT. čōr ot. This is the root-meaning of the former. 0

čōr

D

:: 'AR· SUVR· SUVR MUVN 'UBTY *är sör sör mün öpti* "The man sipped the soup slurping (*bi-šīb*).” It is onomatopoeic for the sound of his lips. 0 sör

QUVR· qōr "Loss (*xusrān*).” Thus :: 'AR· QUVR· QILDY *är qōr qildi* "The man incurred a loss (*xasira*).” 0 qōr

[III. 87/122]

496

QUVR· qōr "The ferment of curdled milk (*xamīr ar-rā'ib*).” It is the remainder of curdled milk or of fermented koumiss which is left in the bottom of the container; then fresh milk is poured over it so that the curdled milk will solidify, or the koumiss will ferment.

QUVR·I qūr "Dry (*yābis*).” Oγuz dialect. It is shortened from: QURUΓ· quruγ. Proverb: QULA'N QUDUΓ·QA' TUŠSA' QUVR BAQA' 'AY·ΓIR· BULUVR qulān quduγqa *tüšsā qūr baqa ayγir bolūr* 0 "When the wild ass falls in the well, the frog (which is native to it [*? aq-ḏifda' al-barri 'alayhi*]) becomes a stallion.” This is like the Arabic saying: *inna l-buγāt bi-arḏinā tastansiru* ("The kite in our land becomes a vulture"). qūr D  
P

Z

BUVZ· 'AT· bōz at "A gray (*ašhab laysa bi-l-afṣaḥ*) horse.” This word is used for any animal between white and sorrel. :: BUVZ· QU·VY· bōz qōy "A chestnut (*ašhab*) sheep.” 0 bōz

BUVZ· bōz "Cotton cloth (*kirbās*).” With *išmām*. bōz

BUVZ būz "Ice (*jamd*).” With *išbā'*. Proverb: BUVZDAN SUVF Tām'R būzdan sūw *tamār* 0 "(Only) water drips from ice.” This is coined about one who resembles his father in character. būz P

BIYZ· bēz "A tumor (*γudda*) that appears between the skin and the flesh.” 0 bēz

TUVZ· tōz—with *išbā'*—"Dust (*γubār*).” tōz

TUVZ tōz "The birch-bark strap (*jalīza*)<sup>1</sup> which is wrapped around bows.” 0

:: 'YL TUVZ· NATAK *ēl tōz nātäg* "How are the state (*wilāya*) and the subjects (*ra'iyya*)?” 0 tōz

TUVZ· tōz "Root (*aṣl*).” :: 'NIK TU·VBIY TU·VZIY KM *anig tūpi tōzi kım* "What is his root? to whom does he trace his origin? (*man aṣluhu wa-ilā man yantamī*).”

:: TUVZ YI·YR· tūz yēr "A flat (*mustawiya*) place.” 0 tūz

TUVZ tūz—with *išbā'*—"Salt (*milḥ*).” 0 tūz

496 <sup>1</sup>*jalīza* is not found in the Arabic dictionaries. See 502 *sōl* and 179 *sögüt*.

- TIYZ tīz "Knee (*rukba*)."<sup>0</sup> tīz
- TAYIZ tēz "Any high place (*makān murtafi*)."<sup>0</sup> The Persians borrowed this word and called their castles (*qilā'*): *diz*. <sup>0</sup> TAYIZ tēz Name of a summer pasture belonging to Kāšyar. tēz  
 It is called: TARIṬ 'ART TAYIZ turiṭ art tēz because of its height. <sup>0</sup> <sup>2</sup>AT(Y)ZNK<sup>2</sup> TAYIZ N  
 (?) tēz Name of another summer pasture. <sup>0</sup> YYZ'WY TYZ (?) tēz Name of a summer pasture N  
 near Barsγān. <sup>0</sup>
- JYŽ čīž—with *zāy* between the two points of articulation—"Iron nail (*mismār min ḥadīd*)."<sup>0</sup> Also "the nail-head of a coat of mail (*qatīr ad-dīr*)" is called: JIYŽ čīž. <sup>0</sup> čīž
- SUVZ sōz "Speech or words (*kalām*)."<sup>0</sup> sōz
- [III. 89/124] 497
- SIYZ sīz A particle of address for the elder and the honored, in Čigil dialect, meaning "you (*anta*)."<sup>0</sup> Its root-meaning is "you (plural) (*antum*)."<sup>0</sup> A younger person is addressed: SAN sān with *nūn*. The Oγuz turn the story around. <sup>0</sup> sīz D  
D
- QUVZ TA'Ṭ qūz tāy "The shaded side (*maḡnuwa*) of mountains."<sup>0</sup> qūz
- S
- :: KUVK BUVS BUL<sup>2</sup>DIY kōk būs boldi "The sky became covered with mist (*dajanat . . . min aḡ-ḡabāb*), or the like."<sup>0</sup> :: 'AR<sup>2</sup> KUVZY BUVS BUL<sup>2</sup>DIY ār kōzi būs boldi "The man's eyesight became clouded from stomach gas (*aḡlama . . . min buxār ma'ida*)."<sup>0</sup> būs
- :: 'ANY B(T)UVS<sup>1</sup> B(T)UVS<sup>1</sup> 'UR<sup>2</sup>DIY ani tōs tōs urdi "He struck him rapidly (*sarī'an*) on his clothes."<sup>0</sup> tōs
- Š
- BUVŠ KIŠY bōš kiši "A free (*ḥurr*) man."<sup>0</sup> <sup>0</sup> BUVŠ 'URA'ṬUT bōš urāyut "A divorced (*tālīq*) woman."<sup>0</sup> <sup>0</sup> BUVŠ 'ALIK bōš ālig "A hand that is free (*fāriḡa*) of work or of wealth."<sup>0</sup> BUVŠ 'AT bōš āt "Soft (*raxw*) meat."<sup>0</sup> Also of soft ground. BUVŠ 'AT bōš at "A horse let free (*muṭlaq*)."<sup>0</sup> <sup>0</sup> :: BUVŠ 'AW bōš āw "An empty (*fāriḡ*) house."<sup>0</sup> Similarly, containers and instruments which are "free (*fāriḡa*)" from work are said to be: BUVŠ bōš. <sup>0</sup> bōš
- BIYŠ bēš The number "five (*xamsa*)."<sup>0</sup> bēš
- TUVŠ tūš like or equal (*kufw*).<sup>0</sup> Thus :: 'NIK TUVŠIY anig tūši "His like or equal."<sup>0</sup> tūš  
<sup>0</sup> TUVS tūš "Facing (*qubāla*)" something. :: 'AWIM<sup>2</sup> TUVŠIY āwim tūši "Facing (*muqābala*) my house."<sup>0</sup>

496 <sup>2</sup>Two dots below T (indicating Y) by later hand (brown ink).497 <sup>1</sup>Two dots over B (indicating T) by later hand.

- TUVŠ. tōš "The sternum or breast bone (*al-qasṣa*<sup>2</sup> *wahya ra's aṣ-ṣadr*). With *šamma*. tōš
- TUVŠ. tūš—with *išbā'*—"Belt buckle (*ibzīm al-mintaqa*) made of gold or silver and attached to the ends of straps." 0 tūš
- TUVŠ. 'UVDIY tūš ōdi "Siesta time (*aḍ-ḍahwa wahwa waqt al-qā'ila*)." 0 TUVŠ tūš "Dream (*ḥulm*). Thus :: TUVŠ KURMIŠ 'UFLA'N tūš kōrmiš oylān "A boy who has attained puberty (has had a wet dream) (*muḥtalim*)." 0 TUVŠ. tūš "Dream vision (*ru'ya*)." Thus :: TUVŠ YUVR·DIY tūš yōrdi "He interpreted the dream vision." 0 tūš
- TIYŠ tīš "Tooth (*sinn*)," human or other. TIYŠ. tīš "ploughshare (*sikka al-ḥirāṭa*)." tīš  
0
- TIYŠ 'T tīš at "A horse whose blaze is spread over his eyes (*sālat ḡurratuhu ilā qubāla 'aynayhi*)." This is between the horse called [in Arabic] *mubarqi'* and the one called *'uṣfūr*. 0
- SIYŠ sīš "An instrument for arranging *tutmāč* (*minzām TUTMA'J*)." 0 sīš
- SIYŠ sīš "A swelling or tumor (*waram*)." sīš
- SAYŠI sēs—with *imāla*—"Surety for a debt (*ḍamān*)." Thus :: MAN 'ANKAR SAYŠ sēs  
BIYR·DIM mān aṇar sēs bērdim "I  
[III. 91/126] sēs  
gave a surety for his debt (*addaytu ḍamānahu*)." 0
- QUVŠ 'AT. qōš at A name for "the reserve horse of the king (*janāba al-malik*)." 0 qōš  
QUVŠ qōš "A pair (*zawj*)" of anything. Hence "shears (*miqrād*)" are called: QUVŠ. BIJA'K qōš  
bičāḱ meaning "paired knives (*zawjay sikkīn*)." Arḡu dialect. Proverb: QUR·Q·MIŠ KIŠYKA' D  
QUVY. BAŠIY QUVŠ. KURNUVR qorqmiš kišikā qōy baši qōš kōrnūr 0 "One who is P  
frightened by something sees every sheep's head double (because of his fear)." This is coined  
about someone who is frightened by something and jumps every time he imagines it. 0
- KIYŠ kīš "Sable (*sammūr*)." Its tail is called: KIYŠ QUDRUQY kīš quḍruqi. kīš
- KIYŠ kēš "Quiver (*kināna*)." With *imāla*. This word is unknown to the Oḡuz and kēš D  
to their Qifčāq brothers. 0
- LIYŠ lēš "Mucus (*lu'āb*)." Čigil dialect. LIYŠ lēš is also "phlegm (*balḡam*)." :: LIYŠ lēš D  
'AQ·TIY lēš aqti "The mucus or phlegm flowed."
- MUVŠ mūš "She-cat (*hirra*)." Čigil dialect. The Oḡuz call it: JATUK. čätük. mūš D  
Г

497 <sup>2</sup>Corrected from *qışsa* by later hand.

BUVF bōγ “Package or bundle (*‘ayba*, *rizma*)” of merchandise. 0

bōγ

TUVF tōγ “The dust (*habā*) that is raised by horses’ hooves.” 0

tōγ

TUVF: tūγ “The drum (*kūs*, *ṭabl*) that is beaten in the presence of the king.” Thus :: XA’N: TUVF ’UR·DIY xān tūγ urdi “The king beat the watch (*nawba*).” 0

tūγ

TUVF: tūγ “Standard (*‘alam*).” Hence :: TUQUVZ TUVF·LUF XA’N: toqūz tūγluγ xān “A king or Khāqān with nine standards.” They do not go beyond nine standards, however great may be his dominion (*wilāya*) or rank (*manzila*). They draw a good omen from nine. These nine standards of the king are made from brocade or silk of an orange color. They draw a good omen from this [color also; see 53 āl]. 0

TUVF: tūγ “A dam (*sikr*) of water.” :: SUW·QA’ TUVF: ’UR·tuwqa tūγ ur “Build a dam for the water.” 0 TUVF tūγ “The cover or stopper (*sidād*)” of anything. Thus :: TUNK·LK TUVF: tūγ tūγlūk tūγi “Cover of the smokehole,” or other. 0

TIYF ’AT: tīγ at “A horse between sorrel and bay (*bayn al-ašqar wa-l-kumayt*).”

tīγ

:: JA’F JUVF QUB·TIY čāγ čōγ qopti “There arose a clamor and an uproar (*ḡalaba*, *jalab*).” They also say: JUF: QUB·DIY čōγi qopdi meaning “There arose an uproar.” 0

čōγ

JUVF čūγ—with *šamma*—“A package (*‘ayba*).”

čūγ

[III. 92/128]

499

JUVF čōγ “The scorching or blaze (*šaqr*, *luhāb*)”<sup>1</sup> of the sun. Thus :: KUVN JUVF: kūn čōγi “The blaze<sup>1</sup> of the sun.” 0 JUVF čōγ “The blaze (*lahab*) of a fire after the wood has become red hot (*jamr*).” 0

čōγ

JYF čīγ “A curtain (*qirām*), used as a screen (*satra*), and made for tent dwellers from the santonin plant (*qayšūm*).” This is a plant that is thinner and more fragile than reed [506 yēz]. 0

čīγ

JYF čīγ The word for “a Turkic cubit measure (*ḡirā’ turkī*)” which is two-thirds of a [common] cubit. It is used among the nomads for measuring cloth.

SIYF -sīγ A particle of comparison, suffixed to nouns; the object named is compared to the suffixed noun. Example: QULSIF ’AR: qulsiγ ār “A man whose character resembles (*yušbihu xuluq*) that of a slave [slavish].” 0 :: BUV QARY ’UL ’UFLA’N·SIF bu qari ol oγlānsiγ “This is an old man whose character is like that of a boy [boyish].” The *ḡayn* becomes *kāf* with *rikka* or *imāla* of the stem. Thus :: BUV ’AR: ’UL BAK·SIK bu ār ol beḡsig “This is a man whose character resembles that of emirs.” :: BUV ’UFL ’UL ’AR·SIK bu oγul ol ārσιg “This is a young boy who is like a man in character [manly].” 0

-sīγ G

499 <sup>1</sup> MS. *lu’āb*.



- QUVT. qōγ “A speck (*qadā*)” in the eye or in food. 0 qōγ
- :: QA'Z QA'Γ QUVT 'ĀTIY qāz qāγ qōγ etti “The goose cried out with such a sound.” 0
- QIYT qīγ “Dung (*zibl*) that is used to manure land.” qīγ
- F
- TVF. [sic] tūf (?) Name of a belt (*minṭaqa*) that is hand woven from threads of wool tūf ?  
(*şūf*).
- SUVW. sūw “Water (*mā*).” Proverb: SUVW BIYRMA'S. KA' SUVT. BIYR. sūw sūw P  
bērmāskā sūt bē 0 “Whoever does not give you water, give him milk.” This means, Do good  
to one who does you harm, for your doing good will make him your slave.
- They say of a garment that has become wrinkled and torn in the stitch (*inzawā wa-* qōw  
*nxaraqa*<sup>2</sup> *fī l-xiyāṭa*): TUVN QA'W QUVW BUL. DIY tōn qāw qōw boldi.
- Q
- BUVQ. bōq “The green color (*xuḍra*) that forms on bread when it turns moldy from bōq  
age or moisture.” Also on other things. 0 BUVQ bōq “Excrement (*γā'it*).” Oγuz dialect. D
- :: QA'ΓUVN BUVQ. YIYR-K' TUŠDIY qāγūn bōq yērkā tüšdi “The melon fell
- [III. 94/129] 500
- to the ground with this sound.” Similarly, when anything hollow falls on the ground and splits  
open, they say: BUVQ. 'AṬIY bōq etti. This is onomatopoeic for the sound it makes. 0
- JUVQ 'AR. čōq ār “A vile (*nadl*) man.” Oγuz dialect. čōq D
- One says to a man to threaten him:<sup>1</sup> JIYQ. 'AT. KXURA'YIN.<sup>2</sup> čīq et kōrāyin “Cry čīq  
out in a low voice (*ṣiḥ bi-ṣawt xafī*) that I may see (your fortitude therein).” It is said to one  
who shows weakness in opposing an antagonist. 0
- SUVQ 'AR. sūq ār “A greedy (*ṭami'*, *jaši'*) man.” 0 SUVQ 'AR. NKA'K. sūq ārñāk sūq  
“The index (*muhallila*) finger.” The literal meaning is “greedy (*ḥariṣ*) finger” since it is the first  
to reach out for food. 0
- SIYQI sīq “Few (*qalīl*).” Oγuz dialect. Thus :: 'L'RDA' QUVY. SIYQ. 'UL olārda sīq D  
qōy sīq ol “They have few sheep.” 0

499 <sup>2</sup>MS. *wa-nḥaraqa*.500 <sup>1</sup>*yūqālu li-r-rajul idā xawwafa*, perhaps to be read *xuwwifa* and translated, “One says to a man  
when he is frightened . . .” Cf. 80 *abāci*.<sup>2</sup>First I (black) crossed out by later hand (brown).

QA'Z QA'Q̄UVQ 'AṬIY qāz qāqqōq etti "The goose cried out in this way." 0 qāqqōq

"Dried fruit (*faliq*)" is called: QA'Q̄UVQ qāqqōq, as a pleonasm.

K

BUVK bōk Name for the falling of the knuckle on its back (*waq' al-ka'b . . . li-ḡahr*) in the game [of knuckles]. Thus :: JIK BUVK·čik bōk. 0 bōk

BVK<sup>3</sup> bōg "A poisonous spider (*ṭaṭṭāt*). One of the two variants [cf. 505 bōy]. 0 bōg D

KUVK<sup>4</sup> kūg—with the thin *kāf*—"Prosody (*'arūd aš-ši'r*). 0 :: BUV YIYR·N' kūg  
KUVK 'UZ' 'UL bu yīr nā kūg üzä ol "What meter (*'arūd*) is this ghazal in?" 0 KUVK kūg "A  
tune (*lahn*)" in singing. Hence :: 'AR·KUVK·LAN·DIY ār kūglāndi "The man sang to a tune of  
his (*ḡannā . . . bi-lahn lahu*). 0 KUVK kūg The word for a "joke (*udḥūka*)" that is current  
among the people of a city in a given year and that tongues wag about. Thus :: BUV YIL BV  
KUVK KAL·DIY bu yil bu kūg kāldi "This joke came in this year."

K

KUVK YILQIY kūg yilqi "Any animal that is driven to pasture (*masrūḥa*). Verse:  
KUVK·LAR QAMṬ TUZZUL·DY<sup>2</sup> kūglār qamuy tüzüldi V  
AWRIQ·'IDIŠ TIZILDY iwriq idiš tizildi  
SANSIZ 'UZUM·'UZAL·DIY sansiz özüm özäldi  
KAL·KIL 'AMUL·'UYNALIM kalgil amul oynalım  
"The tunes are arranged, the beakers and cups are set in rows, my soul yearns for you; come let  
us dally undisturbed." 0

KUVK kūg

[III. 96/132]

501

"Rut (*sifād*)" of rams or wild animals, in the rainy season. Thus :: QUVY·KUVKIY BOL·DIY  
qōy kūgi boldi "The season [arrived] for sheep (or others) to be in heat (*waqt sifād*). 0

KVK kūg "Rust (*ṭab'*)" that forms on the surface of mirrors. Thus :: KUVZ·NKUV·  
KA' KUVK·TUŠ·DIY kōznūkā kūg tüşdi "Greenness (*xuḍra*) and rust formed on the mirror  
surface." 0 KUVK kūg "A freckle (*kalafa*)" that appears on the faces of women, or others.

KUVK kōk—with the hard *kāf*—"Sky (*samā'*). Proverb [= 309 suḡur·; 634 sūd·]:  
KUVK·A' SUDSA' YUVZK' TUŠUVR· kōkkā suḡsa yūzkā tüşür "If you spit toward the sky it  
will fall in your face." This is coined about a person who does something ugly to another and  
P

500 <sup>3</sup> Written above line by a later hand (black).

<sup>4</sup> For words of this pattern see ED, 708f. It is hard to tell if the repetition of the heading K indicates anything. Some of the words following are perhaps to be read kōg or kōk (note *xuḍra* under 501 kūg "rust" and kōk "sky").

the action falls back on himself. 0 KUVK TUVN *kök tön* "A dark gray (*akhab*) garment." Also, any color like the sky. :: KAN·D KUVKIY *känd köki* "The outskirts (*sawād*) of a city," referring to the greenness (*xudra*) of the trees. 0

KVKYUVQ *kökyüq* A name given as an honorific to village chiefs and chiefs of the Turkman. N

## L

BIYL *bēl* "Waist (*xāšira*)." Thus :: 'ANY BIYLINDA' TUT· *ani bēlinda tut* "Hold him by the waist." :: 'UL 'ANKAR 'ANJA' 'AŞ BYR·DIY BIYL QIL·DIY<sup>1</sup> *ol anar anča aş bērdi bēl toldi* "He gave him so much food that his flanks (*xawāšir*) became full." Also, when someone gives another more food than he wishes, one says of him: BIYL QIL·DIY<sup>1</sup> *bēl qildi*. Čigil dialect. 0 D

TUVL 'URA'TUT· *tül urāyut* "Widow (*armala*)." Proverb: YAWLA'Q· TIYL'F· BIYKDĀ' KRUV YAL·NIKUVS· TUVL· YIYK· *yawlāq tīliγ bēgdā kerü yalnūs tül yēg* 0 "A woman's being a [lone] widow is better than her having a husband with an evil tongue (who is always abusing her)." 0 P

TUVL *töl*—with *imāla*—"The season of littering (*waqt an-nitāj*)." Oγuz dialect. And "the litter (*natāj*)" is also called: TUVL· *töl*. 0 D

TIYL· *tīl* "Tongue (*lisān*)." Proverb [= 66 *ārdām*, 169 *tīl*]: 'AR·DAM· BAŞIY TIYL· *ārdām baši tīl* 0 "The head of the virtues is the tongue." This is like the saying: *al-mar' maxbuww tahta lisānihi* ("A man is hidden beneath his tongue"). 0 TIYL· *tīl* "Dialect (*luγa*)." Thus :: 'UY·FUR TIYLIY *uyγur tīli* "The dialect of Uighur"; XITA'Y· TILIY *xitāy tili* "The dialect of Šin." TIYL· *tīl* "Speech or words (*kalām*)." Thus :: 'UL BAKKA' TIYL· TAKURDIY *ol begkā tīl tāgürdi* "He reviled the emir with abusive words (*aşāba . . . bi-kalām fihi sabb*)." 0

[III. 97/134]

502

TIYL· *tīl* "Spy (*jāsūs*)." Thus :: YAFIYDAN· TIYL TUŤIY *yayīdan tīl tutti* "He captured a spy ('ayn) from the enemy."

JIYLŨ *čīl* "A deformity (*qabḥ*)." Oγuz dialect. 0 JIYL *čīl* "The trace of a blow (*aṭar ḍarb*) on the body." 0 D

SUWL· *söl* "Moisture (*ruṭūba*)" in trees or in meat. Hence :: SUVL· LUK 'AT· *söllüg ät* "Meat that is not well done and in which there is yet a trace of blood." Proverb [= 179 *sögüt*]: SUKUT SUVLINKA' QADINK QA'SINK' *sögüt sōlinā qadın qāsina* "Moistness is most proper for the willow, the bark-strap (*jalīza*) for the birch." [The willow for its sap, the birch for its bark.] P

SUVL· 'AILK *söl ālig* "The left (*yusrā*) hand." 0 D

501 <sup>1</sup> The Q appears to be emended from T.

SIYL· KIŠY sīl kiši "A person who is loath to eat food (*qatīn* [defined])." Hence :: sīl  
SIYL 'AT· sīl at "A horse that eats little (*qalīl al-i'tilāf*)."

QUVL· qōl "Arm (*'aḍud*)."  
0 QUVL· qōl Name of "that part of the mountain which runs down from the summit and up from the bottom of the valley." :: 'UVB·RIY QUV·  
RİLİY<sup>1</sup> ōri qōli "Spur (*'aḍud*) of the valley." 0 QUVL qōl "Ridge (*ṣafība*) of a sword or  
knife." It is a groove (*tariqa*) that stretches [along the blade] and is sometimes plated with gold.  
:: QILJ QUVLIY qilič qōli "Ridge (*'aḍud*) of the sword."

KUVL· kōl "Pool (*ḥawḍ*)."  
0 KVL· kōl "Pond (*ḡadīr*)."  
0 'SIK KUVL· isig kōl Name of the lake (*buhayra*) of Barsyān. Its dimensions are thirty farsakhs by ten. 0 KURNK  
kōrūn Name of a lake in YYZ tēz (?)<sup>2</sup> in the mountains of Kāšyar. Its circumference is thirty  
farsakhs. 0 SIDINK KUVL· siḍin kōl Name of a similar lake near: QUJNKA'R· BA'ŠIY  
qočnār bāsi. 0 YULDUZ KUVL· yulduz kōl Name of a lake at the frontier between Kuča and  
Kinūt<sup>3</sup> and Uighur. 0 'AĀ'Y· KUVL· āy kōl Name of a place near Uč. 0 TARINK KUVL  
tārin kōl Name of another lake, on the frontier of: 'IKY 'UKUVZ ekki ögüz. Each of these  
lakes has a circumference of forty or thirty farsakhs. There are many of this sort in the lands of  
the Turks, but I have mentioned only those that are within the lands of Islam, and the larger of  
these (*ummahātihā*).

KUVL· kōl "The sea itself (*al-baḥr nafsuhu*)."

[III. 99/136]

503

Hence "sea foam (*zabab al-baḥr*)" is called: KUVL· KUBUKIY kōl köpüki and not: TANKIZ  
KUBUKIY \*tānjiz köpüki.

TIYM· tīm "A wineskin (*ziqq*) that is full of wine." TAIYM·JIY tīmči "Wine dealer  
(*xammār*)."  
Some people call a wine merchant (*tājir al-xamr*): TIYM· tīm but the first [i.e.  
tīmči] is more correct, since *jīm yā* [i.e. -či] is the marker for occupations. 0

SYM SM·R'Q sīm simrāq Name of a dish. The head is cooked, then cut up into small  
pieces; these are placed in an earthen jar with spices. Over the whole is then poured sour curdled  
milk, and it is left to mature. Then it is eaten. Čigil dialect. 0

QUVM· qōm "Pack saddle (*qatab*) of a camel." One takes the camel blanket and  
stuffs it with straw, then props it up level with the hump so that one may place things on top.  
It is called: TAWY QUVMiy tewe qōmi. 0

QUVM· qōm "Wave (*mawj al-mā*)."

Verse:

KULUM QUVMiy QUB·SA' QALY TA'MIΓ 'ITA'R  
KUR·SA' 'ANY BILKA' KIŠY SUVZK' BUTA'R

V

502 <sup>1</sup>Originally 'UVRIY QUVRIY (sic), altered by later hand (brown ink) to 'UVB·RIY QUVLIY  
(B· added in first word; R crossed out and LI added in second word).

<sup>2</sup>ism *buhayra byyz*—last word not overlined, interpreted here as the Arabic preposition *bi*- plus  
496 tēz N.

<sup>3</sup>MS. KYKT.

kölüm qōmi qopsa qali tāmıy itār

kōrsā ani bilgā kiši sōzkā bütār 0

“When my pool is stirred up (*māja*) it strikes against the wall (of my castle as if to sweep it from its place) and push it away. Should a wise man see it he would believe my words.” 0

NUVM<sub>2</sub> nōm “Religion (*millā, šarī’a*).” Thus :: TANKRIY NUVMİY tārı nōmi  
“The religion (*šarī’a, dīn*) of God.” Also, all religions (*milal*) are called: NUVM<sub>2</sub> nōm. Dialect  
of the Şīns.

nōm  
D

N

TUVN<sub>2</sub> tōn “Garment (*ṭawb*).” 0

tōn

TUVN<sub>2</sub> tūn “Tranquility (*ṭumānīna*).” Thus :: KUNKUL<sub>2</sub> TUVN<sub>2</sub> BUL<sub>2</sub>DIY kōñul tūn  
boldi “The heart became tranquil (*iṭma’anna*).” 0

tūn

TUVN<sub>2</sub> ’UṬUL tūn oγul “First born (*bīkr al-mar’a*).” It is the first child a woman  
bears, be it male or female. The female is called: TUVN<sub>2</sub> QIYZ<sub>2</sub> tūn qīz meaning “First (*awwal*)  
daughter.” A woman’s first husband is called: TUVN<sub>2</sub> BAK tūn beg.

TIYN<sub>2</sub> KIŞIY tīn kiši “A man who is resting (*mujimm*), one not occupied with work  
(*lā yata’annā bi-šuγl*).” The same for an animal that rests (*istarāḥa, ajamma*) for some days. 0

tīn

TIYN<sub>2</sub> tīn “Rein (*inān*).” 0

JIYN<sub>2</sub> SUVZ<sub>2</sub> ċīn sōz “True (*ṣidq*) words.” 0 JIYN<sub>2</sub> KIŞY ċīn kiši “One who is  
trustworthy and honest (*amīn ṣādiq*).” 0

ċīn

XUVN<sub>2</sub> ’IYŞ<sub>2</sub> xūn īş “Something ungraceful (*lā rifq fīhi*).” Thus :: XUVN<sub>2</sub> XARA’  
’IŞ<sub>2</sub>LAMA’ xūn xara işlāmā

xūn

[III. 101/138]

504

“Do not act clumsily (*lā ta’mal ‘amalan fīhi xurq*).” 0

“A man who is compliant and good-natured (*layyin al-jānib, salīm al-qalb*)” is called:  
SUVN<sub>2</sub> KIŞIY sūn (?) kiši. 0

sūn ?

SUVN<sub>2</sub> ’ALTUVN<sub>2</sub> sūn altun “A draft (*suftaja*) on gold.” It may be from a finger to  
a cubit in length. 0

SIYN<sub>2</sub> sīn “Stature, height (*qadd, qāma*).” :: BUVDLUṬ SIYNLIṬ KIŞY bōḍluγ  
sīnliγ kiši “A tall (*ṭawīl al-qāma*) man.” Hence “the grave (*qabr*)” is called: SIYN<sub>2</sub> sīn since  
it [is made] according to one’s height. 0 SIYN<sub>2</sub> sīn “Grave.” QA’TUVN<sub>2</sub> SIYNIY qātūn sīni  
A city between Taṇut and Şīn. 0

sīn

N

SIYN<sub>2</sub> sēn “You (*anta*).” Kāncāk dialect. The Turks say: SAN<sub>2</sub> sän. Thus the speech  
of Kāncāk is corrupt (*taraddala*) since they always prefer *kasra* (I). The Čigil, Yaγma, and Tuxsi,

sēn D  
D

as far as Upper Šīn, prefer *damma* (U). The Oγuz, Qifčāq, and Suvārīn, as far as Rūm, prefer *fatha* (A). Thus the Turks call a camel: TĀIWAY<sup>1</sup> *tewe* with *kasr* of the *tā'*, and the Oγuz and those I mentioned with them say: TAVA' *tāvā* with *naṣb* of the *tā'*. 0 The Turks say: BAR-DIM *bardim*—"I went"—with *kasr* of the *dāl*, which is the rule. The Oγuz et al. say: BAR-DAM *bardam* with *naṣb* of the *dāl*, which is not the rule. The people of Arγu say: BAR-DUM *bardum* and: KALDUM *kāldūm* with *raf'* of the *dāl* in all preterite verbs, which is furthest from the rule. This is the kind of difference among these groups. 0

ŠYN. šīn "Couch (*sarīr*)." Čigil dialect. 0

šīn D

QUVN. qōn "Sheep (*šāt*)." Arγu dialect. The *nūn* is an alternant of *yā'* [i.e. qōy]. This is according to rule, as I have explained above [26]. 0

qōn D

QIYN. qīn "Sheath (*jafn*)" of a sword or knife.

qīn

KUVN. kōn "Skin (*jild*)," especially of a horse; :: 'AT KUVNIY at kōni. It may also be used for the skin of a man; :: 'NIK KUVNY QURIYDIY anig kōni qurīdi "His skin dried up"—meaning he died. And you may say: TAWY KUVNIY *tewe kōni* "camel skin," by extension. This word is used only [for skin] before tanning; afterward it is called: QWIFUVŠ. qoγūš.

kōn

[III. 102/140]

505

M

MUVN. mūn "Illness, fault (*dā'*, *'ayb*)." :: MUVN. [sic] KIŠIY mūnsüz kiši "A sound-hearted (*salīm al-qalb*) man." Proverb: YALINKUQ 'UFLIY MUVN. SUZ BULMA'S. *yalnuq oyli mūnsüz bolmās* 0 "No son of Adam is free from fault or illness."

mūn

P

Doubly Weak (*maṭwī*)

B

BUVY. bōy "Fenugreek (*al-ḥulba allatī tu'kalu*)." Oγuz dialect. 0

bōy D

BUVY. bōy "A poisonous spider (*taṭṭāt*)." A variant of: BUVK bōg [500]—the latter is more correct.

bōy D

BUVY. bōy—with *išbā'*—"Kin, subtribe, clan (*rahṭ*, *qabīla*, *'ašīra*)." Oγuz dialect. If two men meet who do not know each other, one greets the other and then says: BUVY KM bōy *kim* meaning "Who are your kinsmen, your clan, your people (*rahṭ*, *'ašīra*, *qawm*)?" He answers: SAL-FUR. *salγur* meaning "My kinsmen (*rahṭ*) are the subtribe (*qabīla*) Salγur," or else he mentions one of the other branches (*buṭūn*) that I mentioned in the first part of the book [40-1 oγuz]. They are the proper names of the ancestors of the subtribes. After that they begin to converse, or else go off without further ado; for then each of them will know the party (*ḥizb*) of the other. 0

bōy D

504 <sup>1</sup> First A (black) crossed out by later hand (brown).

TUVY· tōy “Military camp (*mu‘askar*).” Thus :: XA’N· TUVY· xān tōy “Camp of the Khāqān.” The Oğuz do not know this word. 0 tōy  
D

TUVY· ’UTY tōy oti Name of a plant used as a medicine.

TUVY· tōy “Ceramic clay (*tīn al-xazaf*).” Hence “an earthen pot (*qidr al-xazaf*)” is called: TUVY· ’AŠIJ· tōy ešič. 0

TUVY· tōy “Bustard (*hubārā*).” This is a variant of *ḍāl* in the Čigil word: TUVY· tōd [495] according to the rule of those who change *ḍāl* to *yā*. 0 D

QUVY· qōy “Sheep (*yanam*).” 0 QUVY· YLY qōy yili Name of one of the twelve years in Turkic. 0 qōy

QUVY· qōy “Bosom of a gown (*ḥajr al-qabā*).” Thus :: ’LIK QUVY·QA’ SUQ ālig qōyqa suq “Insert your hand into the bosom of the gown.” 0

QUVY· qūy “Bottom of a valley (*qarār al-wādī*).” qūy

#### Initial Weak

##### B

YA’B· YUVB· yāp yōp “Trickery, deceit (*makr, xadī‘a*).” They do not use: YUVB· yōp alone, but only paired. However the Oğuz do say: ’UL ’ANIY YUVB·LA’DIY ol ani yōp-lādi meaning “He deceived (*xada‘a*) him.” yōp  
D

##### T

YUVT yūt “A calamity (*jālīfa*) that kills animals and livestock with the cold in winter.” yūt

##### R

YA’R· yār “Water-bank or precipice (*jarf*).” 0 yār

YIYR· yēr “Earth or land or ground (*arḍ*).” 0 YIYR· yēr One of the two surfaces of brocade yēr

[III. 104/142] 506

or of *maḡāfirī* (?)—its “warp (*sadā*)”; or “a color which is predominant (*akṭar*) and prior (*matbū*) to the other colors.” :: YAŠIL YIYR·LIK BAR·JIN yašil yērlig barčīn “A brocade that is predominantly (*aḡlab*) green”—that is its root [ground color] and the other colors are branches [subordinate].

YIYR· yīr “Love poem, song (*ḡazal, ḡinā*).”<sup>1</sup> yīr

506 <sup>1</sup> Altered by later hand (brown ink) to *ḡazāl, ḡunā*.

## Z

YUVZ<sub>2</sub> yūz “Face (*wajh*).” Proverb [= 267 kör-]: YUVZK’ KUVR·MA’ ’AR·DAM TILA’ yūzkä körmä ärdäm tilä “Do not look at (the beauty or ugliness of) the face, but look for good breeding (in a man).” This is like the saying of ‘Iṣām: *innamā l-mar’ bi-aṣṣarayhi bi-qalbihi wa-lisānihi* (“A man is in his two smallest parts, his heart and his tongue”). 0 yūz P

YIYZ<sub>2</sub> yēz “Santonin (*qayṣūm*).” It is a plant that is thinner and more fragile than reed, and it is used by the nomads to make curtains and screens [cf. 499 cīγ]. yēz

## Š

:: YA’Š YUVŠ yāš yōš “Vegetables, greens (*baql, xuḍar*),” as a pleonasm. 0 yōš

YIYŠ yīš “Downward slope (*habūṭ*).” Thus :: ’ĀR·T· YIYŠ ārt yīš “An incline and a decline (*ṣa’ūd wa-habṭa*).” yīš

## Γ

YUVΓ<sub>2</sub> yōγ Name for “the meal (*ṭa’ām*) that is made for people who have come back from burying the dead,” up to three or seven days. yōγ

## Q

:: YA’Q<sub>2</sub> YUVQ yāq yūq “The residue of food in a bowl (*sulāta al-qaṣ’a*).” Hence they say: ’AYA’Q YUQIY ayāq yuqi for “the residue of food in a bowl.” The “distant relatives (*al-abā’id min al-aqārib*)” are called: YA’Q YUVQ QADA’Š<sub>2</sub> yāq yūq qadāš. yūq

YUVQ yōq A particle meaning “is not (*laysa*).” Thus :: ’UL MUN·DA’ YUVQ<sub>2</sub> ol munda yōq “He is not here.” yōq

## K

YUVK<sub>2</sub> yūg “Feather (*rīš*) of a bird.” 0 yūg

YIYK<sub>2</sub> yīk “Bit of the bridle (*fa’s<sup>2</sup> al-lijām*).” Thus :: YKAVN<sub>2</sub> YIYKIY yügün yīki. yīk  
0

YIYK yēg A particle meaning “better (*xayr*).” It is only used in comparisons. Thus :: BUV ’AT· ’ANDA’ YIYK bu at anda yēg “This horse is better than that.” yēg

YIYK ’AT· yīg ät “Raw (*nī*) meat.” Also, anything raw is called: YIYK<sub>2</sub> yīg. 0 yīg

YIYK<sub>2</sub> yīk—with the hard *kāf*—“Spindle (*miṣṣal*).” This is a variant of: ’IYK<sub>2</sub> īk with *alif*, as one may say in Arabic *alma’ī* or *yalma’ī* (“wizard”), *alandad* or *yalandad* (“caviller”), alternately. yīk D



## L

YUVL<sub>2</sub> yöl “Road (*ṭarīq*).” 0 “A journey (*safar*)” is also called: YUVL yöl. Thus yöl  
 :: ’ANKAR· YUVL JIQ·TIY aṇar yöl ʕiqṭi “A journey came up for him”—this is only said when  
 the journey comes up unexpectedly (*ʿalā ʕirra*). 0

YUVL yül “Spring of water (*ʿayn al-māʾ*).” 0

YIYL<sub>2</sub> yēl “Breeze (*nasim*).” 0 YIYL yēl “Demon (*jinn*).” Hence :: ’AR· YAL<sub>2</sub>- yēl  
 PIN<sub>2</sub>DIY ār yelpindi “The man was seized with a diabolic stroke (*aṣāba r-rajul saʿfa min al-jinn*).”

## M

YIYM<sub>2</sub> yēm “Food (*ṭaʿām*).” Thus :: YIYM KALDUR<sub>2</sub> yēm kældür “Bring the food.” yēm

## N

YUVN<sub>2</sub> QUŠ<sub>2</sub> yūn (?) quš “Peacock (*ṭāwūs*).” yūn ?

YUVN<sub>2</sub> ’ARIQ yūn ariq Name of a summer pasture near Balāsāyūn. N

YAIYN<sub>2</sub> yēn “The human body (*badan al-insān*).” 0 yēn

Chapter: *faʿal*, vowelled first and second radicals, of the medial -vāv type (*min dawāt al-vāv*)

## B

TAʾB<sub>2</sub> tāp “A scar (*nadab*) on the skin from a wound or a blow.” :: ’UL ’ANY TAʾB<sub>2</sub> tāp  
 TUVB<sub>2</sub> ’UR·DIY ol ani tāp tūp urdi “He struck him rapidly on all sides (*sarīʿan min kullawb*).”  
 0

SAʾB<sub>2</sub> sāp “Handle (*niṣāb*)” of a sword or knife. 0 Proverb: ’UṬLAʾN ’IYŠIY ’IYŠ sāp  
 BULMAʾS<sub>2</sub> ’UṬLAʾQ MUNK·ZIY SAʾB<sub>2</sub> BUL·MAʾS<sub>2</sub> oylān īši īš bolmās oylāq münzi sāp bolmās  
 0 “A boy’s job is not a job (to be taken into account, just as) a kid’s horn is not (suitable for  
 a good) handle.” 0

SAʾB<sub>2</sub> sāp “A turn (*nawba*)” in answering; also in grinding or watering. Thus :: ’UL  
 SUVZ·KʾLY [sic] SAʾB<sub>2</sub> BIYR·MAʾS<sub>2</sub> ol sōzkā<sup>1</sup> sāp bērmās 0 “He does not allow [anyone]  
 a turn to speak (*lā yuṭliq n-nawba li-l-kalām*).” In grinding, and so on, they say: SANIK<sub>2</sub>  
 SAʾB<sub>2</sub> KAL·DIY sānig sāp kaldi “Your turn has come.”

:: ’UL ’ANIY ŠAʾB ŠAʾB<sub>2</sub> BUYUN·LADIY ol ani šāp šāp boyunladi “He slapped him  
 with such a sound.” :: ’UL QAʾTUVNUṬ<sub>2</sub> ŠAʾB ŠAʾB YIYDIY ol qāyūnuṭ šāp šāp yēdi “He ate

507 <sup>1</sup>Thus Tercüme III, 145n. ED, 782 proposes sözlägāli.

the melon smacking his lips (*bi-šīb wa-tamaṭṭuq*).” The same for eating anything watery, like a peach, etc. This word agrees with the Arabic, since *šīb* in Arabic is the sound of lips (*mašāfir* [“camel’s lips”]). 0

QA'B. qāp “Wineskin (*ziqq*).” QA'B. qāp “Receptacle (*zarf*).”

qāp

[III. 107/146]

508

“Any vessel or container (*wi'ā'*)” is called: QA'B. qāp. This is similar to the Arabic word *al-fars*: its root-meaning is “breaking the neck”; then any sort of killing became: *fars*. 0

QA'B. qāp [Caul] “The membrane (*γirs*)<sup>1</sup> in which the foetus is enclosed in the womb.” [If] the child is born thus [together with it] he is reckoned as blessed (*mubārak*); such a one is called: QA'B. LIF 'UṬUL. qāpliγ oγul. 0 QA'B. qāp is “kinsman (*qarīb*),” by extension. :: 'UL MANIK BIRLA' 'UYA' QA'B. 'UL ol mänig birlä uya qāp ol [“He is nest and sac with me”]—this means that he is his kinsman, as though the two of them were born from a single receptacle.

T

JA'T. čāt “Well (*bi'r*).” Oγuz dialect.

čāt D

QA'B. qāt “The berry of any thorny tree (*haml al-'iḏāh ajma'*).” :: 'FLIV [sic] Q'TY awilqu qāti “Berry of the *qarm* tree.” :: SINJT'N QA'TIY sinčyān qati “Berry of the acacia (*iḏāh*).” The former is squeezed and [the juice] mixed with curdled milk, then used as a gravy for Tutmāč. 0 Among the Yemāk, Qifčāq, Qāy, Tatār, and Čömül: QA'T qāt is the word for the fruit of any tree whatsoever.

qāt

D

J

SA'J. sāč “Frying pan (*miqlāt*).”

sāč

D

Q'D qāḏ “A blizzard (*damaq*) that kills people.” :: QA'D BUL. DIY qāḏ boldi “The blizzard arose.”<sup>2</sup> It occurs in the mountains in summer or winter, in the steppes in winter only.

qāḏ

Verse [= 378 *kökräs*]:

KAL. DIY 'ASIN 'AS. NAYUV

kāldi āsin āsnāyü

V

QA'D. QA' TUKAL 'S. NAYUV

qāḏqa tükāl ösnāyü

KIRDIY BUḌUN QAS. NAYUV

kirdi boḏun qasnayu

QAR' BULIT KUK. RŠUVR.

qara bulit kökräsür

“The breeze came blowing; it was like a blizzard (*damaq*) (in its coldness); the people [came in] shivering from it; the black cloud thundered.”

## R

BA'R. **bār** A particle that informs as to the existence (*wujūd*) of a thing and its being in its place (*kawnihi ḥāḍiran fi maḥallihi*). Thus :: SAN·DA' YARMA'Q BA'R·MUV **sāndā yarmāq bārmu** "Have you a dirham with you (*ma'aka*)?" The answer is: BA'R. **bār** meaning "Yes, I have a dirham with me." It is the opposite of Arabic *laysa* ("is not"), Turkic: YUVQ. **yōq**. 0 bār

BA'R. YIKDA' **bār yigdä** "The large service tree (*γubayrā' kibār*)."

TA'R. **tār** "Narrow (*ḍayyiq*)," of anything. :: TA'R. 'AW. **tār äw** "A narrow house." tār  
The same for other things.

TA'R. **tār** "Raft (*ramt, γimd*)."  
Skins are inflated and their mouths tied, then D

[III. 109/148] 509

they are bound together and made like a flat roof-top (*saṭḥ*) above the water, and people sit on them and use them to cross. It can also be made from reeds or branches.<sup>1</sup> Dialect of Yabāqu and Tatār. 0

TA'R. **tār** "Dregs of butter (*tufāla as-samn*)."  
It is the clotted milk that remains at the bottom when the purified butter has been removed after melting.

TA'R. **tār** "Wages of a hired man (*ujra al-ajīr*)."  
The hired man<sup>2</sup> is called: TAR·JIY **tārči**. 0 tār

TAR·JIY [sic] **tār** "Sweat (*'araq*)."  
0

"Children (*darādiq*,<sup>3</sup> *aṭfāl*)" are called: JA'R·JAR·MAQ **čār čarmaq**. 0 čār

QA'R. **qār** "Snow (*ṭalj*)."  
qār

## Z

BA'Z. **bāz** "Foreigner, stranger (*ajnabī, γarīb*)."  
Thus :: YA'T. BA'Z<sup>4</sup> YADIL·DIY **yāt bāz yaḍildi** "The foreigners (*ajānīb*) have scattered." 0 bāz

TA'Z. **tāz** "Bald or scabby-headed (*aqra'*)."  
0 TA'Z. 'AT. **tāz at** "A speckled (*abraš*)<sup>5</sup> horse." 0 TA'Z. QUVY. **tāz qōy** "A hornless (*ajamm*) sheep." 0 TA'Z. YIYR **tāz**

509 <sup>1</sup>MS. *aγḍān*, read *aγṣān*.

<sup>2</sup>MS. *asīr*, read *ajīr*.

<sup>3</sup>MS. *burādiq*.

<sup>4</sup>B has a second dot in brown ink (indicating Y).

<sup>5</sup>MS. *abras*.

tāz yēr "Saline (*sabaxa*) land."<sup>6</sup> Proverb: TA'Z 'AT· TAFA'R·JY BULM'S· tāz at tawārčī bol- P  
mās 0 "The speckled<sup>5</sup> horse is not good for carrying merchandise," since it has bad nails. 0

QA'Z· qāz "Goose (*baṭṭ*)."<sup>7</sup> 0

qāz

QA'Z qāz Name of the daughter of Afrāsiyāb. She is the one who built the city of Qazvīn. The root-form of this is: QAZ· 'UYNY qāz oyni meaning "Qaz's playground (*mul'ab*)" since she used to live there and play. For this reason some of the Turks reckon Qazvīn within the borders of the Turk lands. Also the city of Qum, since: QUM· qum in Turkic is "sand (*raml*)" and this daughter of Afrāsiyāb used to hunt there and frequent it. Others of them reckon [the borders] from Marv aš-Šāhijān since her father: TUNK' 'AL·B· 'AR· toṇa alp ār—who is Afrāsiyāb—built the city of Marv, three hundred years after Ṭamhūraṭ built the citadel.<sup>7</sup> 0 Some of them reckon all of Transoxania as part of the Turk lands, and in the first place: YAN·KAN·D [sic] baykānd. This used to be [called]: DIZ RUVTYN [sic] *diz rū'in* meaning [in Persian] "city or castle of brass (*madīna wa-qal'a min nuḥās*)" because of its strength. It is near the city of Bukhara. In it was killed the husband of this Qāz, Afrāsiyāb's daughter, who was called Siyāvūš. The Magians come here on a certain day each year to weep

N

[III. 111/150]

510

over the place he was killed and to sacrifice their offerings, whose blood they pour on his blood—such is their custom!

Now proof that all of Transoxania, from: YAN·KAN·D baykānd eastward, is part of the Turk lands are the names: SAMIZ KAND sāميز kānd for Samarqand, 0 TAŠ·KAND· taškānd for Šāš, 'UVZKAND· ōzkānd, TUN·KAND· tunkānd—the names of all these cities are Turkic. KAN·D· kānd in Turkic is "city (*balda*)."<sup>8</sup> They built these cities and gave them these names, and the names have remained as they were. But when the Persians began to multiply in them they became like Iranian cities (*bilād al-'ajam*).

At the present time the boundaries of the Turk lands are reckoned from: 'UVZJAND· ōzjānd to Šīn and from Rūm to Šīn, with their extremities bounded by the sea which is called the Sea of Ābisgūn [the Caspian], which is five thousand farsakhs long by three thousand wide, making eight thousand farsakhs in all [sic]. 0

QA'Z· SUWY qāz suwi Name of a large river which flows into the river Ila. It was named this because the daughter of Afrāsiyāb built a castle on top of a promontory on its bank, and the river was named after it.

N

S

QA'Z qāz/qās "The bark (*qiraf*)" of any tree. Hence they say in the proverb: QA'- DINK· QA'SINKA' qādiṇ qāsiṇa [see 179 sōgūt, 502 sōl]. You only say<sup>1</sup> *sīn* because *zāy* preceded it and took its place in speech, so that when *sīn* followed it there was no place left for it

qāz/qās

P

509 <sup>6</sup>The definition reads: *al-arḍ as-sabaxa qalīlahu*, probably read *qalīlatu n-nabt* "with scanty vegetation."

<sup>7</sup>MS. *qahndar*, read *quhandiz*.

510 <sup>1</sup>*qulta*, altered by later hand to *qullibat*; also "followed" in the next phrase: *talat*, altered to *taliya*.

in speech (?). *Zāy* may alternate with *sīn*<sup>2</sup> [in Arabic], as in the word for “ship”: *būzī*, *būšī*; also *laziqa*, *laşiqa* (“stick”); *buzāq*, *buşāq* (“spittle”).

Š

BA'Š bāš “Head (*ra's*).” 0

bāš

BA'Š bāš “Wound (*jirāha*).” 0 Proverb: KUNY BARIR KAYIK NIK KUVZIN-DA' 'ADIN BA'ŠIY YUVQ köni barir käyiknig közindä adin bāši yoq 0 “The gazelle that goes straight on (running no risks) has no other wound than his eyes”—implying that the eye is not really a wound. This is coined to scold a person who runs risks and then falls

P

[III. 112/152]

511

into them. 0

TA'Š tāš “Stone (*hajar*).”

tāš

TA'Š TUVN tāš tōn “An outer (*zahāra*) garment.” 0 TA'Š YIYR tāš yēr “Open country; a foreign land (*al-fadā' min al-arḍ wa-l-ḡurba*).” 0

SA'Š 'AT sāš at “A shy (*ramūh*,<sup>1</sup> *nafūr*) horse.” 0

sāš

QA'Š qāš “Eyebrow (*hājib al-'ayn*).” 0

qāš

QA'Š qāš [“Jade”] A clear stone (*hijāra šāfiya*), white or black. The white one is set in a ring (*yaxtimu*) as a protection from thunderbolts, thirst, and lightning.

QA'Š 'UKUVZ qāš ögüz Two rivers that flow along the two sides of the city of Kho-tan. One of them is called: 'URUNK QA'Š 'UKUVZ ürün qāš ögüz; in it is found the clear white stone, and the river was named after it. The other is called: QARA' QA'Š 'UKUVZ qara qāš ögüz; in it is found the clear black stone. This stone is not found anywhere in the world except in these two rivers. 0

N

QA'Š qāš “The edge or rim (*harf*, *şafir*)” of anything. Thus :: YA'R QA'ŠIY yār qāši “The edge (*harf*) of a precipice (or other).”

Γ

BA'Γ bāγ “Vineyard (*karm*).” 0

bāγ

BA'Γ bāγ “A bundle (*huzma*)” of firewood, or other. :: 'UTUNK BA'ΓIY otun bāyi “A bundle of firewood.” 0

510 <sup>2</sup>Error for *şād*? In the examples, *būšī* is the Arabized form of Persian *būzī*; *laziqa* and *busāq* (with *sīn*) are also found in addition to the forms with *zāy* and *şād* given in the text.

511 <sup>1</sup>MS. *rūmū*.

TA'Γ tāγ "Mountain (*jabal*)."  
MA'S. KIŠY KIŠYK' QAWUŠUVR. tāγ tāγqa qawušmās, kiši kišikā qawušūr "Two mountains never meet (since they are anchored to their place), but one man can meet another (though it may take a long time)." This is coined about one who sees his beloved after a long time. 0

tāγ  
P

DA'Γ dāγ "Brand (*kayy*)," by which horses and others are marked (*yūsamu*). The Persians took this word from the Turks. It should not be said that this is a word of the Persians since, compared with the Turks, they have no animals at all, let alone names for their brands (*simāt*). Besides, I have heard this word as far as the frontiers of Islam. 0

dāγ

DA'Γ or DA'Γ dāγ/dāγ A particle meaning "is not (*laysa*)."  
'ANDAΓ DA'Γ 'UL ol andaγ dāγ ol "He is not like that." The Oγuz took the word from them and changed their expression: DA'Γ 'UL dāγ ol into: TAKUL. tāgūl meaning "is not (*laysa*)."  
The Oγuz neighbor

D

[III. 114/153]

512

on the Arγu and there is some admixture in their speech. 0

SA'Γ sāγ "Intellect (*'aql*)."  
(*fiṭna, dakā*)."  
SA'Γ sāγ "Health, soundness (*ṣiḥḥa, salāma*)."  
SA'Γ SUVW sāγ sūw "Clear, sweet (*qarāḥ, 'adb*) water."  
SA'Γ 'ALIK sāγ ālig "Right (*yumnā*) hand." All these are Oγuz dialect; the Turks do not know these words.

sāγ D

D

SA'Γ sāγ Name for "the sticks used to comb wool (*quḍbān yunfašu bihā ṣ-ṣūf*)."  
SA'Γ YA'Γ sāγ yāγ "Butter (*samm*)."

SA'Γ KUNKUL sāγ könül "A pure (*maxmūm, naqī*) heart."

W

SA'W sāw "Proverb (*matal*)."  
SA'W sāw "Message (*risāla*)."  
SA'W sāw "Speech (*kalām*)."  
SA'W sāw "News (*anbā, aḥādīṭ*)."  
SA'WJY sāwči "The man who conveys messages (*yamšī . . . bi-r-rasā'il*) between the relatives of the bride and the groom," since he reports the words of one to the other and vice versa, as I have explained. Verse:

sāw

BIL-KA' 'ARAN SAWLARIN. 'AL-ΓIL. 'UKUT

V

'ADKUV SAWIΓ 'AD-LASA' 'UVZK' SINK'R

bilgā ārān sawlarin alyil ögüt

ädgü sawiγ ädläsä özkā siṅār 0

"Take the speech of wise men as admonition, because fine speech, when one nourishes it, takes root (as wisdom) in the heart." 0

- ŠA'W: šāw A plant like potash (*hurḍ*), in Uč, used to wash clothes. 0 šāw D?
- QA'W qāw "The tinder (*hurṛāqa*) used as kindling for a firestick." qāw
- :: TUVN QA'W QUVW BULDIY tōn qāw qōw boldi "His garment wrinkled (*inqabaḍa*, *inzawā*)" because of being badly sewn. 0
- LA'W lāw "Sealing wax (*al-mūm allaḍī yuxtamū bihi*)." lāw
- Q
- QA'Q qāq "A dried (*fālīq*) plum, or other." 0 qāq
- QA'Q SUVW qāq sūw "Pond (*ḡadīr*)." 0
- K
- BA'K: bēg "Emir (*amīr*)." 0 BA'K bēg "Husband (*zawj*)" bēg
- [III. 116/155] 513
- al-mar'a*)." He is likened to an emir in his own house. 0
- TA'K tāg A particle of resemblance. Thus :: 'UL 'ANDAF TA'K ol anday tāg "He is like that (*kaḍā yuṣbahu*)." 0 tāg
- JA'K čāk A cotton fabric similar to the *burd* (striped cloth). It is used to make wraps (*duṭur*) and is worn by the Yēmāk. 0 čāk
- NA'K: nāg "Crocodile (*timsāḥ*)." 0 NA'K YILA'N: nāg yilān "Dragon (*tu'bān*)." nāg
- NA'K YILIY nāg yili Name of one of the twelve years in Turkic. The year in which I wrote this book, '69, was such a year.
- L
- BA'L bāl "Honey (*asal*)." Dialect of Suvārīn, Qifčāq, and Oḡuz. The Turks call it: bāl D
- 'ARIY YAFIY ari yayi ["bee butter"]. Verse: V
- BAR·DIY SANKA' YA'K 'UTRV TUTUB· BA'L·  
BARJIN KAḌIBAN TALUV YUWṬA' BULUB· QA'L·  
bardi saṇa yāk utru tutup bāl  
barčīn kādībān telwā<sup>1</sup> bolup qāl 0
- "The devil confronted you and gave you honey (meaning the sweetness of this world). You even put on his silk (so much were you enchanted by him, therefore) remain and live on in madness (since you have not recognized his scheme)." 0

513 <sup>1</sup> The meter requires two syllables, and *telwā* (214, *majnūn*) fits the translation (*fī junūn*). Perhaps the copyist substituted the Oḡuz variant *tālū* (548) and added the gloss *yuwya* (458 "bastard"), or simply misread طلقا as طریقا.

TA'L<sub>2</sub> tāl "A tender branch (*qaḍīb raṭb*).<sup>2</sup> Hence "a tall and slim (*muṣaṭṭab al-qāma*, γαḍḍ) man" is called: TA'L BUVD·LUI tāl bōḍluγ likening him to a branch in suppleness (*līn*); but this is usually used for a lithe (*sayfāna*) girl. 0 tāl

JA'L QUVY· cāl qōy "A sheep of mixed white and black color (*amlah*).<sup>2</sup> cāl

SA'L<sub>2</sub> sāl "Raft (*γimd*)."<sup>2</sup> It means the same as: TA'R· tār [508-9]. 0 sāl

SA'L sāl [Lacquer] "A paste (*luzūjāt yuttaxadu min γirā*) with which Ṣīnī bowls, or other, are smeared and painted on."

M

TA'M· tām "Wall (*jidār*).<sup>2</sup> 0 tām

"Medicine (*'ilāj*)" is called: 'AM· SA'M· ām sām. SA'M· sām is not used alone, but only paired. 0 sām

QA'M qām "Diviner (*kāhin*).<sup>2</sup> qām

N

TA'N tām "A cold wind (*riḥ bārīda*) that blows in the early morning and the early evening." 0 tām

XA'N xām Their greatest king (*al-malik al-a'zam minhum*). This name is given to those who are descendants of Afrāsiyāb. He is the Khāqān. There is a long story behind the giving of this name. 0 xām N

SA'N· sām "Number (*'adad*).<sup>2</sup> sām

[III. 118/157] 514

:: QUVY· SA'NIY NAJA' qōy sāni nācā "What is the number (*'adad, ḥisāb*) of sheep?" 0

QA'N· qān "Blood (*dam*).<sup>2</sup> Proverb [= 472 *yu*·]: QA'NIΓ QA'N BIR·LA' YUVMA'S· qāniγ qān birlā yūmās 0 "Blood cannot be washed with blood." 0 That is to say, civil disorder can be quieted only through peace. 0 qān P

MA'N QIŠ·LA'Γ mām qīslāγ A name [of a place] in the country of the Oγuz. 0 mām N  
MA'N KND· mām kānd Name of a city which was near Kāšγar; it is now in ruins. 0

MA'N YA'Š·LIΓ QUVY· mām yāšliγ qōy "A sheep that has passed four years (*jāwaza arba' sinīn*).<sup>2</sup> This is not used for any [animal] other than sheep.

513 <sup>2</sup>MS. 'amd. See 508 tār.



Final Weak (*mu'tall al-'ajz*)

## B

BA'Y· bāy "Rich (*γarī*)."  
between it and Kuča. 0 BA'Y· YIΓA'J bāy yiγāč Name of a place near Uč, bāy N

## T

TA'Y· tāy "Colt (*muhr*)."  
TKUR MANIK SA'WIMY BLKA'LAKA' 'AY.  
TINAR· QALY 'TIT·SA' QIS·RAQ SINIY TA'Y.  
tägür mänig sâwimi bilgäläkä ay  
tinar qali atitsa qisraq sani tây 0  
Verse [= 112 atit-]:  
tây  
V  
"Convey my words to the wise men and say to them: 'The mare rests when the colt is counted among the horses' "--since it is then mounted instead of the mother.

## S

SA'Y· sây<sup>1</sup> "Stony ground (*ḥarra*)."  
SA'Y· YARIQ sây yariq "Suit of armor (*jawšan*)."  
QA'Y· qāy A tribe of the Turks.  
sây  
0  
qāy N

## Initial Weak

## B

:: YA'B· YUVB· yāp yōp "Beguiling, deceiving (*xilāba, xidā'*)."  
QIL·DIY yāp yōp qildi "He beguiled or deceived (*xada'a wa-xalaba*)."  
:: YA'B· YUVB· yāp

## T

YA'T· KIŠY yāt kiši "Foreigner (*ajnabī*)."  
"Let the foreigners (*ajānib*) disperse."  
Thus :: YA'T· BA'Z· YADIL yāt bāz yaḍil  
0  
yāt

YA'T· yāt "Divination (*kahāna*) with stones to bring on rain and wind." 0

## Z

YA'Z· yāz "Summer (*ṣayf*)."  
NUVR yāzin qatīylansa qīšin säwnür 0  
Proverb: YA'ZIN· QATIF·LAN·SA' QIYŠIN SAW·  
"Whoever works hard (and earns) in summer will be happy in winter."  
yāz  
P

514 <sup>1</sup>Note numbers above line: 520, 528 (black ink).

## S

YA'S· yās "Loss (*waḍī'a*, *xusrān*)."<sup>0</sup> Thus :: 'NIK TALIM YA'SIY<sup>2</sup> TAK·DIY anig tālim yāsi tāgdi "He suffered much loss."<sup>0</sup> YA'S· yās "Death (*mawt*, *halāk*)."<sup>0</sup> Oğuz dialect. Thus :: 'NIK 'UFLY YA'S· BUL·DIY anig oğli yās boldi "A son of his died (*halaka* . . . *aw-māta*)."<sup>0</sup> yās D

## Š

YA'Š· yāš "Tear (*'abra*)."<sup>0</sup> Thus :: KUVZUM· YA'ŠIY 'AQ·DIY kōzüm yāši aqdi yāš

[III. 119/159]

515

"My tear flowed."<sup>0</sup> YA'Š· yāš "Greens (*baql*)."<sup>0</sup> Thus :: YA'Š· YYDIM· yāš yēdim "I ate the greens."<sup>0</sup> YA'Š· yāš "Fresh (*ṭarī*)," of anything. Thus :: YA'Š· 'AT· yāš āt "Fresh meat."

## Γ

YA'Γ· yāγ "Oil (*duhn*)."<sup>0</sup> SA'Γ YA'Γ sāγ yāγ "Butter (*samn*)."<sup>0</sup> The Oğuz call "animal fat (*šaḥm*)": YA'Γ· yāγ.<sup>0</sup> yāγ D

## Q

YA'Q YUVQ yāq yūq "The residue of food in a bowl (*sulāta al-qas'a*)."<sup>0</sup> Hence "a distant relative (*qarīb ba'id*)" is called: YA'Q YUVQ QADAŠ yāq yūq qadaš meaning that he sticks to us as the residue of food sticks to a bowl. yāq

## K

YA'K yāk "Devil (*šayṭān*)."<sup>0</sup> Proverb: BILMIŠ YA'K BILMA'DUK KIŠYDÄ'<sup>1</sup> YIYK· bilmiš yāk bilmāḍük kišidä yēg<sup>0</sup> "Better the devil you know than the man you don't."<sup>0</sup> This is coined to advise a person to respect acquaintances. yāk P

## [L]

YA'L<sup>2</sup> yāl "Horse's mane (*'urf al-faras*); the place where the mane grows (*ma'rafa*)."<sup>0</sup> In all dialects. :: 'AT· YA'LIY<sup>2</sup> at yāli "The mane-place (*ma'rafa*) of the horse"—it is the flesh on which the mane grows. yāl

## M

YA'M· yām "A mote or speck (*qadā*)" in the eye, or other. yām

514 <sup>2</sup>S has traces of three dots above (indicating Š); erased?

515 <sup>1</sup>A: second A added by later hand (indicates nunnation, thus: kisidän).

<sup>2</sup>L is corrected from K.

## N

YA'N· yān "The tips of the hip-bones (*ru'ūs al-warikayn*). "The hip-bone (*warik*)" is itself called: YA'N· yān. yan

## Another Type

YA'Y· yāy "Spring (*rabi'*). "Proverb [= 352-353 *balgür*]: KUVZ KALIKY YA'YN yay  
BAL·KUVLUK kūz kälīgi yāyin hālgülüg 0 "The way autumn will come is apparent at the P  
coming of spring." This is coined about something whose end result is known from the very  
beginning. Verse:

|                           |                      |   |
|---------------------------|----------------------|---|
| YA'Y· KURKINK' 'INAN·MA'  | yāy körkinä inanma   | V |
| SUWLAR 'UZ' TYANM'        | suwlar üzä tayanma   |   |
| 'ASIZ·LILIK· 'ANUN·MA'    | esizlikig anunma     |   |
| TILDA' JIQA'R· 'ḌKUV SUVZ | tilda ėiqār äḍgü söz |   |

"Do not depend on spring (or hope for good from its blossoms and bright colors); do not lean on water (for he who depends on taking pleasure from the good things of this world and from spring breezes is like one who leans on water); do not prepare yourself for evil; but bring from your tongue fine words (with which people will be pleased)."

Rule. We have called this and other chapters "defective (*manqūš*)" since the medial *līn* letter may drop from the word, rendering it biliteral in pronunciation, though not in writing; in its written form the letters remain sound. G

[III. 121/161]

516

Example: The "forearm (*aḍud*)" is called: QUVL· qōl. Then you say: 'NIK QULIY<sup>1</sup> 'L·DIY **anig qolin aldi** meaning "He grasped his arm." It has become like the word for "slave": QUL **qul** since the *vāv* has dropped out. Similarly: YIYL yēl "wind (*nasīm*)"; in the course of speech you say: 'NIK YALIY KUVJ·LUK **anig yeli küčlüg** "His wind (*rīḥ*) is strong," meaning that he has strength. It has become like the word for "year": YIL yil. This is the rule for all nouns and verbs in the "deficient" chapter. Notice how this agrees with Arabic. For example, the Arabic verbs: *zāna*, *yazīnu*, imperative: *zin* ("adorn"); *kāla*, *yakīlu*, *kil* ("measure"); the *līn* letter has dropped out in each case. But in this language [Turkic] there is a single rule for both nouns and verbs, due to its encompassing nature (*li-si'atihā*), whereas in Arabic this rule holds good only for verbs, not for nouns. Learn it!

Those of the Pattern: *fa'al*, with radical *vāv*

[T]

QIZIL JUVUIT· qizil čüvit "Cinnabar (*sinjarf*). "AL· JUVUIT· al čüvit "Vermilion (*isrinj*). " 0 KUVK JUVIT kōk čüvit "Azure (*lāzward*). " 0 YA'ŠIL JUVIT yāšil čüvit "Verdigris (*zinjār*). " 0 SA'RIF JUVUIT· sārīy čüvit "Arsenic (*zarnīj*). " There is a variant čüvit  
with the thin *wā*: JUWT čüwit. Know that: JUVUIT· čüvit is a generic term for all of these D  
colors, and they are distinguished by mentioning along with it the specific color name. 0

UQUV·T<sup>2</sup> qavut A variant of: QA'TUVT· qāyūt for the dish given to confined women. qavut D  
It is made by mixing millet gruel (*sawīq ad-duxn*) with butter and sugar, then it is eaten.

## J

QUVUJ·<sup>3</sup> qovuč "The trace of a demonic stroke (*aṭar kull sa'fa min al-jinn*). One qovuč  
who is struck with it is treated by dashing cold water in his face, then saying: QUVUJ·<sup>3</sup> QU-  
VUJ·<sup>3</sup> qovuč qovuč. Afterward he is fumigated with rue and aloes. I think it comes from their  
expression: QAJ QAJ qač qač meaning "Run, flee, O jinni (*uhrub wa-firra yā jinnī*)."

KUVJ· YUKUVN· küväch yügün "A Nayzaki<sup>4</sup> bridle." küväch

## Z

QUVZ qovuz A variant of: QUVJ· qovuč. Oğuz dialect. Thus :: YIYL QUVZ· qovuz D  
BITIKIY yēl qovuz bitigi "A charm against demonic stroke (*'awda al-jinn wa-s-sa'fa*)."

[III. 122/164] 517

QUVZ· qovuz "A speck in wine (*al-qaḍā fi š-šarāb*)."

Thus :: QUVZ SUJIK DĀN· qovuz  
KATA'R· qovuz süčigdān ketār "Remove<sup>1</sup> the speck from the wine."

KUVUZ· kövüz "Carpet (*zarbiyya*); and bedding or spread (*firāš, mihād*) woven from kövüz  
wool."

YUVUΓ· yuvuγ A variant of: YUWΓ yuwuγ meaning "a boulder that is rolled down yuvuγ D  
by the torrent (*al-jalmūd alladī yudaḥrijuhu s-sayl*)."

## Q

SUVUQ· suviq The word for any watery (*raqīq*) liquid, such as curdled milk or syrup suviq  
when they are thinned. Thus :: SUVUQ· YUΓRUT· suviq yoγrut "Watery yoghurt (*raṭiyya*  
*raqīqa*)."

SUVUQ· QUDRUQ· suviq quḍruq "A tail that is long and has little hair (*ṭawīl qalīl* D  
*aš-ša'r*)," such as that of a mule. Also of a tree, or other. Qifčāq dialect. 0

QUVUQ· qovuq Anything "hollow (*ajwaf*)."

A variant of: QUWUQ qowuq. 0 qovuq D

QAVUQ· qavuq "Bladder (*maṭāna*)."

A variant of: QAWUQ qawuq. 0 qavuq D

QAVIUQ qaviq "Millet bran (*nuxāla ad-duxn*)."

qaviq

516 <sup>2</sup> Second U altered from A (?).

<sup>3</sup> First U altered from A.

<sup>4</sup> MS. *nyrky*. See 557:5; Dozy, II, 631.

517 <sup>1</sup> MS. *naḥḥā*, read *naḥḥi*.

The *vāv* in these words is an alternant of the thin *fā'* [w].

## K

KUVUK MUVŠ **küvük müš** "He-cat (*daywan*)."  
KUVUK **küvük** is "straw (*tibn*)" in Oğuz dialect. **küvük** D

## L

TUVUİL.<sup>2</sup> **tavil** "The drum (*ṭabl*) that is beaten for the falcon (*bāzī*) during the hunt." I think that it is derived from the Arabic, with *ṭā'* changing to *tā'* because of the closeness of their points of articulation; as one says in Arabic: *ḡaliṭa*, *ḡalita* ("to make a mistake"); *qattara*, *qaṭṭara* ("to scent"); or as they changed Tābit and said Tübüt.<sup>3</sup> However, I have heard the words spoken by genuine (*ṣamīm*) Turks in the farthest reaches of Islam. **tavil**

Those with *yā'*

## R

QAYIR **qayir** "Trampled (*dahās*) ground." Turk dialect. The Oğuz call "sand **qayir** D (*raml*)": QAYIR **qayir**.

## Š

TAVUŠ **taviš** "Sound and movement (*ḥiss wa-ḥaraka*)."  
A variant of: TAWIŠ **tawiš**. **taviš** D

## T

TAYIΓ **tayiy yēr** "Slippery (*mazlaqa*) ground." 0 **tayiy**

TUYAΓ **tuyay** "Hoof (*ḥāfir*)."  
:: 'AT. TUYAΓIY **at tuyayi** "A horse's hoof." **tuyay**

QUYUΓ NA'NK **qoyuy nāṅ** "Thick (*ṭaxīn*, *ḡalīz*)," of liquids. Thus "syrup (*rub*)" **qoyuy**  
is called: QUYUΓ SUJIK **qoyuy sücig** meaning "Thick thin-wine (*ṣarāb raqīq ḡalīz*)."

QAYIΓ **qayiy** A clan of Oğuz. **qayiy** N

QUYUΓ **quyuy** "Well (*bi'r*)."  
A variant of: QUḌUΓ **quḍuy**. 0 **quyuy** D

QAYΓ **qiyiy yēr** "Ground that slopes away (*munḥarifa*)"<sup>4</sup> from the main road, **qiyiy**  
or other.

## Q

BAYIQ SUVZ **bayiq söz** "True (*ṣādiq*) words." Oğuz dialect. 0 **bayiq** D

517 <sup>2</sup> First U altered from A.

<sup>3</sup> MS. *ṭabuta* (?); see 179 *tübüt*, 55 *aba*.

<sup>4</sup> MS. *munjarifa*.

TAYUQ 'AR. **tayuq** är "A man who is young, delicate, and fastidious (*šābb*, *ẓarīf*, *mutaqazziz*)."<sup>5</sup> 0 **tayuq**

[III. 124/166]

518

TAYAQ. **tayaq** "Staff (*'ašā*)."<sup>0</sup> :: KUD'KUV TAYAQ BIYR·DIY **küdāgü tayaq** **tayaq**  
**bērdi** "The groom gave a slavegirl or slaveboy for the bride to lean upon (*muttakiyan 'alayhi*)  
 when dismounting." This is a custom of the well to do, and he becomes her personal property  
 (*milk*). Proverb: TAYAQ·BILA' TAY·MA'S·TANUQ SUVZUN BUT·MA'S·**tayaq bilā taymās** P  
**tanuq sözüin bütmās** 0 "The one who has a staff will not slip (in the mire); the words of a  
 witness are not known (except when he bears witness)." 0

TUYUQ·KIŠIY **tuyuq kiši** "A stingy (*munqabiḍ*) man." 0 TUYUQ·KUVN· **tuyuq**  
**tuyuq kūn** "An overcast (*dajn wa-ḍabāb*) day." TUYUQ·QABU' **tuyuq qapuy** "A locked  
 (*muḡlaq*) door." 0

QAYYaq **qayaq** "The pellicle on milk (*dawāya*)."<sup>0</sup> Verse: **qayaq**  
 SADRAMIŠ 'LFUN QUY'Q [sic] **sādrāmiš olḡun (?) qonāq** V  
 SAR·MAMIŠ SUVṬAN·<sup>1</sup> QAY'Q· **sārmāmiš süttān qayāq**  
 "The yield<sup>2</sup> of [ripe?] grains from the coarse millet is sparse; the pellicle has been strained from  
 the milk"—since they have to be cooked together in order to be eaten. 0

"Breach of promise (*xulf al-wa'd*)" is called: QIYIQ· **qiyiq**. It may be used as an adjective;  
 thus :: QIYIQ·KIŠIY **qiyiq kiši** "One who breaks his promise (*mixlāf li-l-'ida*)."<sup>0</sup> **qiyiq**

QIYIQ·NA'NK **qiyiq nāḡ** "Anything cut obliquely (*munḡarif*)," such as the tip of a  
 stylus that is cut obliquely (*muḡharraf*), etc. 0

MAYAQ **mayaq** "Dung (*ba'r*)," especially of camels. Then the meaning is extended;  
 thus: QUVY·MAYAQIY **qōy mayaḡi** "Sheep dung." But "horse dung (*rawṭ al-faras*)" is not  
 called anything but: YUNDAQ·**yundaq**. Proverb: TAWY BADUK 'AR·SA' MAYAQIY BADUK  
 'ARMA'S·**tewe bādük ārsā mayaḡi bādük ārmās** 0 "Though the camel is big his dung is not  
 big." 0 This is coined about one who thinks he is great though he is merely the servant  
 (*šākiri*) of a great man, as if to say, "Greatness belongs to him whose servant (*'abd*) you are."<sup>P</sup>

K

KAYIK· **käyik** "Wild (*wahši*)," of anything, in its root-meaning. But when this word is  
 used specifically it is confined to Cervidae (*ẓibā*, *'ufr*, *wu'ul*), or to any of these types that is  
 edible. 0 KAYIK·KIŠY **käyik kiši** "A wild man (*nasnās*)."<sup>0</sup> KAYIK·SUKUT· **käyik**  
**sögüt** "The wild willow." Similarly, for any type of domestic plant, its wild variety is: KAYIK·  
**käyik**. 0

KAYUK **käyuk**

**käyuk D**

517 <sup>5</sup>MS. *mutaqazzir*.

518 <sup>1</sup>*Tašdid* (˘) by later hand.

<sup>2</sup>MS. *rab*'; read *ray*'; cf. 140 *üdrä*·; cf. proverb s.v. 193 *qonaq*.

## K

KUYA' *küyä* "Moth worm (*sūs*)" that eats felt, etc. 0 *küyä*

K~~Ä~~IYA' *-kiyä* A diminutive particle that occurs with words that have *kāf* or *rikka* or *imāla*. Thus :: 'AR·KIYA' *ärkiyä* "Little man (*rujayl*)." YIYR·KIYA' *yērkiyä* "Little land."

## N

YAN' *yana* A particle that indicates "returning (*raj'a*).": YANA' KAL·DIM *yana* *käldim* "I returned, I came a second time (*raja'tu, ji'tu tāniyan*)."

Another type

[III. 128/170] 520

YAYA' *yaya* "Buttocks (*alya*)," especially of humans. 0 *yaya*

This type of noun is not defective, either in speech or in writing, since the second radical is vowelled; only those with unvowelled second radical are defective. 0 G

### End of the Chapters of Simple Words

### Chapters of Augmented Words

#### Chapter: *fā'il*

## N

TA'DUN *tādun* "A one year old calf (*at-tabī' min al-baqar*).": 0 *tādun*

TUV~~DU~~VN· *tūdūn* "The distributor of water to villagers (*muwazzi' al-mā' fī ahl al-qurā min aš-širb*).": 0 *tūdūn*

TIY~~DI~~YN· *tēdīn* A particle of time. Thus :: BUV TIY~~DI~~N· KAL·DIY *bu tēdīn* *kāldi* "He came at about this time (*fī miṭl haḍā l-waqt*).": 0 *tēdīn*

#### Chapter: *fa'al*

## T

BAYA'T *bayāt* The name of God (*allāh ta'ālā*). Arḡu dialect. 0 *bayāt* D

BAYA'T· *bayāt* The name of a clan of Oḡuz. N

## R

“Felt cap (*lubbāda*).” Dialect of those who change *ḍāl* to *yā*. 0

KUYUK NA'NK *köyük nāṇ* “Something burning (*muḥtariq*).”

*köyük*

L

MAYL YMIŠ *mayil yemiš* The word for “any fruit that becomes soft after ripening and passing its prime (*lāna ba'da mā naḍija wa-jāwaza ḥaddahu*),” such as a peach or a large and overripe<sup>1</sup> melon.

*mayil*

M

QIYM *qiyim* (?) “Panic (*xawf, faza'*) of the people of a country at the approach of an enemy.” :: QURQUNUJ QYM BULDIY *qorqunč qiyim boldi*.

*qiyim ?*

:: 'UL KYM KYM KUVN KJURDIY *ol küyüm küyüm kūn kăcürdi* “He spent the day carelessly but keeping busy (*fī ḡafla lā qaṭa'a šurḡlan wa-lā kāna fārīḡan*).”

*küyüm*

N

BUYIN *boyin* “Neck (*raqba*),” of a man, or other. “The tang-pin (*ša'īra*) of a sword” is called: QILJ BUY-NY *qilič boyni*. Also: BIJA'K BUY-NY *bičāk boyni* “The tang-pin of a knife.” 0

*boyin*

BUYUN *boyun* “People (*qawm*).” Dialect of those who change *ḍāl* to *yā*. 0

*boyun D*

TUYIN 'AR *tuyin är* “A stingy (*ḍanīn, munqabiḍ*) man.” 0

*tuyin*

TUYIN *toyin* “Heathen priest (*al-'ilj min umma al-kufr*).” He is like the 'Alim or Mufti among us. He is always found with his idols and reading books and the superstitions of the unbelievers—we take refuge from him with God most high! Proverb: BYR. TUYIN BAŠIY 'AḠRIYSA' QAMUḠ TUYIN BAŠIY 'AḠRIYMA'S *bīr toyin baši aḡrīsa qamuḡ toyin baši aḡrī-mās* 0 “If one priest has a headache, not all priests have headaches.” This is coined when someone refrains from eating something among his companions for a certain reason, and so they invite another person to eat it.

*toyin*

P

Doubly Weak (*maṭwī*)

QAYA' *qaya* “A hard bare mountain or cliff (*aš-šald min al-jabal*).” 0

*qaya*

QAIYA' *-qiya* A diminutive particle, for words with *išbā'* or *ḡayn* or *qāf*. Thus :: 'UḠUḶL-QIYA' *oḡulqiya* “My little son (*bunayya*).” QIYZ-QIYA' *qizqiya* “My little daughter.”

*-qiya*

519 <sup>1</sup> MS. *ḡāb* (?), read *ḡāy*; cf. 528 *mayil*. *Kabīr* “large” is perhaps in error for *kaṭīr al-mā* “with much water.”



QUYA'R· **quyār** A word of abuse (*sabb*) for cattle or slaves. Thus :: BUV QUYA'RIY [sic] bu **quyār qizi** (?) "This is one whose daughter pours and spits (*hādā šābb wa-mājj bin-tuhu*)."<sup>1</sup> This derives from the expression: SUVF QUY·DIY **sūw quydi** meaning "He poured (*šabba*) the water (or other)."

S

QAY'S· **qayās** Name of the country of Tuxsi and Čigil. It is three fortresses. The first is called: SA'B·LIΓ QAYA'S· **sāpliγ qayās**. The second is: 'URNK QAYA'S· **ürinγ qayās**. The third is: QAR' QAYA'S· **qara qayās**.

[Š]

QUY'Š **quyāš** "The intense heat of summer; blazing sunlight (*hamāwa al-qayz, šidda waq' aš-šams*)."

Γ

'AYA'Γ· **ayāγ** "Honorific title (*laqab*)."

Verse: **ayāγ**  
V

QUḌΓIL· MANK' 'AQIYLIQ· BULSUN MANKA' 'AYA'ΓA'

'ID·ΓIL MANY TḐQIŠ·QA' YUW·KIL MANKA' 'ULA'ΓA'

**qoḍγil maṇa aqīliq bolsun maṇa ayāγa**

**idγil māni toqīšqa yōwgil maṇa ulāγa 0**

"Let me be generous and get a name for generosity (*fa-yakūnu laqabī jawādan*), send me to battle and help me<sup>1</sup> by giving me a horse that will convey me to it."

N

MUYA'N **muyān** "Religious recompense (*tawāb*)."<sup>1</sup> Hence "a watering station (*saqāya*) that is built on the road" is called: MUYA'N·LIQ **muyānliq**. 0

Chapter: *fa'lā*, in its various vocalizations

J

BUVJY QUBUZ **bōči qopuz** A type of lute (*al-arann min al-a'wād wahwa naw' min al-barābiṭ*).

D

QAY·DA' **qayda** A particle meaning "where (*ayna*)."<sup>1</sup> Thus :: QAY·DA' SAN **qayda** **qayda** **sān** "Where are you?" QAN·DA' **qanda** is a variant, with *nūn*.  
D

[III. 130/173]

521

QAYUVDA' **qayūda** is another variant. 0

KUY·DA' köydä "The furnace (*atūn*) in which gold and silver ores are smelted (*yudābu . . . fa-yustaxlaşu*)."

## Q

QUY·QA' quyqa "Skin (*jild*)," in its root-meaning. And "fur (*farwa*)" may be called: quyqa  
 QUY·QA' quyqa. Hence :: 'UL QUVY(N)UṬ QUY·QA'LADIY ol qōyuṭ quyqāladi "He singed  
 the fleece to reveal the skin (*aḥraqa š-ša'r min al-jild ḥattā aḥara l-jild*)" but did not flay it.  
 This is called "scalding (*tasmīt*)."

## M

QIY·MA' 'UKRA' qiyma ügrä Name of a type of noodles in which the dough is cut obliquely (*muḥrafan*),<sup>1</sup> like "sparrows' tongue (*lisān al-'aṣāfir* [vermicelli ?])." It is called:  
 QIY·MA' 'UK·RA' qiyma ügrä. 0

QUY·MA' quyma Name of a type of buttered bread. The dough is thinned like *qaṭā'if* quyma  
 dough, then poured (*yušabbu*) into a kettle of boiling butter so that it forms into thin loaves.  
 Afterward it is removed and sprinkled with sugar, then eaten. 0 And "any tool that is manu-  
 factured by casting rather than forging the metal (*maṣnū'a min filazz al-arḍ mafrūṭa ḡayr ma-  
 ṭrūqa*)," such as a mortar, a lamp, or a hammer, is called: QUY·MA' quyma.

Chapter: *fa'ālū*, in its various vocalizations

## Ṭ

TAY'ṬUV tayāṭu "A piece of dried clay, a clod (*nubla, madara*)."

tayāṭu

TURIYṬA' torīṭa "Lark (*qunbura*)," a bird. 0

torīṭa

SUYA'ṬUV soyāṭu "Cock's spur (*ṣīṣiya ad-dīk*)."

soyāṭu

## K

BITIYKUV bitīgü "An ink-box (*dawāt*)," Turkic or otherwise. 0

bitīgü

KULIYKA' köligä "Deep shade (*ṣill ṣalīl*)."

köligä

## M

QALIYMA' qalīma "Upper chamber (*ḡurfa*)."

qalīma

'KA'MA' egāmā A type of lute (*naw' min al-mazāhir*).

egāmā

KUŠIYKA' köšigä "Slight shade (*ṣill ṣaḡīr*)."

köšigä

521 <sup>1</sup>MS. *muḥrifan*.

## Initial Weak

YURIYΓA' 'AT. *yorīya* at "Ambler (horse) (*faras himlāj*)."*yorīya*

K

YULIYKUV *yūligū* "Razor (*mūsā* [defined])." The Oγuz do not know this word; *yūligū* D they call a razor: KARA'Y. *kārāy*. 0

'AYA'KUV *äyāgū* "Rib (*dil'*)," of an animal, or other.*äyāgū*

Chapter: *fa'lān*

Γ

TAY.ΓA'N. *tayyān* "Hound (dog) (*al-aqabb al-aγdaf min al-kilāb*)."*tayyān*  
 saw-]: TAY.ΓA'N YUK. RUKUXN. TIYL. KUV SAW. MA'S. *tayyān yūgrükin tūlkü säwmās* "The P  
 fox loves not the swift-running hound."

[III. 132/175]522

This is coined about two scholars of whom one vexes the other because of a certain superiority.

K

KAY. KA'N *käygān* The name of two rivers that flow from Qayās to the İla Valley. *käygān* N  
 One of them is called: KIJK KAYKA'N *kičig käygān* and is the smaller; the other is called:  
 'ULUΓ KAYKA'N *uluγ käygān* and is the larger.

Chapter: *fay'al*, in its various vocalizations

J

QIY. MAJ BUR. K *qiymaç bōrk* A white cap of fine goats-hair worn by the Čigil.*qiymaç* D?

Q

BAYNAQ *baynaq* "Dung (*fart*)."*baynaq* D Oγuz dialect.

BUYNAQ *boynaq* "A narrow mountain pass (*taniyya fī jabal*)."*boynaq* 0

BUY. NAQ *boynaq* "Lizard (animal) (*al-'azāya dābba*)."0

QAY. ΓΨIQ. *qayyuq* "Small boat (*zawraq*)."*qayyuq* 0

MAY. ΓAQ.<sup>1</sup> *mayyaq* "Crook-footed (*aḥnaf*)," of a man; "short-haired (*ajrad*),"<sup>2</sup> of *mayyaq*  
 hoofed animals.

522 <sup>1</sup> Second A changed from U (?).

<sup>2</sup> Thus MTW and ED. DTS translates: "incapable of running fast." And note Muḥīṭ: *al-ajrad* . . . *qaḍīb dawāt al-ḥawāfir* ("the penis of hoofed animals").

## K

KAY·LIK *käylik* “A wild man (*nasnās*).” A man who walks turning this way and that like one who is mad (*madhūš*) or wild (*waḥṣī*) is likened to it and called: KAYLIK KIŠY *käylik kiši*. *käylik*

## L

BUY·ML 'AT *boymul at* “A horse with white in the neck (*fī 'unuqihi bayād*).” The same for sheep, etc. *boymul*

## M

BAY·RAM *bayram* “Festival (*'id*).” Oğuz dialect. I think it is changed from the popular term (*qawl an-nās*): BAD·RAM *badram* meaning “pleasure (*surūr, nuzha*),” since a festival day is a day of pleasure. Before Islam (*fī l-jāhiliyya*) there were no festival days at all, that there should have been a word for them. If there had been, then all of the Turks should have know it [in this meaning], but the only ones who do are [those who] change *dāl* to *yā'*, according to their dialect. 0

JAIYDAM *čaydam* Name of a thin felt (*libd raqīq*) used to make raincoats and to stuff bedclothes. *čaydam*

SAY·RAM *sayram* The name of White City (*al-madīna al-bayḍā'*) which is called *sayram* N Isbījāb. 0 SAR·YAM *saryam* is a variant. 0 *saryam* D

SAY·RAM·SUVW· *sayram sūw* “Shallow (*ḍaḥḍāḥ*) water.”

Chapter: *fa'ālil*, in its various vocalizations

## Q

BAQ·Y(N)AQ·<sup>3</sup> *baqāyaq/baqānaq* “The space between the two sides of a cloven hoof, *baqāyaq/* or one of the two sides of a cloven hoof (*mā bayn ḡilfay kull ḡī ḡilf wa-aḥad šiqqay aḡ-ḡilf*).” (*baqānaq*) BAQA·Y(N)UQ·<sup>3</sup> *baqāyaq/baqānaq* “The frog of a horse's hoof (*nusūr ḥawāfir al-xayl*).”

TUQIYMAQ *toqīmaq* “Fuller's mallet (*bi'zar al-qaṣṣār*).” 0 *toqīmaq*

QAYA·JUQ *qayāčuq* A sweet-smelling mountain plant. *qayāčuq*

[III. 133/177]

523

I think it is *az-zarnab* (“saffron”?). 0

Initial Weak

## Q

:: 'AR· 'ATIN· YABIYTAQ MUN·DIY **är atin yabītaq mündi** "The man rode the horse **yabītaq** bareback (*mu'rawrī*)," that is, without a saddle or saddlecloth (*lā sarj 'alayhi wa-lā libd*).

Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

## F

QIYR·LIṬ YIYR· **qayirliṭ yēr** "Trampled (*dahsa*) ground." 0 **qayirliṭ**

QUYAS·LIṬ 'AR· **qayasliṭ är** "A man belonging to Qayās."<sup>1</sup> 0 **qayasliṭ**

TUYAḤLIṬ YILQY **tuyayliṭ yilqi** "A hoofed (*dū ḥāfir*) animal." **tuyayliṭ**

## Q

QUYUḤLQ **qoyuḥluq** "Thickness (*taxāna*)," of liquids. **qoyuḥluq**

Those with Unvowelled Second Radical

## J

|                           |                 |                                    |                                |                 |   |
|---------------------------|-----------------|------------------------------------|--------------------------------|-----------------|---|
| SANDUVA'J                 | <b>sanduvāc</b> | "Nightingale ( <i>'andalīb</i> )." | Verse [= 264 <b>sanduvāc</b> ] | <b>sanduvāc</b> | V |
| SANDĀ' QAJAR· SUNDILA'J   |                 |                                    | <b>sāndā qačar sondilāc</b>    |                 |   |
| MANDA' TINAR· QAR·ḤILA'J  |                 |                                    | <b>māndā tinar qarḥilāc</b>    |                 |   |
| TAT·LIṬ 'UTAR SAN·DUVA'J· |                 |                                    | <b>tatliṭ ötär sanduvāc</b>    |                 |   |
| 'AR·KAK TIŠIY 'UJRŠUVR    |                 |                                    | <b>ärkāk tiši učrušūr</b>      |                 |   |

Describing the quarrel of summer and winter; Summer says: "The bullfinch flees from you, the swallow rests in me (and other birds too), the nightingale warbles<sup>2</sup> melodiously, male and female couple"—in summer.

## Q

BULḤAYUQ SUVW **bulḥayuq sūw** "Muddy (*kadir*) water." 0 **bulḥayuq**

SAR·QIY(N)Q **sarqiyuq/sarqinuq** "Third stomach of a ruminant (*faḥṭ*)."<sup>1</sup> The form **sarqiyuq** with *nūn* is a variant, as in Arabic: *mīzāb*, *minzāb* ("sewer"), *mīšār*, *minšār* ("saw"). 0 **(sarqinuq)D**

QUḌUVJ AQ· [sic] **quyurčaq (?)** "Coccyx (*'uṣ'uš*)."<sup>2</sup> **quyurčaq?**

<sup>1</sup> MS. *quyāsī*, read *qayāsī*.

<sup>2</sup> MS. *yufarridu*, read *yurridu*.

## Another Type

BAY·BAYUQ **baybayuq** The *ṭunawwiṭ*. This is a bird that sings melodiously and **baybayuq** makes a nest that hangs on the branches of a tree in the shape of a palm basket (*zanbīl*).

## Sextiliterals

## Q

BUYUN·DURUQ· **boyunduruq** "Yoke (*samiqān*).” It is a piece of wood that is placed. **boyun-**  
on the necks (*unuqay*) of two oxen. 0 **duruq**

MUYAN·JILIQ· **muyančiliq** "Mediation, conciliation (*tawassuṭ*, *ṣulḥ*)” between two **muyančiliq** men. 0 :: SAN MUYANJILIQ QIL **sān muyančiliq qil** "Mediate between us.” Its root is: MUYA’N **muyān** meaning "religious recompense (*tawāb*).” 0

End of the Book of Nouns of Defective Words 0

[III. 136/180]

524

In the Name of God the Merciful the Compassionate

## Book of Verbs

## Chapter of Biliterals

## J

:: 'AR· KYJTIY **ār kēčti** "The man was slow (*abṭa'a*) in a certain matter.” KYJA'R· **kēč-**  
KIYJ·M'K **kēčār kēčmāk**.

## R

:: YIBA'R BUVR·DIY **yipār būrdi** "The musk-fragrance spread (*fāḥat*).” :: SUVW **būr-**  
BUVR·DIY **sūw būrdi** "The steam rose up (*irtafa'a*, *baxxara*).” The same for any sharp fragrance which spreads (*afāḥa*) or forms vapors (*baxxara*). BURA'R· BURMA'Q **burār burmāq**.

:: 'UL MANK' YAR·MA'Q· BIYR·DIY **ol maṇa yarmāq bērdi** "He gave (*a'ṭā*) me the **bēr-**  
dirham (or other).” BIYRUR BIYR·MA'K **bērūr bērmāk**.

:: BAK SUVSIN TA'R·DIY **beg sūsin tārdi** "The emir dispersed (*farraqa*) his troops.” **tār-**  
The same for anyone who disperses anything. TA'RA'R· TA'R·MA'Q **tārār tārmāq**.

:: 'AR· YUQA'RUV TUVR·DIY **ār yoqāru tūrdi** "The man (or other) stood up **tūr-**  
(*qāma*).” TUVRUR· TUVRMA'Q **tūrūr tūrmāq**.

TUVRUR **tūrur** A verb in the aorist (*mustaqbal*). It has no preterite (*māḍī*) and no infinitive, like the Arabic words *yada'u* ("he lets") and *yaḍaru* ("he lets"). 0 It denotes the existence or position of a thing at the time it is mentioned (*yunbi'u 'an qarār aš-šay' wa-wujūdihi makānahu fī ḥāla ḍikrihi iyyāhu*). Thus :: 'UL 'AWDA' TRUVR·ol **āwdā turūr** "He is present (*ḥāḍir*) in the house." This does not imply "standing." :: 'AR·SUKAL·TRUVR **ār sōkāl turūr** "[The man] is sick (*annahu marīḍ*)." This does not imply "standing." 0 (tūrur)

:: 'ĀT·TUVR·DIY **āt tūrdi** "The horse (or other) was emaciated (*hazala*)." TUVR·A'R TUVR·MA'Q **tūrār tūrmāq**.

'UL TAW'R TIYRDY ol **tawār tērdi** "He gathered (*jama'a*) the property (or other)." tē-  
TIYRA'R TYR·MA'K **tērār tērmāk**.

'UL 'ANY SA'R·DIY ol ani **sārdi** "He rebuked him harshly (*'annafa, xaššana . . . l-qawl*)." SARA'R·SAR·MA'K-Q **sarār sarmāq**. 0 sār-

:: KANJ SUVT·SUVRDY **kānč sūt sōrdi** "The baby<sup>1</sup> sucked (*mašša*) the milk (or other)." :: 'AR·SUVZ·SUVR·DIY **ār sōz sōrdi** "The man asked the news (*istajarra . . . l-xabar*)." :: 'AR·YITUK SUVR·DIY **ār yitūk sōrdi** "The man searched for (*anšada*) the stray." SURA'R SUR·MA'Q·**sorār sormāq**. These last two are Oʻyuz usages. 0 sōr-  
D

:: 'AR·SUWQA' QA'R·DIY **ār suwqa qārdi** "The man choked (*šariqa*) on the water." qār-  
0

[III. 137/182]

525

:: SUVW·'ARIQ·TIN·QA'R·DIY **sūw ariqtin qārdi** "The water overflowed (*fāḍa*) from the canal (in winter)." This is when snow and water freeze [in the canal] so that water coming down upon it overflows. QARA'R·QARMA'Q **qarār qarmāq**.

Z

:: 'AR·TUMLUḠQA' TUVZ·DIY **ār tumluḡqa tōzdi** "The man suffered cold and hunger (*xariša*) because of the cold." TUVZA'R·TUVZ·MA'K **tōzār tōzmāk**. Qifčāq dialect. 0 tōz-  
D

:: YA'Γ SIYZDIY **yāγ sīzdi** "The butter melted (*dāba*)." :: 'ULMA'DIN SUVW SIYZDIY **olmādin sūw sīzdi** "The water oozed out (*sariba, taraššaḡa*) from the jar (or other)." :: KUVN SIYZ·DIY **kūn sīzdi** "The sun became hot (*dābat*)."<sup>1</sup> This is when the first rays appear in the east. SIYZA'R·SIYZ·MA'Q·**sīzār sīzmāq**. sīz-

Š

:: 'AR·YUVLDAṆ·QAIYIŠ·DIY **ār yōldan qīšdi** (?) "The man deviated (*māla*) from the road." Also of the sun when it declines (*zālat*) from the zenith. QIYIŠA'R·QIYIŠMA'Q **qīšār qīšmāq**. qīš- ?

524 <sup>1</sup>MS. *zifl*, read *ṭifl*.

525 <sup>1</sup>MS. *dābat*.

:: TUVΓ TVΓ·DIY tōγ tōγdi “The dust rose up (*saṭa’a l-habā’ al-munbatt*).” TVΓA’R tōγ-  
TVΓM’Q tōγār tōγmāq. Verse: V

’AΓ·DIY QZIL BAT(Y)RA’Q<sup>2</sup> aydi qizil batrāq  
TUVΓ·DIY QAR’ TUB·RA’Q<sub>2</sub> tōγdi qara toprāq  
YAT·ŠUV KALIB<sub>2</sub> ’UΓRA’Q<sub>2</sub> yetšü kälip oγrāq  
TUQŠIB ’ANIN KYJTIMZ toqšip anin kēčtimiz

“The red banner was raised (among the Muslim troops), the black dust rose up (*saṭa’a*), the Oγraq (cavalry) reached us, they fought with us together and therefore we were slow (in returning).”

W

:: ’AR· ’IYW·DIY ār ēwdi “The man hurried (*’ajjala*).” ’IYWA’R ’IYWM’K ēwār ēw-  
ēwmāk.

:: ’AR· ’ATIN QUVW·DIY ār atin qōwdi “The man drove (*sāqa, ṭarada*) his horse.” qōw-  
the same for anything.

Q

:: TVN JIYQ·DIY tōn čiqdi “The garment became moist (*axaḡa . . . n-nadā*).” The čiq-  
same for anything that absorbs moisture (*axaḡa n-nuduwwa bi-naḡsihi*) from the ground. JY-  
QA’R· JYQM’Q čiqār čiqmāq.

:: ’AT· QUVQ·DY āt qōqdi “The smell of burning meat arose (*irtafa’a qutār al-laḡm*).” qōq-  
Or the smoke (*duxān*) of a lamp that is put out. :: SUVW QUVQDY sūw qōqdi “The water  
subsided (*ḡaḡa . . . ’ammā kāna wa-sakana*).” :: SIYŠ QUVQ·DIY sīs qōqdi “The swelling sub-  
sided (*sakana*).” QUVQA’R QUVQ·MA’Q· qōqār qōqmāq.

K

’AR TUVZ· TUVK·DIY ār tūz tōgdi “The man crushed (*daqqa*) the salt (or other).” tōg-  
TVKA’R· TUVK·M’K tōgār tōgmāk. 0

[III. 139/184] 526

:: ’UL ’ANY SUVK·DIY ol ani sōkdi “He insulted (*sabba*) him.” SUVKA’R SUVK·- sōk-  
MA’K sōkār sōkmāk.

N

’UL ’ALIM·NY TA’N·DIY ol alimni tāndi “He disclaimed (*jaḡada*) the debt (or other).” tān-  
The same for anyone who disclaims something. TA’NAR TA’N·M’Q tānar tānmāq. 0

:: ’UL ’WINK’ TUVN·DIY ol äwiṇä tōndi “He returned (*raja’a*) home.” TVNA’R tōn-  
TUVN·M’K tōnār tōnmāk. Oγuz dialect. D



:: 'UL SUVW DIN QA'N·DIY ol sūwdin qāndi “(The man) was filled (*baḍa'a*, *rawiya*) with water.” QA'NAR QA'N·M'Q qānar qānmāq. 0 qān-

:: QUŠ·QUVN·DIY quš qōndi “The bird alighted (*waqa'a*) on something.” :: BUḌVN QUVN·DIY boḍūn qōndi “The tribe settled after their migration (*nazalat ba'da ḡ-ḡa'n*).” QUV-NA'R QVN·M'Q qōnār qōnmāq. qōn-

## Initial Weak

:: 'AR·'AŠIḡ YIYR·DIY ār ašiy yērdi “The man was disgusted at (*'āfa*) the food.” yēr-  
:: 'UL 'ARIK YIYR·DIY ol ārig yērdi “He blamed (*ḍamma*) the man.” YIYRA'R·YR·MA'K yērār yērmāk. Oḡuz dialect. D

:: 'URAḡUT 'UḢLIN BŠIKTIN YUVR·DIY urāḡut oḡlin bešiktin yōrdi “The woman untied (*ḥallat*) her child from the cradle.” The same for anything that one loosens from its bond (*anšaṭa min 'iqālihi*). YUVRA'R·YVRMA'K yōrār yōrmāk. yōr-

## L

'ĀŠ YIYL·DIY āš yēldi “The food (or other) was eaten (*ukila*).” YIYLUR YYL·M'K yēlūr yēlmāk. yēl-

This chapter is not genuinely biliteral, nor is it trilateral. We have put it with the biliterals since that is shorter in pronunciation and more elegant. However it is written as a bisyllabic (*'alā l-hijā'ayn*) in Arabic, and in Turkic [script] it is bound to the *līm* letters, as you see. 0 G

Chapter of Trilaterals: *fa'aldī*, in its various vocalizations

## R

:: 'UL 'ANKAR 'AY·LA' BUYUR·DIY ol aṇar ayla buyurdi “He ordered (*amara*) him thus.” BUYURUR BUYUR·MA'Q buyurur buyurmāq. Oḡuz dialect. 0 buyur- D

:: TAWY BA'QIR·DIY tewe bāqirdi “The camel bellowed (*ṣāḥa*).” Oḡuz dialect. bāqir- D  
BA'QIRA'R·BA'QIRMA'Q bāqirār bāqirmāq. 0

:: 'UL MANK' 'AŠ·TA'TUR·DIY ol maṇa aš tāturdi “He had me taste (*aḍāqa*) the food (or other).” TA'TURUR TA'TURMA'Q tāturur tāturmāq. 0 tātur-

:: 'UL 'ANDAḡ TĪYTUR·DIY ol anday tētürdi “He caused it to be said (*kallafa ḥattā qīla*) thus.” TĪYTURUR TĪYTURMA'K tētürür tētürmāk. 0 tētür-

## :: TUVZ

[III. 140/186]

527

TUVZAR·DIY tōz tōzardi “The dust rose up (*saḡa'a*).” TUVZA'R·TUVZ·MA'Q [sic] tōzārur tōzar-  
tōzarmāq. tōzar-

:: 'UL 'ANKAR QUVY· SA'TURDIY ol anar qōy sāturdi "He had him count (*a'adda*) the sheep (or other)." SA'TURUR SA'TURMA'Q sāturur sāturmāq. sātur-

:: 'UL 'UTUNK SIYTUR·DIY ol otuṣ sīturdi "He had the firewood (or other) broken up (*aksara*)." SIYTURUR SIYTURMA'Q sīturur sīturmāq. 0 sītur-

:: 'UL 'ANKAR QYJURDIY ol anar qīčurdi "He blamed him and took malicious pleasure at his misfortune (*lāmahu fī amr wa-ašmata 'alayhi wa-fariḥa bimā ašābahu min al-hamm*)." QIYJUR'R QYJURMA'Q qīčurār qīčurmāq. 0 qīčur-

:: 'UL 'ANKAR QUVY· KUVTÜR·DIY<sup>1</sup> ol anar qōy kūtürdi "He had him tend (*ar'ā*) the sheep (or other)." KVTÜRUR<sup>2</sup> KUVTÜR·MA'K<sup>2</sup> kūtürür kūtürmāk. kūtür-

:: 'UL TA'ŠIF YUVL·DAN KIYTAR·DIY ol tāšiy yōldan kētärdi "He removed (*naḥḥā*) the stone from the road." The same for removing (*izāla*) anything from its place. KIYTARUR KYTARMA'K kētärür kētärmāk. 0 kētär-

:: 'UL 'YŠIF KYJURDY ol īšiy kēcürdi "He postponed (*abṭa'a*) the matter." KYJURUR KYJURMA'K kēcürür kēcürmāk. 0 kēcür-

:: 'AR· 'UTUNK KUY·TUR·DIY [sic] är otuṣ köyürdi "The man burned (*aḥraqa*) the firewood (or other)." KUY·RUR KYURMA'K köyrür köyürmāk. köyür-

Š

:: 'UL 'ANIK BIR·LA' TAYIŠ·DY ol anig birlä tayiṣdi "He vied with him in skating (*bārāhu fī t-tazalluq*)." TAYIŠUVR· TAYIŠMA'Q tayiṣür tayiṣmāq. 0 tayiṣ-

:: 'UL MANK' TARIY SUYUŠ·DIY ol maṇa tāri soyuṣdi "He helped me flay (*a'ānani fī salx*) the skin (of the sheep, or other)." The same for peeling (*qaṣr*) [the bark of] a tree or [the shell of] an egg. SUYUŠVR SUYUŠMA'Q soyuṣür soyuṣmāq. soyuṣ-

:: 'ULA'R· 'IKY BYR· BYR·KA' QAYIŠ·DIY olār ekki bīr bīrkä qayiṣdi "The two of them were kindly disposed (*aṭafa*) to one another." QAYIŠUVR QAYIŠ·MA'Q qayiṣür qayiṣmāq. qayiṣ-

Verse:

|                         |                      |   |
|-------------------------|----------------------|---|
| NALUK 'ANKAR BILIŠ·TIM  | nālūk anar biliṣtim  | V |
| QUJŠUB· TAQY QAWUŠ·TUM  | qučšup taqi qawuštum |   |
| TUẖZUN·LUKIN QAYIŠ·TIM  | tüzünlūkin qayiṣtim  |   |
| 'AL·QTIY MANIK YA'YIMIY | alqti mänig yāyimi 0 |   |

Describing a man who has deceived him: "Why did I become acquainted with him? I embraced him and companioned him. I favored (*aṭaftu*) him with my kindness. Now he has ruined my summer (in idleness)." 0

:: 'ANKAR SUVW· QUYUS·DIY anar sūw quyuṣdi "He helped him pour (*ṣabb*) the water (or other)." QUYUŠUVR QUYUŠMA'Q quyuṣür quyuṣmāq. quyuṣ-

527 <sup>1</sup> *Tašdīd* (~) over the T by a later hand.

<sup>2</sup> *Tašdīd* and *ḍamma* added over the T by a later hand.

:: 'UL MANK' YIḤA'J· QIYIŠ·DY ol maḡa yīḡāč qiyiṣdi "He helped me cut the wood obliquely (*qaṭ' . . . muḡraḡan*).” Also qiyiṣ-

[III. 142/189]

528

for vying. QIYIŠUVR· QIYIŠMA'Q qiyiṣūr qiyiṣmāq. 0

:: 'AR· YIYR·KA' MAYIŠ·DIY är yērḡā mayiṣdi "The man stuck (*laziqa*) to the ground (from stubbornness or laziness).” MAYIUŠVR· MAYIUŠM'Q mayiṣūr mayiṣmāq. This is mayiṣ- when he is ordered to do a job and refuses. 0 YAMAŠ·DIY yamaṣdi is a variant of: MAYIŠ· (yamaṣ- DIY mayiṣdi by metathesis. YAM'ŠUVR YAMAŠM'Q yamaṣūr yamaṣmāq. D)

Q

:: 'AR· SUYUQ·TY är soyuqti "The man was stripped of his wealth (*ḡuriba māl*).” soyuq- SUYUQA'R SUYUQ·M'Q soyuqār soyuqmāq. 0

:: YIYR· SAYIQ·TY yēr sayiqti "The ground became a stony tract (*ḡarra*).” SAYIQ- sayiq- A'R SAYIQM'Q sayiqār sayiqmāq.

L

:: BULT SUYUL·DY bulit soyuldi "The clouds dispersed (*taḡaṣṣa'at*).” :: QUVY· soyul- TARIYSIY SUYUL·DY qōy tārīsi soyuldi "The sheep was stripped (*kuṣiṣat*) of its skin.” :: 'AR·DIN TUVN SUYUL·DIY ārdin tōn soyuldi "The garment was stripped (*nuzi'a*) from the man.” SUYULUVR SUYULM'Q soyulūr soyulmāq.

:: YUḤRT QUYUL·DIY yoḡrut qoyuldi "The curdled milk thickened (*xaṭura*).” The qoyul- same for any liquid that thickens (*ḡaluṣa*). QUYULVR QUYULM'Q qoyulūr qoyulmāq.

:: KUVN QIYIL·DIY kūn qiyildi "The sun declined (*zālat*).” :: 'UVD· QIYIL·DIY qiyil- ōḡ qiyildi "Time has passed (*maḡā d-dahr*).” :: YIḤA'J· QIYIL·DIY yīḡāč qiyildi "The wood was cut obliquely (*quṭi'a . . . muḡraḡan*).” :: SUVZ· QIYIL·DY sōz qiyildi "The promise was broken (*uzliḡa*).” QIYILUVR· QIYILM'Q qiyilūr qiyilmāq.

:: QA'ṬUVN MAYIL·DIY qāḡūn mayildi "The melon (having much water) became mayil- soft (*infasaxa*).” This is when it becomes overripe (*bāta wa-ṣāra ḡāyan*).” The same for any fruit. MAY·LVR MAYLM'Q maylūr mayilmāq.

N

:: 'UL MANK' TAYAN·DIY ol maḡa tayandi "He leaned (*ittaka'a*) on me.” The tayan- same for leaning on anything. TAYANUVR· TAYANM'Q tayanūr tayanmāq. 0

:: 'ŠIJ QAY·INADIY eṣiḡ qayindi/qaynadi "The kettle (or other) boiled (*ḡalat*).” qayin-/ QAY·NA'R QAY·NAM'Q qaynār qaynamāq. Proverb [= 196 *kāciḡ*]: QAY·NA'R 'UKUZ KJIK qayna- SIYZ BULMA'S· qaynār öḡüz kāciḡsīz bolmās 0 "Even the river that is in flood (*yāḡiṣu wa-yafūru*) is not without a crossing.” This is said about a difficult impasse, as if to say, "There must be a way out!” 0 P

:: 'UL 'UVZNKA' SUVW QU<sub>Y</sub>UN·DIY ol òzina sūw quyundi "He poured (*tawallā* quyun-  
şabb)

[III. 144/191]

529

water over himself." QU<sub>Y</sub>UNVR QU<sub>Y</sub>UN·M'Q quyunūr quyunmāq.

Initial Weak

Q

:: 'UVD· YAYIQ·TIY òd yayiqti "The season became spring (*rabi'*)."  
YAYIQMA'Q yayiqār yayiqmāq. yayiq-

L

:: YIΓ'J· YAYIL·DIY yiāč yayildi "The tree swayed (*γāfat*)<sup>1</sup> (because of wind, or  
the like)." The same for anything that sways of its own accord (*ihtazza wa-taharraka 'alā nafsihī*  
*bi-tamāyul*).

YAYIL·DIY SUV· yayildi sū "The troops (or other) dispersed (*tafarraqa*)."  
of *dāl* in the word: YAḌIL·DIY yaḍildi. YAYILUVR YAYILM'Q yayilūr yayilmāq. 0 D

The verbs in this section that have unvowelled middle radical are like quadrilaterals  
in form though they are really trilaterals. Example :: 'UL QUVY(N)UΓ BA'TURDIY ol  
qōyuy bāturdi "He had the sheep tied up (*arbaṭa*)."  
SA'TURDIY sāturdi "He had him count (*a'adda*)."  
And so on. G

Chapter of Quadrilaterals, on the pattern: *fa'laldī*, in its various vocalizations

[R]

:: 'UL 'ANY SUWQA' TAY·TURDIY ol ani suwqa tayturdi "He made him slip (*azlaqa*)  
on the water (or other)." TAY·ITUR TAY·ITMA'Q [sic] tayturur tayturmāq. 0 taytur-

:: 'UL MANK' SUVZ· TUYTÜR·DIY ol maṇa sōz tuyturdi "He made me aware  
(*aftana*, 'arrafa) of the words." TUYTURUR TYTRMA'Q tuyturur tuyturmāq. tuytur-

:: 'L 'ANKAR QAY·TURDIY ol anar qayturdi "He urged him to help and to be kind  
to (*i'āna*, 'aṭf) his brother." QAY·TURUR QAYTURMA'Q qayturur qayturmāq. 0 qaytur-

:: 'UL 'ATIΓ QAY·TAR·DIY ol atiy qaytardi "He turned the horse around (*şarafa* . . .  
'an wajh)." QAYTARUR QAYTARMA'Q qaytarur qaytarmāq. Oğuz dialect. The Türks say:  
QTAR·DIY qatardi. 0 D

:: 'UL MANIK· 'LKK' SUVW· QUY·TURDIY ol mänig äligkâ sūw quyturdi "He ordered water to be poured (*şabb*) over my hands." QUY·TURUR QUY·TURMA'Q quyturur quyturmāq. quytur-

:: 'UL 'ANKAR QAMIŞ QIY·TUR·DIY ol anar qamiş qiyturdi "He ordered the reed to be cut obliquely (*qaṭ'* . . . *muḥrafan*)." The same for other things. QIAY·TURUR QIYTURM'Q qiyturur qiyturmāq. 0 qiytur-

:: 'UL 'ANIK TUVNIN KUY·TURDIY ol anig tōnin köytürdi "He ordered his garment (or other) to be burned (*iḥrāq*)." KUY·TURR KUY·TURMA'K köytürür köytürmāk. An inelegant word (*luḡa ḡayr faṣḥa*) [cf. 527 köyür- ?]. köytür-  
D

:: YIYR· SAY·ΓIRDY yēr sayyirdi sayyir-

[III. 145/193]

530

"The ground nearly became a stony tract (*kādat* . . . *an taṣīra ḡarra*)." SAY·ΓIRA'R SAY·ΓIARMA'Q sayyirār sayyirmāq.

:: 'AR· QAYΓUR·DIY ār qayyurdi "The man was worried (*iḥtamma*)." A variant of *dāl* [i.e. *qadḡur*- 363]. QAY·ΓURA'R QAYΓURMA'Q qayyurār qayyurmāq. qayyur-  
D

š

:: 'YŠ QMUΓ BUY·MAŠ·DIY iš qamuḡ boymašdi "The matter (or other) was confused (*ixtalaṭa*)." BUY·MAŠUVR BUY·MAŠM'Q boymašūr boymašmāq. 0 boymaš-

:: 'ULA'R TALIM· SAY·RAŠ·DIY LA'R olār tālim sayrašdilār "They talked a great deal as though raving (*takallamū* . . . *ka-l-ḡaḡayān*)." :: QUŠ L'R SAY·RAŠDY qušlār sayrašdi "The birds warbled (*tarannamat*)." Verse: sayraš-

YARUQ YULDUZ TUΓAR·DA' 'UḡNUV KALIB· BAQAR· MAN

SA'TUVLAYUV SAY·RAŠIB· TATLIΓ 'UVNUN QUŠ 'UTA'R·

yaruq yulduz tuyarda oḡnu kälip baqar män

sātūlayu sayrašip tatliḡ ünün quš ötār

V

"When the bright star rises I awaken from sleep and look (at the trees, and I listen to) the birds warbling with sweet melodies." SAY·RAŠUVR· SAY·RAŠMA'Q sayrašūr sayrašmāq. 0

:: 'ULA'R· 'IĶY BUYUVN QAYIRIŠ·DIY olār ekki boyūn qayrišdi "The two of them vied in twisting (*layy*) necks (or other)." QAYIRIŠUVR QYRŠM'Q qayrišūr qayrišmāq. qayriš-

:: TA'Γ·DIN SUVW L'R QMUΓ QUYULUŠ·DIY tāyḡdin sūwlār qamuḡ quylušdi "The waters came pouring down (*iṣabbat*) from the mountain." The same for other liquids. QUYU·LUŠVR QUYLÜŠ·M'Q quylušūr quylušmāq. quyluš-

:: SUVT L'R QUYULUŠDY sūtīlār qoylušdi "The milk (or any other liquid) all thickened (*xaṭurat*)." QUYLÜŠUVR QUYLÜŠ·M'Q qoylušūr qoylušmāq. qoyluš-

:: 'ULA'R 'IĶY QAYIT·IŠ·DY olār ekki qaytišdi (qaytašdi ?) "The two of them turned back (*'āqaba*) upon one another." QAYIT·IŠUVR QAYITI·IŠM'Q qaytišūr qaytišmāq. (qaytaš-?) qaytiš-

## Q

:: 'AR·TUY·SUQ·DIY är **tuysuqdi** "The man realized that he was being deceived **tuysuq-**  
(*faṭuna . . . mā yumkaru ma'ahu wa-yukāyadu*)." TUY·SUQA'R TUYSUQM'Q **tuysuqār tuysuq-**  
**māq.**

## L

:: 'IYŠ·KIYJIL·DY iš **kēcildi** "The matter was delayed (*ubṭi'a*)." KYJALUVR KIY- **kēcil-**  
JLM'K **kēcilūr kēcilmāk.** 0

:: 'AR·TAR·KA' BIYLAL·DIY är **tärkä bēlāldi** "The man was bathed (*γariqa*) in **bēlāl-**  
sweat." :: 'UḤLA'N BIYLAL·DIY **oḡlān bēlāldi** "The baby was fastened in the cradle (*šudda . . .*  
*fī mahdihi*)." BIYLALUVR BIYLAL·M'K **bēlālūr bēlālmāk.** The former is intransitive, the  
latter is transitive [passive]. :: 'AT·QA'N·QA' BIYLAL·DY **at qānqa bēlāldi**

[III. 147/196]

531

"The horse was bathed (*γariqa*) in blood"—that is from the large number of slain men. The  
infinitive is the same.

## N

:: 'AR·'IYŠQA' KUYF(M)AN·DIY<sup>1</sup> är **išqa küymāndi** "The man was careless in the **küymän-**  
matter and did not do it properly (*aḡfala, lam yubrim*)." KUYFANUVR KUYFANM'K [sic]  
**küymänūr küymänmāk.** There is a variant: KUFYANDY [sic] **kümyāndi** by metathesis. **kümyän-D**

## Another Type

T<sup>2</sup>

YḤA'J QA'T·LANDIY **yīāc qātlandi** "The tree bore fruit (*tamarat*)." Dialect of **qātlan-**  
Qifcāq, Yemāk, and Oyrāq. QA'T·LANUVR QA'TLANM'Q **qātlanūr qātlanmāq.** Among other **D**  
[Turks] this word is used specifically for the acacia berry (*tamar al-'iḏāh*) [see 508 **qāt**]; for  
cultivated trees they say: YAMIŠ·LAN·DIY **yemišlāndi.**

## R

:: 'AR·T QA'R·LAN·DIY **art qārlandi** "The pass was snowed in (*ṣāra . . . ḏāt ṭalī*)." **qārlan-**  
QA'RLANUVR QA'R·LANM'Q **qārlanūr qārlanmāq.**

:: 'AR·TAW'RINKA' QUVR·LAN·DIY är **tawāriṇa qōrlandi** "The man regretted the **qōrlan-**  
loss of his property (*talāhhafa . . . wa-taḥassara 'alā mālihi lammā ḏahaba*)." **qōrlan-**

531 <sup>1</sup> Sic; M indicated by later hand; also, in margin: KUVY·MA'N·DIY.

<sup>2</sup> MS. N.

:: QMIZ·QUVR·LAN·DY **qimiz qōrlandi** “The koumiss fermented (*hamuḍa . . . min xamūr kāna fihi*).” The same for curdled milk when it thickens (*xatūra*). QUVR·LANVR QVR·LANM'Q **qōrlanūr qōrlanmāq**.

Those with Radical [Medial-Weak Consonant]<sup>3</sup>

:: 'AR·TAYAQLANDIY **ār tayaqlandi** “The man became the owner of a staff (*'aṣā*).” **tayaqlan-TAYAQLANVR TAYAQLANM'Q tayaqlanūr tayaqlanmāq**.

:: YAKIT·TAYUQLANDIY **yigit tayuqlandi** “The young man dressed up as a dandy (*tazayyā . . . bi-zayy aṣ-ṣurafā'*).” TAYUQLANVR TAYUQLANM'Q **tayuqlanūr tayuqlanmāq**.

:: SUVT·QAYUQLANDIY **sūt qayaqlandi** “The pellicle appeared (*'alat ad-dawāya*) **qayaqlan-on the milk.**” QAYUQLANVR QAYUQLANM'Q **qayaqlanūr qayaqlanmāq**.

Rule. This type of verb is formed from the trilateral nouns in this book with various meanings:

G

1) With the meaning that the thing became with him or accompanied him. Example:: 'AR·TAYAQLANDIY **ār tayaqlandi** “The man became the owner of a staff.” :: SUVT QAYUQLANDIY **sūt qayaqlandi** “The pellicle appeared on the milk (*ṣārat al-laban ma'a d-duwāya*).”

2) With the meaning that one reckons the thing to belong to the category of the noun. Example:: 'AR·'ATIF QIYZ·LAN·DIY **ār atiy qīzlandi** “The man reckoned the horse to be expensive (*'adda . . . ṣāliyan*).” :: 'UL 'ANY QIYZLAN·DIY **ol ani qīzlandi**

[III. 148/198]

532

“He counted the girl as one of his daughters (*'adda l-jāriya min jumla banātihi*)” [Lit. “He considered her as a daughter.”].

3) As a verb whose agent is not named. Example:: TAWA'R JUVF·LAN·DIY **tawār cūylandi** “The goods were tied up (*ruzima*).” :: BUVZ JIUF·LANDIY **bōz cīylandi** “The cloth (or other) was measured off in cubits (*ḍuri'a*).”

4) As a verb indicating similarity to the noun. Example:: 'AR·TAYUQLANDIY **ār tayuqlandi** “The man dressed up as a dandy,” etc.

Two other categories may be mentioned here by analogy:

1) When the speaker means to say that [the subject] accompanies the noun or is its owner or master. Example:: TA'Γ·TIYT·LANDIY **tāy tītlandi** “The mountain was covered with pines (*ṣāra . . . ma'a ṣajar aṣ-ṣanawbar*).” 0 :: 'AR·QA'B·LAN·DY **ār qāplandi** “The man became owner or master of a wineskin (*ṣāhib ziqq wa-mālikahu*).”

531 <sup>3</sup>MS. *mimmā jā'ala l-aṣl*, read with EP: *mimmā jā'a 'alā l-aṣl*; cf. 516:9.

2) With the meaning that he reckons the thing to belong to the category of the noun. Example:: 'UL NA'NKNIY QIYZ·LAN·DY *ol nāñni qizlandi* "He reckoned the thing expensive" —and others of that sort that we have explained.

You will not go wrong if you form the remaining cases by analogy with these, and pronounce them in the meanings mentioned, since there is nothing to prevent any noun from being declined by adding the suffix in question. However, not every noun in all the dialects may be formed into a verb in this way. It is not permitted, for example, to say: 'AR·SA'W·LAN·DIY *är \*sāwlandi* to mean "The man coined a proverb (*ḍaraba . . . maṭalan*)"; or: 'AR·JA'W·LAN·DIY *är \*cāwlandi* to mean "He became famous (*ṣāra lahu ṣīt*)." But all of these are permitted on the basis of analogy, so no one will blame you if you use them.

#### Another Type

##### B

:: 'UT·KURBA'LAN·DIY *ot körpālāndi* "The plant sprouted late (*axrajat . . . xil- körpālān-fatān*)." KURB'LANUVR·KURBA'LANM'K *körpālānūr körpālānmāk*. 0

:: KIŠY KIR·BIYLAN·DIY *kiši kirpīlāndi* "The man scowled (*ta'abbasa, kalaḥa*) as *kirpīlān* though he were a hedgehog (*qunfuḍ*) in his meanness." KIR·BIYLANUVR·KIR·BIYLANM'K *kirpīlānūr kirpīlānmāk*.

##### T

:: 'AR·BRT·LANDY *är bārtülāndi* "The man put on a tunic (*labisa . . . l-qurṭuq*)." *bārtülān*·BARTLANUVR·BARTLANM'K *bārtülānūr bārtülānmāk*. 0

:: BURK B(T)URTULAN·DIY *börk burtalandi* "The cap was gilt *burtalan*·

[III. 150/200]

533

with gold leaf (*ruqāqāt aḍ-dahab*). BRTLNUVR·BRTLNM'Q *burtalanūr burtalanmāq*.

##### R

:: TFY BUḤRALAN·DIY *tewe buḡralāndi* "The camel became a stallion (*tafaḥḥala*)." *buḡralān*·BUḤRALANUVR·BUḤRALAN·M'Q *buḡralānūr buḡralānmāq*.

##### Γ

:: 'UL MANK' TUZḤULAN·DY *ol maḡa tuzḡulāndi* "He gave me a gift (*hadiyya*) *t uzḡulān*·(of food, or other)." TUZḤULANUVR·TUZḤULANM'Q *tuzḡulānūr tuzḡulānmāq*.

:: 'UL BUV 'IYŠQA' QADḤULAN·DY *ol bu īšqa qaḍḡulāndi* "He was worried *qaḍḡulān*·(*ihtamma*) about this matter (or other)." QADḤULANUVR·QADḤULANM'Q *qaḍḡulānūr qaḍḡulānmāq*.



:: 'AT· QUDḠULAN·DY at quḡyulandi "The horse whisked away the flies (*ḡabba . . . quḡyulan-ḡ-dubāb min nafsīhi*)."<sup>1</sup> QUDḠULANVR QUDḠULANM'Q quḡyulanūr quḡyulanmāq.

:: 'AR· QURḠULAN·DIY är quryulandi "The man was light-witted (*ḡāṣa . . . wa-abdā quryulan-min nafsīhi n-nazaq*)."<sup>1</sup> QURḠULANUVR QURḠULANM'Q quryulanūr quryulanmāq.

## Q

:: 'UZUM· TALQILANDY üzüüm talqalandi "The grapes turned sour (*taḡaṣrama*)."<sup>1</sup> talqalan-TALQLANVR TALQLANM'Q talqalanūr talqalanmāq.

## K

:: TAMUAṘ· BURKALAN·DY tamur/tamar bārgäländi "The man's veins filled up bārgälän- (*imtala'at*) (with blood, or other)." :: 'AR· BARKALAN·DY är bārgäländi "The man was owner of a whip (*sawṭ*) (which he used to drive animals)." BAR·KALANUVR BARKLANM'K bārgälänūr bārgälänmāk.

:: 'AR· BURKALAN·DIY är bürgäländi "The man jumped with rage (*waṭaba . . . min bürgälän-ṡaḡab*) as though he were a flea (*burṡūt*)."<sup>1</sup> BURKALANUVR BURKALANM'K bürgälänūr bürgälänmāk. 0

:: 'AR· BILIKALAN·DIY är bilgäländi "The man feigned intelligence (*ta'āqala*)."<sup>1</sup> BIL-KALANUVR BILKALANM'K bilgälänūr bilgälänmāk. A better way of saying this is: BILIKM-SIN·DIY [sic] bilimsindi meaning "The man feigned intelligence." The same is true for other chapters: you add *sīn nūn mīm* [i.e. -imsin] to the imperative stem to mean that he pretended to be that but was not really so. 0 G

:: 'AR· TILKUVLAN·DIY är tilkūländi "The man was flattering and cunning (*tamal-laqa . . . fī rūṡān*) as though he were a fox (*ṡa'lab*)."<sup>1</sup> TILKUVLANVR TILKUVLANM'K til-kūlänūr tilkūlänmāk. 0

:: 'UḠLA'N· SİR·KALAN·DIY oṡlān sirkäländi "The head of the baby (or other) sirkälän-became nitty (*ṡayyaba*)."<sup>1</sup> SİR·KALANVR SİRKALANM'K sirkälänūr sirkälänmāk. 0

:: 'AR· TUK·MALAN·DY är tügmäländi "The man fastened his shirt buttons (*ṡadda tügmälän- . . . azrār qamīṡi*)." TUK·MALANUVR TUK·MLANM'K tügmälänūr tügmälänmāk.

:: QIYZ KAS·MALAN·DIY qīṡ kāsmäländi "The girl did up her hair kāsmälän-

[III. 152/203]

534

with a forelock (*ittaxaḡat . . . li-nafsīhā nāṡiya wa-ṡurra*)."<sup>1</sup> KAS·MALANUVR KAS·MALAN-MA'K kāsmälänūr kāsmälänmāk.

## Initial Weak

## R

:: QUVY·YAQRILAN·DIY qōy yaqrilandi “The sheep became fat (*kaṭura šaḥm*, yaqrilan-  
šāra dā šaḥm).” YAQ·RILANVR YAQ·RILANMA’Q yaqrilanūr yaqrilanmāq.

## Γ

:: 'UFL YUW·FALAN·DIY oγul yuwγalandi “The boy misbehaved (*aruma*).” YUW·FALANVR YUW·FALANM’Q yuwγalanūr yuwγalanmāq.

## Q

:: 'UL MANK' YUFQALAN·DIY ol maṇa yuwqalandi “He was flattering and deferential (*tamallaqa*, xaḍa'a) to me.” YUFQALANVR YUFQALANM’Q yuwqalanūr yuwqalanmāq.

## M

:: 'AR·YAFMALAN·DIY ār yaγmalandi “The man dressed and acted like the Yaγma.” yaγmalan-  
YAF·MALANVR YAF·MALANM’Q yaγmalanūr yaγmalanmāq. This is as in the verse 0 wa-  
qaysa ‘aylāna<sup>1</sup> wa-man taqayyasā (“And Qays ‘Aylān, and those who have become Qaysites”)  
0 meaning those who dress as they do and resemble them; or as one says: tama'dada r-rajul  
meaning that [the man] pretended to be of the tribe of Ma'add. 0

This type of verb is formed from quadriliteral nouns. The final letter of the word [i.e. the mater lectionis] is left out, so the word is quinquiliteral in pronunciation though not in writing. Example:: QUVY·YAQRILAN·DIY qōy yaqrilandi. :: 'AR·YUFQALANDIY ār yuwqalandi “The man flattered (*tamallaqa*).” The yā' has dropped from the word: YAQ·RIY yaqri meaning “fat” and the alif from the word: YUF·QA' yuwqa meaning “something thin.”

G

You may form verbs from the remaining nouns by analogy with these in the meanings that I have indicated.

## Chapter of Sextiliterals

## J

:: 'URA'ΓUT SARA'ΓUJ·LAN·DIY urāγut sarāγučlandi “The woman veiled herself sarāγučlan-  
(*taqanna'at* . . . *bi-l-miqna'a*).” SARA'ΓUJLNVR SARA'ΓUJLANM’Q sarāγučlanūr sarāγuč-  
lanmāq.

## K

534 <sup>1</sup>MS. *wa-qayyasa γaylānu* (erroneous vowel-marks by later hand); corrected in EP. Meter: Rajaz.

:: 'IŠ·LA'R·BILA'ZUK·LANDY ešlār bilāzüklāndi "The woman put on a bracelet (siwār)." BILA'ZUKLANVR BLA'ZK·LNM'K bilāzüklānūr bilāzüklānmāk. bilāzüklān-

This type of verb is formed from quadriliteral nouns. If you formed one from a quinquiliteral or sextiliteral they are all permitted and used in all the Turkic dialects, as a general rule. Examples:

G

:: 'AR·SAQAL·DURUQ·LAN·DIY är saqalduruqlandi "The man fastened the thread of his cap (xayṭ al-qalansuwa)."

:: 'AR·'ALA'JUVLAN·DIY är alācūlandi "The man set up a large tent (fāza)."<sup>2</sup>

:: 'AR·XUM'RUVLAN·DIY är xumārūlandi

[III. 153/205]

535

"The man received a legacy (daxīra<sup>1</sup> min māl) (from his friend, or other)."

:: 'AR·KARA'KUVLAN·DIY är kārākūlandi "The man set up a tent (xibā') and entered it."

:: SUVW SAY·RAM·LAN·DIY sūw sayramlandi "The water was shallow (ḡaḡḡāḡ)." SAY·RAM·LANVR SAY·RAM·LANM'Q sayramlanūr sayramlanmāq. 0

:: 'URA'TUT·QA'TUVN·LAN·DIY urāyut qātūnlandi "The woman dressed like a Khātūn." QA'TUVN·LANUVR QA'TVNLNM'Q qātūnlanūr qātūnlanmāq. 0

:: 'AR·QA'TUVN·LAN·DIY är qāyūnlandi "The man was the owner of a melon (baṭṭīx)." QA'TUVN·LANVR QA'TUVN·LANM'Q qāyūnlanūr qāyūnlanmāq.

All of the rules have appeared in the Book of Sound Words [393] and may be found there. 0

End of the Book of Medial Weak Words

Praise be to God

534 <sup>2</sup>MS. qāza.

535 <sup>1</sup>MS. daxīra.

## In the Name of God the Merciful the Compassionate

## Book of Final Weak Words

## Bilateral Nouns

## B

B' **bä** Onomatopoeic for the bleating (*tū'āj*) of a sheep. :: QUVY· BA'LA'DIY qōy **bä**  
**bālādi** "The sheep bleated (*tā'aja*)."<sup>0</sup>

BUV **bu** "Steam (*buxār*)."<sup>0</sup> Thus :: 'ŠIJ BUVSIY ešič **būsi** "The steam of a pot (or  
 other)."<sup>0</sup> **bu**

BUV **bu** A particle meaning "this (*hādā*)."<sup>0</sup> Thus :: BUV 'AR· **bu ār** "This man."

BY **be** "Mare (*ramaka*)."<sup>0</sup> Türk dialect, not Oğuz. **be D**

BIY **bi** A variant of: BUVY· **bōy** [505] meaning "poisonous spider (*taṭāt*)."<sup>0</sup> Oğuz  
 dialect. **bi D**

## T

TUV **tü** "Hair (*sa'r*) of the body."<sup>0</sup> Thus :: BYR· TUV SAJ· **bīr tü sač** "One little hair  
 (*šu'ayra*)."<sup>0</sup> TUV **tü** "Color (*lawn*)."<sup>0</sup> Hence :: TUVDAŠ· TUVNLA'R **tūdāš tōnlār** "Clothes  
 of one color (*'alā lawn wāḥid*)."<sup>0</sup> TUV **tü** "Markings (*šiya*) of a horse."<sup>0</sup> Hence :: 'ATINK·  
 NA' TUVLK **atiṇ nā tūlūg** "What are the markings of your horse?"<sup>0</sup> **tü**

TUV **to**—with *išbā'*—The name for flour cooked like *talbīna* (bran mixed with milk and  
 honey), then poured over boiled wheat<sup>2</sup> and left to ferment, then drunk. **to**

## J

JA' **-ča/-čä** A particle of comparison, like the comparative *kāf* in Arabic. Thus :: 'UL  
 MANIK JA' **ol mānigčä** "He is like me (*ka-miṭlī*)."<sup>3</sup> :: BUV 'ANIK· JA' **bu anigča** "This is like  
 that."<sup>0</sup> **-ča/čä**

JIIY **či** "Moisture (*nadā*)."<sup>0</sup> Thus :: JIIY YIYR· **či yēr** "Moist (*nadiyya*) ground."<sup>0</sup> **či**

JUV **-ču/-čü** A particle **-ču/čü**

[III. 156/207]

536

suffixed to the imperative and the prohibitive (negative imperative) with an emphatic meaning.  
 Thus :: KAL· JUV **kālčü** "Do come! (*la-ta'tiyanna*)."<sup>0</sup> BARM' JUV **barmaču** "Don't go! (*lā*  
*taḍhabanna*)."<sup>0</sup> This is only used in direct address.

535 <sup>2</sup>MS. *xaḍīhihi*, read *xaḍīma*; cf. 160 *töp*.

<sup>3</sup>MS. *ka-miṭl hādā*, in error.

## S

SA' -sa A particle meaning "if only (*law*).". Thus :: 'UL 'AFKA' BAR·SA' ol äwkä barsa "If (*iḍā*) he goes, if only (*law*) he had gone [home].". :: SAN QAJ'N· BAR·SA' SAN sän qačān barsa sän "If only you went." It is only attached to verbs. 0 -sa

SÄ'<sup>1</sup> sa A particle meaning "you (*anta*).". Thus :: SA' 'AYUR MAN sa ayur män "I say to you (*aqūluka*).". The *alif* is an alternant of the *nūn* of SAN sän or else is the result of a crasis (*maḥḍūf*) from SANKA' saṇa. The *alif* alternates with *nūn* [in Arabic] as in the words of God, may He be exalted: *la-nasfa'an* (Q. 96:15 "We shall seize him"); also in the words of al-A'sā: *wa-llāha rabbaka fa-'budā* [see 78 D]. sa

SUV sü "Army or troops (*jund*).". Proverb: 'TA'ṬQA' 'UBKAḌLA'B· SUVK' SUVZ· LA'MA'DUK otāyqa öpkälāp sūkā sözlāmädük 0 "He was angry with (his companions in) the tent (and after that) did not speak with the army." This is coined about a person who is angry at a deed someone has done and so he sulks at his friends and does not speak with them. sü P

Verse:

|                          |                           |   |
|--------------------------|---------------------------|---|
| SUV KAL·DY YIYR· YABA'   | sü kaldi yēr yapa         | V |
| QR'R QR                  | qazār qarliy tāy tapa (?) |   |
| QAJTY 'ANKAR 'AL·B 'AYA' | qačti aṇar alp apa        |   |
| 'UFT BULUB 'UL YAŠA'R·   | uwut bolup ol yašār       |   |

"The army came and covered the land's horizon; [digging (?)] at the snow-covered mountains with the horses' hooves; Alp Apa<sup>3</sup> (a man's name) fled from him; he is ashamed of defeat and hides out of shame." 0

SIY -si A particle for the possessive construct (*iḍāfa*) suffixed to nouns of which the final letter is unvowelled; when it is vowelled, then a *yā'* [i.e. -i] is sufficient. Example :: 'ATA' ata "Father"—the [final] *alif* is unvowelled, and so with the possessive ending it is: 'ANIK 'ATA'SIY anig atāsi "His father (*abūhu*).". :: 'ANA' ana "Mother." 'ANIK 'ANA'SIY anig anāsi ["His mother.."]—here too the [final] *alif* is unvowelled. One cannot say: 'ANIK 'ATA'YIY anig \*atāyi with two *yā's*, since then there would come together -si G

[III. 157/210]

537

three *līn* letters. For this reason the medial one is replaced by a *sīn* so that the pronunciation is euphonious and the *līn* [letter] disappears. 0

Examples of the vowelled: 'UṬUL· oṇul "Son (*ibn*).". :: 'ANIK 'UṬLIY anig oṇli "His son (*ibnuhu*).". The *sīn* is not used here because the *lām* is vowelled in the construct. :: 'AT· at "Horse (*faras*).". :: 'ANIK 'ATIY anig ati "His horse (*farasuhu*).". The *tā'* is vowelled so one does not require the *sīn*.

This is the rule for all nouns in all of the dialects. The final letter of the word is examined as to whether it is vowelled or not and the construct is build thereon.

536 <sup>1</sup> Second A by later hand (indicates nunnation, thus: sän).

<sup>2</sup> Second line has a gap in MS.; transcription and translation are partially based on conjecture. Last word of line: *u*.

<sup>3</sup> MS. *ayā*.

## Š

ŠA' ša Name of a spotted (*ablaq*) bird resembling the heron (*mālik al-ḥazīn*). It is nicknamed :: 'AR·DAM·SIZ· ŠA' ārdāmsiz ša meaning "bird without merit" since it always flies close to the ground. 0 ša

ŠUV -šu/-šü A particle used in place of: JUV ču. :: BARGIL ŠUV baryil šu "Go! (idhabanna)." KAL· ŠUV kälšü "Come! (la-ta'tiyanna)." 0 -šu/šü

ŠIY ši A particle used in greeting the kings of Šīn. It is similar to the Arabic: *abayta l-la'n* ("May you avert a curse!"). ši

## Γ

ΓUV -γυ A particle attached to the imperative form of the verb [i.e., stem] making it a noun of place, time, or instrument. Thus :: BAR·ΓUV YIYR· baryu yēr "Time of going (*waqt ad-dahāb*)."<sup>1</sup> TURΓUV YIYR· turγu yēr "Place of standing (*makān al-iqāma*)."<sup>1</sup> -γυ

## Q

QA' qa "Vessel (*ṣarf*) or container (*wi'ā'*)."<sup>2</sup> However, it is used for containers of liquids (*aw'iya al-mā'iya*).<sup>2</sup> Thus: QA' QAJ' qa qača "Vessels and containers," pleonastically. qa

QA' -qa An adverbial particle meaning "into (*fī*)" suffixed to nouns having *qāf*, *išbā'* or *ḡayn*.<sup>2</sup> Thus :: BA'Γ·QA' KIR· bāγqa kir "Enter (*udxul fī*) the vineyard." :: TA'Γ·QA' YUQ·LA' tāγqa yoqla "Ascend (*iš'ad fī*) the mountain." 0 -qa

QA' -qa A particle meaning "to (*ilā*)"—Arγu dialect. Thus :: 'ATA'M·QA' BIYR·DIM YAR·MA'Q· atāmqa bērdim yarmāq "I gave the dirham to my father." 0 D

[III. 159/212]

538

'ANA'M·QA' TAW'R· BIYR·DIM anāmqa tawār bērdim "I gave some goods to my mother." It can also be used in the meaning of the prepositional *lām* (*lām al-iḏāfa*). Thus :: 'ATAMQA' SUWZ 'AY·DIM atamqa sōz aydim "I spoke to (*li-*) my father." 0

QIY qi Vocative particle corresponding to the vocative *yā'* [in Arabic]. Thus :: QIY BARUV KAL· qi barü käl "Hey you, come here! (*ta'ālā yā anta*)."<sup>2</sup> It is pronounced long (*yumaddu*) between the *qāf* and the i-vowel (*jarr*). 0 qi

QIY -qi A particle of endearment attached to the end of words for relatives. Thus :: 'TA'QY atāqi "O my dear father (*yā ubayya*)."<sup>2</sup> 'NA'QY anāqi "O my dear mother (*yā umayma*)."<sup>2</sup> -qi

537 <sup>1</sup> The Turkic should be *baryu uyur*, or else the Arabic *waqt* should be *makān*.

<sup>2</sup> MS. *rakīka*, read *ḡayniyya* (?).

## K

K' **kä** An adverbial particle meaning "to (*ilā*)."<sup>1</sup> It is suffixed to nouns having *kāf*, *rikka*, or *imāla*. Thus :: 'UL 'AFKA' BAR·DIY **ol äwkä bardi** "He went to (*ilā*) the house." It can [also] have the meaning "into (*fī*)."<sup>2</sup> Thus :: 'UL 'AFKA' KIR·DIY **ol äwkä kirdi** "He went into (*fī*) the house." It can [also] have the meaning of the prepositional *lām*. Thus :: 'UL TAR·KA' KIR·DIY **ol tärkä kirdi** "He entered paid employment (*daxala l-ujra*)."

-kä

KUV **kü** Reknown (*şīt*) among the people." Hence :: KUVLUK BIL·KA' **külüğ bilgä** "A famous (*dū şīt*) scholar."

kü

## L

LA' **la** A particle used by the Oğuz to indicate that an action has been verified (*taḥaqquq*) or completed (*tamām*). It is attached to the end of verbs. Thus :: 'UL BAR·DIY LA' **ol bardi la** "He went and his going has been verified (*taḥaqqaqqa*)."<sup>3</sup> :: 'UL KAL·DIY LA' **ol kaldi la** "He came and his coming has been verified." There is involved here a degree of denying what the person addressed has said, implying that he does not know about the actual occurrence of the event. The Türks do not use this.

la D

## M

MA' **ma** A negative (*nahy*) particle, suffixed to the imperative form of verbs. Thus :: QIL **qil** "Do!" QIL·MA' **qilma** "Don't do! (*lā taf'al*)."<sup>4</sup> This is the rule for negation of all verbal stems, whether simple or augmented.

-ma

MA' **ma** A particle meaning "Take it (*xuḍ*)."<sup>5</sup> You say: MA' **ma** to mean "Here, take it! (*xuḍ wa-hāka*)."<sup>6</sup> It may be pronounced with *hā*' in place of *alif*: MAH·**mah** as one says [in Arabic] *abriya, habriya* ("pellicle"), or *arāqa, harāqa* ("to pour"). 0

ma

MA' **ma** Onomatopoeic for the voice of sheep and lambs. This agrees with the Arabic in the verse of

[III. 160/216]

539

Ḍū 'r-Rumma: *bismi 'l-mā'i mabryūmu* ("Bleated to with the word 'ma'.") 0

MUV **-mu/-mü** Interrogative particle, attached to the end of both nouns and verbs. Thus :: BUV 'AT·MUV **bu at mu** "Is (*a-*) this a horse?" :: BUV 'IT·MUV **bu it mu** "Is this a dog?" :: BAR·DINKMUV **bardiṇ mu** "Did you go?" KAL·DINKMUV **kaldiṇ mü** "Did you come?"

-mu/mü

Some of the Oğuz differ from the Türks in the third person interrogative of the verb; they put a *kasra* on the *mīm* and make the *wāw* a *yā*' as in: 'UL BAR·DIYMIY **ol bardi mi** "Did he go?" They agree with the Türks in regard to nouns; thus :: BUV 'AT· SANIK· MUV **bu at sānig mü** "Is this horse yours?" Likewise: BUV 'UTUL· SANIK MUV **bu oγul sānig mü** "Is this child yours?"

D

## N

NA' nă Particle meaning "What (*māḍā*).” Thus :: NA' TIYR· SAN nă tēr sän “What do you say?” 0 nă

NA' nă A particle equivalent to the *mā* of wonder (*mā at-ta'ajjub*). Thus :: NA' MA' 'ADKV KIŠY 'L nă mā āḡgü kiši ol “How good (*mā aḥsana*) that person (or other) is!” NA' MA' YAWUZ· NA'NK· 'UL BUV nă mā yawuz năn ol bu “How bad (*mā aswa'a*) this thing is!” 0

NUV nü A particle used in place of nă meaning “What (*māḍā*).” Thus :: NUV TIYR· SAN nü tēr sän “What do you say?” Its root-form is: NA'KUV năḡü and has been elided (*ḥuḍifa*). nü

#### Initial Weak

##### V

VA' va A particle of refusal (*inkār*) to a command of one giving a command in the second person (*āmīr muxāṭib*). Thus :: VA' NA' TIYR· SAN va nă tēr sän [lit. “Oh, what are you saying”] means “I refuse (*inkāran* ‘*alayka*) what you say.” It is also a particle expressing pain (*tawajju'*) and suffering (*alam*). va

##### Y

YA' ya “Bow (*qaws*).” Proverb [cf. 108 āḡil-, 63 uqrūq]: QUR·MIŠ KIRIŠ TUKUL· M'S· 'UQ·RUQUN TA'Γ· 'AKIL·MA'S· qurmiš kiriš<sup>1</sup> tūḡilmās, uqrūqun tāy āḡilmās “The bow-string that is strung does not knot, just as the (high) mountain cannot be bent by a lasso.” This is coined to advise a person not to attach himself to an important matter with a weak bond. 0 ya P

YA' ya A particle of refusal like the first [i.e., va]. 0

YUV yu A particle uttered by a woman when she is ashamed (*istiḥyā'*) of something. 0 yu

YIY yi “Seam (*darz*) of a garment.” Hence :: YIYJIY yīči “Tailor (*xayyāt*).” yi

YIY yi “A small mountain path (*šī'b šaḡīr fī l-jabal*).” 0

[III. 162/216]

540

:: YIY YIΓA'J· yi yiḡāč “Trees that are dense (*iltaffa*).” Its root-form is: YIYKIY yīḡi meaning “pressed together (*mutarāšš*),” which has been elided. Hence “teeth that are close together (*mutarāšš*)” are called: YIYKIY TIYŠ· yīḡi tiš. 0

Chapter: *fa'al*, *fa'ul*, *fa'il*, middle radical vowelled, in its various vocalizations

##### B



TABA' **tapa** A particle meaning "Toward (*ilā*).": MANIK TABA' KAL·DIY **mānig tapa** **kāldi** "He came to me (*ilayya*)."

TABA' **tapa** A particle meaning "Dislike (*raḡm*).": Thus :: 'UL 'ANIK· TABA'SIY QIL·DIY **ol anig tapāsi qildi** "He did to him what he disliked (*mā yarḡamuhu*)."

TABIY **tapi** "Satisfaction (*riḡā*).": Thus :: BUV 'IYŠ·TA' 'ANIK TABISI KARA'K **bu īšta anig tapisi kārāk** "His satisfaction is necessary in this matter." 0

:: BUVDIY TABY 'AR· **bōḡi tapi ār** "A man of medium height (*rab'a*)."

TUBUV **töpü** "Summit (*qulla*) of a mountain." Thus :: TA'Γ TUBUVSIY **tāy töpüsi**. TUBUV **töpü** "Top of the head (*hāma*)" of a man. 0

TUBIY **tüpi** "Strong wind (*riḡ 'aṣif*).": Proverb [cf. 178 **bulit**]: QALIN· BULUTUF· TUBIY SURA'R· QARANK·QUV 'IYŠIΓ 'URUNJ 'AJA'R· **qalin bulutuy tüpi sürār, qaraṅqu īṣiy urunē ačār** 0 "(Only) the wind clears the dark clouds (from the sky; similarly) a bribe opens the dark affair (in royal courts)." This advises bribery to anyone who requires it. 0

SUBIY **subi** "Long and pointed (*ṭawīl, muḡaddad ar-ra's*)" of anything. "A man's head which is not round (*iḡā lam yakun mudawwar*)" is called: SUBY BA'Š· **subi bāš**. 0

QUBA' 'AT· **quba at** "Horse between [the colors of] chestnut (*aṣḡab*) and yellow (*aṣḡar*).": The same for any similar color.

QAPA' **qaba** "Anything raised (*murtafa'*).": Thus :: QABA' YUVK·LUK 'UQ **qaba yūḡliḡ oq** "An arrow with raised feathers."

KUBA' **küpā** "Earring (*al-qurṭ*).": KUBA' YARIQ **küpā yariq** "Coat of mail (*ad-dir' min al-ḡadīd*).": 0

KIBA' **kibā** "A small number (*nadra*) of days." Oḡuz dialect. Thus :: KIBA' BULDIY **kibā boldi** "A short time (*burḡa*) has passed." 0

BITIY **biti** "One of the revealed books (*al-kitāb min al-kutub al-munzala min as-samā'*)."

T

BUTA' **bütā** Particle meaning "much or many (*kaṭīr*).": Thus :: MAN· 'ANKR **bütā**

[III. 164/217]

541

BUTA' YARMA'Q BIYR·DIM **mān anar bütā yarmāq bērdim** "I gave him [many dirhams].": :: BUV 'IYŠ·QA' BUTA' BUL·DIY **bu īṣqa bütā boldi** "A long time (*zaman min ad-dahr*) has passed for this [matter].": This is like the Oḡuz phrase: KIBA' **kibā** meaning "A short time (*burḡa min ad-dahr*).": D

BUTUQ [sic] **botu** "Young of a she-camel (*faṣīl an-nāqa*).": 0

botu

JATUQ [sic] **xutu** "The horn of a fish (*qarn samak*) imported from Şin." They say that it is the root of a tree from which is made knife handles. It is used to test for poison in food, as follows: Soup, or the like, is stirred with it in a bowl. [If poison is present] the food boils without fire. Or else this horn sweats without steam when placed on a bowl. 0 **xutu**

SATA' **sata** "Coral (*başşad*)."  
**sata**

ŞUTY **šuti**<sup>1</sup> (?) This is not an original word. 0 **šuti** ?

QATA' **qata** A particle meaning "Once (*marratan*)."  
Thus :: BIYR· QATA' 'AY·DIM **qata**  
**bīr qata aydim** "I spoke once (*marratan*)."  
0

QAYUV **qayu** A variant of: XAYUV **xayu**. The *qāf* is an alternant of *xā'*. The Oγuz and Qifčāq sometimes change *qāf* to *xā'*. They are a section of the Khalaj.<sup>2</sup> They say: XIYZIM **xīzim** "My daughter (*bintī*)" while the Türks say: QYZIM **qīzim**. They [Oγuz and Qifčāq] say: XANDA' 'AR·DINK· **xanda ārdin** "Where were you" while the Türks say: QANDA' 'AR·DINK· **qanda ārdin**.

KUTUV **kütü** "Roof (*saṭḥ*)."  
**kütü**

KATUV **kätü** "Paralyzed in the hand (*ašall*)."  
Qifčāq dialect. **kätü** D

J

BUJIY **boči** "A type of lute (*al-kirān wahwa l-arann min al-mazāhir*)."  
0 **boči**

SAJA' **säcä** "Sparrow (*uṣṣūr*)."  
Oγuz dialect. 0 **säcä** D

SAJUV **saču** "Fringe (*hudb*)" on a garment, a towel, or the like. 0 **saču**

QUJUV **qočo** Name of a town in Uighur. There (*hunāka*), the entire country may be given this name. 0 **qočo** N

KAJA' **käcä** "Felt (*libd*)."  
Oγuz dialect. 0 **käcä** D

KAJIY **käci** "Goat (*mi'zā*)."  
Oγuz dialect. **käci** D

KĀJA' **kečä** "Night (*layl*)."  
Verse: **kečä**  
V

KIJA' TUVRUB· YURIR· 'AR·DIM **kečä türup yorir ārdim**

QARA' QIZIL BURIY KUR·DUM· **qara qizil böri kördüm**

QATIF YA'NY QURA' KURDUM· **qatıy yāni qura kördüm**

QAYA' KUVRUB· BAQUV 'AF·DIY **qaya körip baqu aydı** 0

"I arose to walk at night; I saw black and red wolves; I strung the strong and rigid bow; (the wolf) turned towards me and when he saw me climbed up (fleeing) on a hill." 0

KAJ' **käcä** "Basket (*šarija*) for carrying melons and cucumbers and the like." 0 **käcä**

541 <sup>1</sup>MS. has as definition الشب . See ED, 867.

<sup>2</sup>Sic; see 624 on *xalač* < *qal ač*.

[III. 166/220]

542

NAJ' **näčä** A particle meaning "How many (*kam*)" in numbering. Thus :: NAJ' YAR·MA'Q· BIR·DINK **näčä yarmāq berdin** "How many dirhams did you give?" It is also used as an interrogative (*istifhām*).

**näčä**

TADUV **tadu** "A man's inborn nature (*ṭab'*, *ṭabī'a*)."

**tadu**

TADA' **tada** "A piece of land extending as far as the eye reaches: about ten paces (*bīn* [defined])."<sup>1</sup> 0

**tada**

DADA' **dādä** "Father (*ab*)."  
Oyuz dialect.

**dādä D**

QUḌIY **qoḍi** "The lower part (*asfal*)" of anything. Thus :: QUḌY 'IL·DIY **qoḍi ildi** "He went downwards (*nazala ilā asfal*)."  
0

**qoḍi**

BURIY **bōri** "Wolf (*ḍi'b*)."  
Proverb: BURIY QUŠNIYSIN· YIYMA'S· **bōri qošnīsīn yēmās** 0 "The wolf does not eat his neighbor (out of respect for his being a neighbor)."  
This is coined to advise someone to show respect for his neighbors. 0

**bōri**

P

BURIY **būri** "The ridge [of the arrowhead] where it enters the socket of the arrow (*'ayr as-sahm fi madxal ar-ru'z*)."  
Thus :: BAŠAQ· BURIYSIY **bašaq būri**. 0

**būri**

BURIY **būri** "Pieces of wood braced (*musnada*) in the openings of irrigation channels, and thrust and inserted into one another, so that the openings do not split." 0

TURIY NA'NK **turi nān** "Anything having a bitter (*'afiš*) taste" like the taste of gall nuts (*'afiš*). 0 Hence "a man who is ill-natured (*šakis al-xuluq*)" is called: TURIY KIŠY **turi kiši**. 0

**turi**

TURA' QAL·QAN· **tura qalqan** "Shield (*turs wa-daraqa*), and anything with which a man shields himself (*tasattara*) from the enemy." 0

**tura**

TURA' **törä** With *ismām* of the *tā'*. "The foremost part (*muqaddam*) of a house, the seat of honor (*šadr*)."  
Thus :: TURA' YUQ·LA'DIY **törä yoqlādi** "He took the seat of honor (*tašaddara*) in the house." It is also called: TUVR· **tör** [495]. 0

**törä**

TURUV **törü** "Custom (*rasm*)."  
Proverb [= 276 **qal**]: 'IYL QALIR· TURUV QAL·MA'S· **ēl qalir törü qalmās** 0 "The realm may be left behind but not custom." This is coined to advise a person to follow the custom of those who came before." 0

**törü**

P

TARIY **tāri** "Skin (*jild*)."  
0

**tāri**

SARUV **sāri** "Shelf (*raff*) in a house on which goods are placed." 0

**sārii**

542 <sup>1</sup>MS. *al-bayn* ["corrected" from *al-bīn*] *wahwa qīṭ'a min al-arḍ qadr madd al-bašar min 'ašra xaṭawāt*. Cf. Lane, I, p. 288: *bīn* "... a piece of land extending as far as the eye reaches ..."

QARA' qara "Black (*aswad*)" of anything. It is used as a name for the Khāqānī kings; :: BUṬRA' QARA' XA'QA'N buṭra qara xāqān. There is a story behind this. 0 qara N

QARA' QUŠ qara quš "Eagle (*'uqāb*)."  
QARA' QUŠ qara quš "Jupiter (*al-muštari*)."  
It rises at the break of dawn. It is also called:

[III. 167/221]

543

QAR' QUŠ YULDUZ qara quš yulduz. 0 QARA' QUŠ qara quš "The sides of a camel's hoof (*aṭrāf<sup>1</sup> xuff al-ba'ir*)."  
Oṟuz dialect.

D

QARA' 'URUN qara orun "Tomb (*qabr*)."

Verse:

BIR-MIŠ SANIK BIL YALNKUQ TABAR QARIN-QA'

V

QAL-MIŠ TAWAR 'AḌIÑIK KIR-SA' QARA' 'URUN-QA'

bermiš (*yemiš*) sānig bil yalḥuq tapar qarinqa

qalmiš tawar aḍinnig kirsā qara orunqa

"What you give away (or eat)—know that it is yours, for man serves his belly. What wealth he leaves upon entering the tomb becomes (the wealth) of others." The root-meaning of: QARA' 'URUN qara orun is "Dark (*muḥlim*) place."

QARA' BA'Š qara bāš A word that refers to "slave (*mamlūk*)," used for both male and female. Its meaning is "black head."

QARA' 'UT qara ot "Aconite (*bīš*)."  
A kind of vegetable poison. 0

QARA' YA'Ṭ qara yāṭ "Naphtha (*naft*)."  
0

QARA' SANKIR qara sānir Name of a place near Barsyān.

N

QARA' 'IT-M'K qara ātmāk Name of a kind of bread. It is made by cooking meat until it shreds, then adding flour, butter, and sugar and boiling it until it thickens. Then it is taken out and eaten. 0

Pleonastically, one says: QARA' QURA' qara qura.

QARIY qari Anything "old (*musinn*)."  
Thus :: QARIḲL [sic ?] 'AR qari ār "Old man (*šayx*)."  
0 QARIY 'AT qari at "Full grown (*muḍakkī*)<sup>2</sup> horse (or other)."  
0 qari

QARIY qari "Forearm (*ḍirā' al-yad*)."  
0 QARIY qari "Cubit (*ḍirā'*) with which cloth is measured."  
It derives from the former. This word agrees with Arabic in meaning since the word for "forearm" and "cubit" is the same in both languages. 0 qari

QURY QURY quri quri [Call] for a foal (*falūw*) that is left behind by the mare. One may make the *yā'* a *hā'* and say: QURH QURH qurih qurih. 0 quri quri

543 <sup>1</sup>MS. *azrāf*.

<sup>2</sup>MS. *muḍakkā*.

|  |   |          |
|--|---|----------|
| QURV qoru "Prickly hedge ( <i>ḥasak</i> )."  | Qifčāq dialect. 0   | qoru D   |
| NARUV naru A particle meaning "direction ( <i>jīha</i> )."   | Thus :: NARUV BA'R- naru bar "Go that way ( <i>ilā tilka l-jīha</i> )."                                     | naru     |
| Z  |   |          |
| BZY buzi "The black ( <i>sawād</i> ) that appears on the surface of bread from being burnt."   |   | buzi     |
| Thus :: 'AT·M'K BZY BUL·DIY ātmāk buzi boldi "The surface of the bread was burnt ( <i>iḥta-raqa</i> )."  |   |          |
| QAZIY qazi "Fat rolls ( <i>ʿukan</i> )" of a man's belly; and the "plumpness ( <i>siman</i> )" of a horse's belly. Thus :: YUND- QAZIYSIY YA'Γ yond qazisi yāγ "The plumpness ( <i>siman</i> ) <sup>3</sup> of the horse's belly is butter ( <i>samn</i> )." | This is the favorite  | qazi (P) |
| [III. 169/224]   |   | 544      |
| meat of the Turks. 0   |   |          |
| QUZIY qozi "Lamb ( <i>ḥamal</i> )."  | 0   | qozi     |
| S  |   |          |
| BASA' basa A particle meaning "after ( <i>ba'da</i> )."  | Thus :: MAN 'AND' BASA' KAL-DIM· mǎn anda basa kǎldim "I came after him."                                   | basa     |
| BASUV basu "Iron rod ( <i>mirzabba</i> )."   | A variant.  | basu D   |
| TUSUV tusu "Benefit, cure ( <i>manfa'a, šifā</i> )."   | Thus :: 'UL 'UT· MANKA' TUSUV QIL·DIY ol ot maṇa tusu qildi "That medicine benefited ( <i>nafa'a</i> ) me." | 0 tusu   |
| QASIY qasi "A wooden enclosure ( <i>ḥaṣīra min xaṣab</i> ) for sheep and the like."  | Thus :: QASIY BA'DIM· qasi bādim "I tied together an enclosure."  | qasi     |
| QASIY qasi The name of a place belonging to us.  |   | N        |
| Š  |   |          |
| TUŠUV TUŠUV tušu tušu Said to make a donkey stop ( <i>īqāf</i> ). Between the <i>tā'</i> and <i>šīn</i> is put a <i>rā'</i> [i.e. <i>turšu</i> ] which cannot be written; in a certain way of speaking (? <i>fī 'ibāra mā</i> ). 0                           |   | tušu     |
| TIŠIY tiši "Female ( <i>unṭā</i> )," of anything at all.   |   | tiši     |
| KIŠIY kiši "Human ( <i>insān</i> )."   | Used for singular or plural, masculine or feminine. 0   | kiši     |
| KIŠIY kiši "Wife ( <i>zawja</i> )"; I heard the Yaγma say: 'UL KŠIY 'AL·DIYMUUV ol kiši aldi mu meaning "Did he marry ( <i>tazawwaja</i> )?"   |   | D        |

## Γ

BUΓA' buγa A drug imported from India. You say: SA'RIF BUΓA' sāriγ buγa or: buγa  
 BUVZ<sub>2</sub> BUΓA' bōz buγa since it occurs as yellow or brown. 0

TUΓA' tuγa "Illness, difficulty of breathing (*dā'*, *ṭiqal an-nafas*)."<sup>1</sup> Thus :: 'IYK tuγa  
 TUΓA' īg tuγa "Illness and difficulty of breathing."<sup>1</sup> 0

JUΓIY čoyi "Clamor (*jalaba*)."<sup>1</sup> In Arγu dialect the *jīm* has *fatḥa* [i.e. čayī]; 0 the čoyi  
 rest of the Turks have *ḍamma*. čayī D

QUΓUV quγu "Swan (*ḥawāṣil*)."<sup>1</sup> quγu

SAΓUV saγu "A grain measure (*mikyāl*)."<sup>1</sup> saγu

## W

TAWAY tewe "Camel (*ibīl*)"—singular or collective. With *fā'* between the two points tewe  
 of articulation. The Oγuz say: DAVA' dāvā. 0 D

JAWA' čawa A name for young men (*min asmā' al-fityān*). čawa

JUWY čowi The title given to one who is below the Khāqān by two degrees according čowi N  
 to the order of precedence of Khotan. The Turks have a similar order of precedence.

JWIY čiwi Name of a party (*ḥizb*) of jinn. The Turks maintain that when two groups čiwi  
 do battle, the jinn who dwell in their respective lands fight each other beforehand, out of loyalty  
 to the human rulers of their two lands. Whichever of them is victorious, victory comes to the  
 ruler of that one's land on the morrow; but whichever of them is defeated during the night,  
 defeat comes to

[III. 171/225] 545

the king in whose country that party of the jinn dwell. The armies of the Turks shield them-  
 selves on the eve of battle and keep to their tents, to protect themselves from the arrows of the  
 jinn. This is a well-known belief among them. 0

QUWY YIΓA'J<sub>2</sub> qowi yiγāč "Hollow tree (*al-quffa wahwa š-šajar al-bālī*)."<sup>1</sup> You may qowi  
 also say: QUVIY qovi with *vāv*. 0 D

QUWY 'AR. qowi ār "An unlucky (*mudbir*) man." Arγu dialect. Proverb [cf. 230 D  
 qutsuz]: QUWY 'AR. QUDUΓQA' KIR-SA' YIL 'ALIYR. qowi ār quduγqa kirsä yel alīr 0 P  
 "When the unlucky man enters a well, the wind takes him out of it (so that he suffers hardship)."

## Q

544 <sup>1</sup>MS. *naf̣s*; cf. 380 *tunčuq*.

BAQA' **baqa** "Frog (*difda'*).” Thus "Turtle (*sulḥafāt*)” is called: MUNKUZ BAQA' **baqa** *münjüz baqa* [lit. "horn frog"]. BAQA'JUQ **baqāčuq** is the diminutive of: BAQA' **baqa** and (*baqāčuq*) means "the muscle of the arm (*fariṣa aḍ-dirā'*).” 0

BAQUV **baqu** "Hill (*quff*).” 0 **baqu**

BUQA' **buqu** "Bull (*fahl al-baqara*).” 0 **buqa**

TAQIY **taqi** A particle meaning "Also (*ayḍan*).” Thus :: TQY YARMA'Q BIYR. **taqi** *yarmāq bēr* "Give another (*āxar*) dirham!" It may have the meaning "With (*ma'a*)" in Oḡuz dialect. Thus :: 'UL TAQI'Y ANDA' **ol taqi anda** "He is also there together (*ayḍan*... *ma'an*).” D

TUQUV **toqu** "Belt buckle (*ibzīm al-minṭaqa*).” 0 **toqu**

SAQA' **saqa** "Foot of a mountain (*safḥ al-jabal*).” 0 **saqa**

SUQUV **soqu** "Mortar (*minḥāz*).” Its root-form is with a double *qāf* [i.e. *soqqu*] which is lightened, as in: BAQUV **baqu** "Hill (*quff*)"—originally with double *qāf*; or in: YAQUV **yaqu** "Raincoat (*mimṭar*)" whose root-form is: YA'ΓQUV **yāqu**. This is similar to the words of the Most High: *fa-zaltum tafakkahūn* (Q. 56:65 "And you would remain bitterly jesting.") The root form is: *fa-zaliltum* which has been lightened. The same for this. 0 **soqu** G

:: 'URIY QIQIY **ori qiqi** "Clamor and shouting (*jalaba wa-ṣiyāḥ*).” **qiqi**

K

BUKA' **bökä** "Large dragon (*tu'bān 'azīm*).” Proverb: YITY BAŠLIΓ YIL BUKA' **bökä** *yetti bašliγ yel bökä* 0 "A dragon with seven heads." This word is used as a name for warriors; for example, one of the Yabaqu chiefs was called: BUK' BUD:RAJ: **bökä budrač**. God Most High put them to rout the day when Ghazi Arslān Tegīn fell upon them with 40,000 Muslims, while the infidels under Bökä Budrač were 700,000 strong. P N

Maḥmūd [al-Kāṣṣarī] says "I asked one who witnessed this battle, How is it that defeat fell

[III. 173/227]

546

upon the unbelievers, despite their numerous troops?" He said: "We also were amazed at this, and we asked the unbelievers how they were put to flight despite their great host. They said: 'When the drums began to beat and the trumpets began to blow, we saw just ahead a green mountain blocking the horizon, and in it there were gates too numerous to count, each of them wide open and shooting at us sparks from fires. We were dumbfounded, and so you conquered us.'” I said: This is one of the miracles of the Prophet (God bless him and grant him peace) which persist among all Muslims. 0

BAKIY **bäki** A man's name. 0

**bäki** N

BUKUV **bügü** “Wise man (*‘ālim*, *ḥakīm*, *‘āqil*).” Thus :: BUKUV BIL·KA’ **bügü bilgä** as a paired expression. Verse: **bügü**

|                           |                      |   |
|---------------------------|----------------------|---|
| BLIKNY 'IR·DADIM [sic]    | biligni eḡārdim      | V |
| BUKUVNIY 'UḡUR·DUM        | bügüni üḡürdüm       |   |
| 'UZUM·NY 'AḡIR·DIM        | özümni aḡirdim       |   |
| YAL·FIL· 'ATIM YAZ·LINUVR | yalʔil atim yazlinur |   |

“I sought wisdom and learning; I chose the wise (*‘āqil*, *ḥakīm*); I distinguished myself among the people; (for that reason) my white-maned horse is released (for this work).” 0

TKA’ **tākä** “Male antelope (*faḥl az-zībā*).” It is the one from whose horns are made bows. 0 TAKA’ **tākä** “Billy goat (*tays*).” Hence “a man with a sparse beard (*kawsaj*)” is called: TAKA’ SAQA’L· **tākä saqāl** likening his beard to the beard of a billy goat. 0 **tākä**

TUKA’ **tügä** “A calf (*walad al-baqara*) that has reached the second year.” The female is [also] called: TUKA’ **tügä**. **tügä**

:: BIYR·TIKUV 'AT· **bīr tikü āt** “A slice (*filḡa*) of meat.” Its root-form has a double *kāf* [i.e. **tikkü**] which was lightened, and it joined its cognates.<sup>1</sup> **tikü**

:: JKY YY **jigi yi** “A seam that is tightly sewn (*mu'akkad al-xiyaṭa*).” The *jīm* is an alternant of *yā* in the phrase: Y·**IKIY** TIK·TY **yigi tikti** meaning “He sewed tightly (*xiyāṭat<sup>an</sup> mu'akkadat<sup>an</sup>*).” This is as we mentioned at the beginning of the book [26], that *jīm* is an alternant of *yā* in Qifḡāq and other dialects. For example: JIN·JUV **jinčü** “Pearl (*durr*).” The root-form has *yā* [i.e., *yinčü*]. 0 **jigi**  
D

[III. 174/229] 547

TUKUV TUKUV **tükü түкү** A call for a puppy. 0 **tükü**

TUKIY **tügi** “Seeds of millet (*lubb duxn*) after the bran has been peeled away.” Oḡuz dialect. **tügi** D

TIKIY **tiki (tegi ?)** “A rustling noise (*dawī*) heard during the night.” The Turks claim that the spirits of the dead gather one night each year, go into the settlements (*amṣār*) where they had passed their lives, and visit their families (*tazūru ahālīhā*). Whoever chances upon this noise at night dies. This is a well-known belief among the Turks. The word has kasra (I) on the *tā*, but in my opinion *naṣb* (A [thus **tägi ?**]) would be better, since you say of a woman who comes to visit her family after she has been given to her husband: TAK·DIY KAL·DIY **täḡdi kälđi** meaning “She came visiting (*jā'at zā'irat<sup>an</sup>*).” 0 **tiki**  
(tegi?)

SAKUV **säkü** “Bench (*dikka*).” **säkü**

:: 'AR·SUKA' 'ULTUR·DIY **är sökä olturdi** “The man knelt down (*jaṭā . . . 'alā rukbatihī*).” Verse: **sökä**

546 <sup>1</sup>*wa-ullḡiqa bi-axawātihi*. This refers to the other words in this chapter (i.e., of the pattern *fa'al*, etc.).



'ARAN 'YDIB SUKA' TURDIY      ärän idip sökə turdi  
 BAŠIY BUYNIN SUKA' TURDIY      baši boynin sökə turdi  
 'UFT BUVLB·BUKA' TURDIY      uwut bōlup bükə turdi  
 'UDUV QAM' TBN ?AΓDIY      udu qama<sup>1</sup> tebän yiydi

V

Describing one who was routed: "He sent men who sat kneeling near me (*jalasū juṭiyyan 'indī*) (referring to the chief of the people); he continually reviled his head and neck (for what he did); he was ashamed and skulked and hid from the people; he held me back saying 'You must not follow me' (so I stopped)." 0

KUKUV kükü "Mother's sister (*xāla*)." Also: KUKUVY·küküy which is more correct. Thus :: KUKUVYUM KAL·DIY küküyüm kaldi "My mother's sister came."

kükü  
(küküy)

L

BALA' bala "Young (*farx*) of a bird." Also for the young (*walad*) of a wild animal, or other; as long as it is young (*ṣayīr*) this word may be used for it by extension. 0 Hence [proverb?] :: QUŠ·BALA'SIY QUSIN·JIF' IT·BALA'SIY 'UXŠAN·JIF· quš balāsi qusinčiy, it balāsi oxšančiy 0 "The young bird (before it is fledged) is like something revolting to anyone who sees it; the young dog is like a doll (in appearance—then, when they mature, they are the opposite)." 0

bala  
(P)

BALUV balu Name of a small town in Arḡu. 0

balu N

BALUV BALUV balu balu A particle used by a woman to put her baby to sleep in the cradle.

BALA'<sup>2</sup> bala

bala

[III. 176/232]

548

"A man's assistants (*a'wān*) in his affairs." Usually used in connection with agriculture. 0

TALUV tālü "Stupid (*aḥmaq*)." Oḡuz dialect. 0

tālü D

TALUV NA'NK talu nāṇ "A choice (*muxtār*) thing." 0

talū

TULUV 'IDİŠ·tolu idiš "A full (*mal'ān*) vessel." The same for anything overflowing (*tāfiḥ*). 0

tolu

TULIY toli "Hail (*barad*) that falls from the sky." 0

toli

TILY tili "Thong (*raṣāfa*) of an arrow." 0

tili

JILA'R<sub>1</sub><sup>1</sup> čila "Fresh horse dung (*rawt*) in a stable." 0

čila

547 <sup>1</sup> Read uḡūlama?, uḡu barma?

<sup>2</sup> First A in red ink.

548 <sup>1</sup> The R is a dittograph from the first letter of the definition (*rawt* . . .).

- SALY sili “Mason’s trowel (*miṭṭyan*).” 0 sili
- SULY suli Name for a slave. It seems to be an abbreviation of Sulaymān. 0 suli N
- QULA’ AT qola at “Russet-colored (*xalūqī al-lawn*) horse.” 0 qola
- QALIY qali An article meaning “How (*kayfa*), if only (*law*), or when (*idā*).” Verse: qali  
 KAL-SA’ QALIY QATIḤLIQ’ AR-TAR- TAYUV SARIN-KIL-  
 ’UḌLK’ YŠIN BILB- TUR ’ANJA’ ANKAR- TIRAN-KIL-  
 kälśä qali qatiḥliq ärtär teyü säringil  
 öḍlāg šin bilip tur anča anar tirängil  
 “When trial and hardship come to you, be patient and say that it will pass. Be knowledgeable in the affairs of Time; and do not let yourself go after every misfortune out of anxiety [lit. and then brace yourself against it].” 0 :: BUV [sic] SAN BUV ’YŠIḤ QALIY QILDINK sän bu  
 ššiḡ qali qildiḡ “How did you do this affair?” :: SAN QALY BAR-SA’ SAN sän qali barsa sän  
 “If only you had come!”
- KULY küli “Peaches [and] apricots which have dried with their pits but not split (*mā yuḡaffafu min al-xawx al-mišmiš ma’a nuwātihā wa-lā yuḡlaqu*).” küli
- M
- TAMUV tamu The name for “Hell (*jahannam*).” Proverb: TAMUV QABUḤIN tamu  
 ’AJA’R TAWA’R- tamu qapḡin açār tawār 0 “A bribe opens the gate of Hell (*nār*)”—then P  
 how much more other gates! This is to advise bribery for someone who wishes to succeed. 0
- TUM’ BUXSUN toma buxsun “The part of millet beer which rises to the top of the toma  
 vat (*mā yataṣā’adu ‘alā ra’s ad-dann*).” 0
- :: JUḤY JAMY QILDIY čoyi čami qildi “He raised a clamor (*jalaba wa-ṣaxaba*).” JMY čami  
 čami is [only] used paired. 0
- SUMA’ suma The name for “sprouted wheat (*ḥinṭa munabbata*)” which is dried and suma  
 ground, then made into gruel or bread; also for “sprouted barley” which is used to make the leaven of beer. 0
- KAMIY kämi—with *fath* of the *kāf*—“Boat (*safīna*).” Oḡuz and Qifčāq dialect. kämi D
- KUMY TL’S kümi talās Name of a frontier of Uighur. kümi N
- KIMY kemi “Boat (*safīna*)” kemi
- [III. 178/255] 549
- with *kasr* of the *kāf* among the Turks. Verse: D  
 KIMIY ’IJ-RA’ ’ULDURUVB- kemi ičrā oldurūp V  
 ’ILA’ SUWIN- KAJ-TIMYZ ila suwin kächtimiz

|   |  |  |
|---|--|--|
| 0 | 'UY·ΓUR TABA' BAŞ·LANIB·<br>MINK·LAQ 'IYLIN 'AJ·TIMYZ<br>"We boarded the boat, and crossed the Ila (a large river); then we headed towards Uighur, and conquered Miñlaq." 0              | uygur tapa başlanip<br>miñlaq ėlin aćtimiz<br>mämä |
|   | MAMA' mämä "The ox in the middle of the oxen trampling wheat, around which they turn ( <i>rākis</i> [defined])."   | mämä   |
|   | MAMUV mamu Name for a woman sent with the bride on the wedding night. Not an original word. 0  | mamu   |
|   | NAMA' nāmā A particle meaning "I don't know ( <i>lā adri</i> )."   | nāmā   |
|   | Thus :: NAM' NA' QIL·DIY nāmā nā qildi "I don't know what he did."   |  |
|   | N  |  |
|   | TANA' tana "A grain of coriander ( <i>juļjulān</i> )."   | tana D   |
|   | TN(Y)V T(Y)MU tanu, yamu Two particles meaning "and it will happen ( <i>ḥattā yaşıra</i> )."   | tanu   |
|   | Thus :: MAN BARΓA'Y· MAN YAMUV mǎn baryāy mǎn yamu "I shall go, you'll see ( <i>ḥattā tubşıra</i> )."  | 0  |
|   | SUNY suni "Beam ( <i>jā'iza</i> ) of a house."   | suni   |
|   | QAN(Y)UV <sup>1</sup> qanu A particle meaning "which ( <i>ayyu</i> )."   | qanu   |
|   | Thus :: QAN(Y)UV <sup>1</sup> KIŠY qanu kiši "Which of the people?"  | D  |
|   | QA'NIY QANIY qāni, qani A particle meaning "where ( <i>ayna</i> )."  | qani   |
|   | ::'UFLUM QANIY oylum qani "Where is my son?" 0   |  |
|   | KUNIY NA'NK köni nāñ "A straight ( <i>mustawī</i> ) thing."  | köni   |
|   | And "a trustworthy ( <i>amīn</i> ) man" is called: KUNY 'AR· köni är.  |  |
|   | KUNIY küni "Fellow wife ( <i>ḍarra</i> )."   | küni   |
|   | Proverb: KUNY NIK KULIYNA' TAKUV YAŦIY küninig külinä täğü yağı "The fellow wife is an enemy until her ashes (are scattered in the sight of her fellow because of enmity between them)." | P  |
|   | MUNUV <sup>2</sup> munu A particle meaning "There he is ( <i>huwa ḍā</i> )."   | munu   |
|   | This is the answer to the question: QA'NIY qāni "Where is he?"—one answers with this word. 0   |  |
|   | D  |  |
|   | DAVA' dava "The tamarisk berry ( <i>ḥaml ṭarfā</i> )" used by dyers. 0   | dava   |

DAVA' **dava** "A skein (*'amīta*) of wool twisted into the form of a ring, then put on the forearm and spun." 0

QUVA' **qova** "Bucket (*dalw*)." Oʻyuz dialect. **qova D**

QUVA' **qova** "The spout (? *şanbūr*) which is on the Turkic bridle standing upright over the nose of the horse." 0

[III. 179/237] **550**

Chapter: *fā'il*, in its various vocalizations

T

LYTUV **lītu** "Noodles (*aṭriyya*) chilled with water, snow, or ice." Condiments are thrown in, then it is eaten as a cooling dish. **lītu**

J

QA'JA' **qāča** "Container (*wi'ā*)." Thus :: Q' QA'JA' **qa qāča**. It may be shortened to: **qāča**  
QAJA' **qača**. 0

QUVJUV **qōčo** Name for the country of Uighur. 0 **qōčo N**

JUVJUV **čūču** Name of a Turkic poet. **čūču N**

QIYJY **qīči** "Mustard (*xardal*)." **qīči**

N

:: 'UVNUV **ōnu** "That one (*dāka*)." **ōnu**

MUVNUV **mūnu** "This one (*hādā*)." Used to point out something specific (*'ayn min al-a'yān*). **mūnu**

SUVNUV **sūnu** "Coriander seed (*šūnīz*)." **sūnu**

QA'NIY **qāni** A particle meaning "Where (*ayna*)." 0 **qāni**

[Doubly Weak]

LIYUV **līyu** "Mud (*ṭīn*) that turns into hard clay (*şalşāl*) when it dries." **līyu**

'UVHIY **ūhi** "Owl (*būm*)." Most of the Turks say: 'VKIY **ūgi**, with *kāf*. **ūhi D**

Chapter: *fā'āl*, in its various vocalizations

T

XITA'Y· xitāy Name of Upper Šin.

xitāy N

Γ

TAΓA'Y taγāy "Mother's brother (*xāl*)."

taγāy

JIGA'Y· čiyāy "Poor (*faqīr*)."

Verse: čiyāy  
V

KUNKUL· KMNİK BUL·SA' QALIY YUVQ· JIGA'Y·

QIL·SA' KJUN BULMAS· 'ANY TUQ· BA'Y·

könül kimnig bolsa qali yōq čiyāy

qilsa küčün bolmas ani toq bāy

0 "One who is created poor in heart cannot be made rich."

Chapter: *fa'lā*, in its various vocalizations

R

TUR·NA' turna "Crane (*kurki*)."

turna

QARVY YA' qarvi ya "A bow with a raised string (*fajwā*).": QARVY QAŠLIΓ KIŠY qarvi qašliγ kiši "A person with arched (*azajj*) eyebrows." This corresponds to Arabic, since *qarwā* is the word for anything curved (*muqwis*); as Ru'ba says, speaking of his camel: 0 *qarwā'a min jābīn funuq* ("curved, a bulky one, plump"). 0

Chapter: *fa'lāl*, in its various vocalizations

B

ŠAN·BUVY· šanbūy "Name for a feast (*diyāfa*) given at night for drinkers coming from another party." Känčāk dialect. šanbūy  
D

BUXTA'Y· boxtāy "A bag (*ayba*) for clothes." BUXTUVY boxtūy is a variant.

boxtāy D

LUX·TA'Y· loxtāy "A red Šinī brocade with yellow spangles (*fulūs šufr*)."

loxtāy

J

QUN·JUVY· qunčūy "A noble woman or princess (*sayyida*)," one degree below a Khātūn. Thus :: QA'TUVN QUN·JUVY· qātūn qunčūy. qunčūy

D

[III. 181/240]

551

BUΓ·DA'Y· buydāy "Wheat (*hinṭa*).": Proverb: BUΓDA'Y· QATINDA' SAR·FJ SUW'LUVR buydāy qutinda sarqič suwālūr "By the good fortune and blessing of wheat, the gum succory finds water." This is coined about someone who gets something good by associating with someone else. buydāy  
P

The people of Barsyān cannot say: BUDĀ'Y **buydāy** but say: BUDĀ'Y· **budγāy**. **budγāy** D  
This word can be used to test someone who says that he is not from there. 0

JIL·RA'Y· [sic] **čildāy** "A sore (*qarḥ*) that appears on the upper chest of a horse." **čildāy**  
It is cauterized to make it heal. 0

SAM·DUVY· **samdūy** The word for "any food that is temperate (*mu'tadil*), between hot and cold, according with its nature." **samdūy**

QUR·D'Y· **qordāy** "Swan (*ḥawāṣil*)."  
QUR·DAY· QUTUV 'ANDA' 'UJUB YUM·ΓIN 'UTA'R· Verse: **qordāy**  
QUZ·ΓUN YNK'N [sic] SAY·RAB 'ANIN 'UVNY BUTA'R· V  
**qorday quyu anda učup yomγin ötār**  
**quzγun taṇān sayrap anin ūni bütār**

Describing the pleasant view of a place: "The swans and other birds fly around the waters and call out together with various melodies; the raven and white-headed crow<sup>1</sup> twitter until their voice almost dies out."

Š

QUMŠUVY· **qumšūy** "A tick (*al-ḥalama min al-qirdān*) that fills up with blood." **qumšūy**  
This is used proverbially about the man who suffers retention of urine and cannot urinate. (P)

Γ

BURΓUVY· **borγūy** "The trumpet (*šabbūr*) which is blown." 0 **borγūy**

JIR·ΓUVY· **čirγūy** "The ridge of an arrowhead (*'ayr naṣl as-sahm*)."  
**čirγūy** "The loop (*'urwa*) into which a belt enters on the flanks of a robe." 0 JIR·ΓUVY· **čirγūy**

JAL·ΓA'Y· **čalγāy** "Forefeathers (*qawādim riš*) of a bird." 0 **čalγāy**

QIAR·QUVY· [sic] **qarγūy**, **qirγūy** "Sparrow hawk (*bāšik*)."  
**čipāk qarγūy** "Hawk (*yu'yu*)."  
JBAK QIARΓUVY· **qarγūy**, **qirγūy**

QAR·ΓUVY· **qarγūy** "Something built in the shape of a minaret or light-tower (*manā-ra*) on a mountain or high spot." A fire is lit on it to warn of the approach of the enemy so the people may take precautions. 0 **qarγūy**

MIN·ΓUVY **minγūy** Name of "a dough paste (*'ajīn*)" with which paper is glued; the dough is flattened and then boiled to make it stickier. **minγūy**

Q

JUL·QUVY· 'ATUK· **čolqūy ätük** "A boot of which the heel is torn (*inxaraqa*)" **čolqūy**

551 <sup>1</sup> See 608 **taṇān**; *a'šam* ("white-footed" = 236 **čumγuq**) is here in error for *ašqa*.

on the side.” From this, “one who has a clumsy (*axraq*) hand” is called: JUL·QUVY·’ALIK·  
[sic] *čolqūy āliglig*.

### Chapter of Quinquiliterals

#### J

TARİΓJY *tariγči* “Farmer (*fallāḥ*).” 0 *tariγči*

SURUΓJIY *soruγči* “One who seeks a stray (*nāšid aḍ-ḍālla*).” 0 *soruγči*

QURUΓJIY *qoriγči* “Guardian of a reserve (*ḥāmī l-ḥimā*).” 0 *qoriγči*

QURN·JIY *qurunči* “Felt that is blackened from smoke (*iṣwadda min ad-duṣān*)” *qurunči*  
in a tent, or other.

#### S

BUQUR·SIY *boqursi* “Ploughshare (*mān*).” *boqursi*

### Sextiliterals

#### Γ

JNJRIΓ’ *čipčirya* “Sparrow (*‘uṣṣūr*).” *čipčirya*

#### J

SUK·LUN·JV *söglünčü* “Grilled meat (*šiwā’*).” 0 *söglünčü*

QAMLAN·JV *qamlanču* Name of a small city near: ’İK̄IY ’U̇KUVZ· *ekki ögüz*. 0 *qamlanču*  
N

KIZLAN·JUV *kizlänčü* “Hidden (*xabiyya*).” Proverb: KIZ·LAN·JUV KALIN·DA’ *kizlänčü*  
*kizlänčü kälindä* “What is hidden can only be found with the young wife (because she may hide  
novel things [*ṭarā’if*] for her husband).” 0 P

KAS·LIN·JUV *käslinčü* “Large lizard (*wazaṣa*).” *käslinčü*

### Chapter: *fa‘ūlālī*

JUQUVBARIY *čoqūbari* “Clay of a crucible (*ṭīn al-būṭaqa*).” *čoqūbari*

#### Γ

QARA’ΓUNY *qarāγuni* Name of a children’s game which they play in the evening. *qarāγuni*

Chapter: *fa'allāl*<sup>1</sup>

## T

TURUM·TA'Y· **turumtāy** Name of a bird of prey; a hunting (*ṣayūd*) bird. A man **turumtāy** may be given the name: TURUM·TA'Y **turumtāy** as an honorific. N

## End of the Book of Final Weak Nouns

## In the Name of God the Merciful the Compassionate

## Book of Verbs

## Chapter of Biliterals

## T

:: 'AR TAY·DIY **ār taydi** "The man slipped (*zalaqa*)."  
Also of an animal when its foot slips in rain or mud. TAYA'R TAY·M'Q **tayār taymāq**. **tay-**

:: 'AR· 'IYŠIN TUY·DIY **ār īšin tuydi** "The man sensed what was hidden (*aḥassa* . . . *bi-mā xafiya* 'alayhi . . . *wa-ša'ara*) of the matter."  
TUYA'R· TUY·M'Q **tuyār tuymāq**. **tuy-**

:: 'UL 'ANY TIY·DY **ol ani tiydi** "He restrained (*mana'a*) him."  
Its root-form is: TID·TIY **tiḏti** with *ḏāl* which is lightened. TIYA'R· TIY·M'Q **tiyār tiymāq**. **tiy-**  
(**tiḏ-**)

:: QARIN· TUY·DIY **qarin toydi** "The belly was satiated (*ṣabi'a*)."  
Its root-form is: TUD·TIY **toḏti**—the *ḏāl* is changed to *yā'* as we mentioned; colloquial (? *luḡa al-qawm*). (toḏ-) D  
TUYA'R· TUYM'Q **toyār toymāq**. **toy-**

## S

:: 'AR QUVN(Y)UF SUY·DIY **ār qōyuy soydi** "The man skinned (*salaxa* . . . *jild*) the sheep (or other)."  
SUYA'R· **soy-**

[III. 185/244]

553

SUY·MA'Q **soyār soymāq**. Proverb: BIYR· TILKUV TARIYSIN 'IKIYLA' SUY·MA'S· **bīr tilkü tārīsin ekilā soymās** 0 "One does not strip (*yunza'u*) the skin off one fox two times."  
This is coined for someone who obtains a favor from someone and asks him for another. P

## Q

:: QADA'ŠINKA' QAY·DIY **qadāšīna qaydi** "He showed respect to (*'atafa* 'alā) his kinsman." The same for others. Proverb [= 203 **qadīn**]: QADAŠ TIYMŠ· QAYMA'DUQ **qay-**



QAḌIN TIYMŠ· QAY·MIŠ *qaḍaš tēmiš qaymāduq qaḍin tēmiš qaymiš* 0 “They said ‘kinsman’ and he paid no heed; they said ‘in-law’ and he paid heed.” This is coined to advise someone to have regard and respect for in-laws. Verse: P

|                           |                             |   |
|---------------------------|-----------------------------|---|
| BAR·DINK NALK 'AY·MADINK  | <i>bardiṅ nālūk aymadiṅ</i> | V |
| KIYRUV KURUB· QAY·MADINK  | <i>kēri körüp qaymadiṅ</i>  |   |
| KNKL BRV YAY·MADINK       | <i>könül bārü yaymadiṅ</i>  |   |
| BULDUNK 'ARIN·J· BULMAṬUV | <i>bolduṅ ärinč bolmaṭu</i> |   |

“You went away, why did you not report your going? Why did you not pay heed and turn back (*'atafta wa-ltafatta xalfaka*)? Why did you not incline<sup>1</sup> your heart towards us? Now you have become that which you should not have become.” 0

:: KIYRUV QAY·DIY *kēri qaydi* “He turned back (*iltafata xalfan*).” QAYA'R QAYM'Q *qayār qaymāq*.

:: 'AR KUBK' SUVW QUYDY *är küpkä sūw quydi* “The man poured (*ṣabba, qallaba*) the water into the jug.” The same for any liquid, or other. QUYA'R· QUYM'Q *quyār quymāq*. 0 quy-

:: 'AT· QUY·DIY *at quydi* “The horse (or other) bolted (*nafara*).” QUYA'R· QUY·M'Q *quyār quyāmāq*.

:: 'AR· SUVZIN QIY·DIY *är sōzin qiydi* “The man went back (*xālafa*) on his word and his promise.” :: 'UL YΓA'J QIY·DIY *ol yiṭāč qiydi* “He cut the wood obliquely (*qata'a muḥriṭan*).” QIYA'R QYM'Q *qiyār qiyāmāq*. qiy-

K

:: 'UTUNK KUY·DIY *otuṅ köydi* “The firewood (or other) burnt (*iḥtaraqa*).” KUYA'R KUY·M'K *köyār köymāk*. köy-

Another Type

:: 'UL SUVW·DA' TUVNUṬ YAY·DY *ol sūwda tōnuṭ yaydi* “He stirred (*ḥarraka*) the garment in the water.” :: 'UL MANNK KUNKUL YAY·DIY *ol māniṅ könül yaydi* “He moved (*mayyala*) my heart (or other).” :: YIYL· YΓIA'JṬ YAY·DIY *yēl yiṭāčiy yaydi* “The wind shook (*ḥarrakat*) the tree.” YAYA'R YAYM'Q *yayār yaymāq*. yay-

Another Type

:: 'L 'TIṬ BA'DIY *ol atiy bādi* “He tied (*šadda*) the horse (or other).” ba-

[III. 187/247]

554

Also of anything that one ties (*'aqada 'alā*) with a rope, or fastens (*awṭaqa*). BA'R· BA'MA'Q *bār bāmāq*. 0

:: 'UL 'AḤ·ZIN TUVDIY ol aḥzin tūdi "He shut (*kaḥama*) his mouth." Also of any tu-  
hole that one covers up (*sadda*). TUVR· TUVMA'Q· tūr tūmāq. 0

:: 'UL MANKA' 'ANDAḤ TIYDIY ol maḥa andaḥ tēdi "He spoke (*qāla*) thus to me." te-  
TIYR· TIYMA'K· tēr tēmāk. 0

:: 'AR· QUVN(Y)UḤ· SA'DIY ār qōyuy sādi "The man counted (*'adda*) the sheep (or sa-  
other)." SA'R· SA'MA'Q sār sāmāq. Verse:

|  |                        |   |
|--|------------------------|---|
| QARA' TUVNUK· KAJURṢA'DIM              | qara tūnüg kačürsādim  | V |
| 'AḤIR· 'UVNIY 'UJURṢA'DIM <sup>1</sup> | aḥir ūni učürsādim     |   |
| YATIYK'NIK· QAJ·RṢA'DIM                | yätigānig qačürsādim   |   |
| SAQIṢ 'IJRA' KNUM TUḤ·DIY              | saqiṣ ičrā kūnüm tuḥdi |   |

"I wished the dark night to pass; I wished heavy sleep to fly away; I counted the revolution of Ursa Major several times [lit. 'I wished Ursa Major to flee' ?]; while I was in that counting the sun of my day arose." 0

:: 'UL 'ANKAR BUYUVN· SUV·DIY ol aḥar boyūn sūdi "He submitted (*inqāda*, su-  
*xada'a*) [lit. 'offered his neck'] to him." :: 'UL MANK' YUVNK· SUVDIY ol maḥa yūḥ sūdi  
"He sent (*arsala*) me hanks of wool to spin." SUVR· SUVMA'Q sūr sūmāq. 0

:: 'UL 'UTUNK· SIYDIY ol otuḥ sīdi "He broke up (*kasara*) the wood (or other)." si-  
:: 'UL SUVNIY SIYDIY ol sūni sīdi "He routed (*hazama*)<sup>2</sup> the troops." SIYR· SIYM'Q sīr  
sīmāq.

## Q

:: 'UL 'ŠIJ·KA' 'UTUNK· Q'DIY ol ešičkā otuḥ qādi "He put firewood around (*aḥaffa*) qa-  
the cooking pot." Also :: 'UL TUVNUḤ QA'DIY ol tōnuḥ qādi "He packed the garment in a  
case (*'abbā . . . fī šiwān*)." QA'R· QA'MA'Q· qār qāmāq. Yaḡma dialect. The more elegant D  
form is: QA'LA'DIY qālādi.

## Another Type

:: 'UL TUVN· YUVDIY ol tōn yūdi "He washed (*ḡasala*) the garment (or other)." yu-  
YUVR· YUVMA'Q yūr yūmāq. 0

:: 'UL 'AŠ· YIYDIY ol aš yēdi "He ate (*akala*) the food (or other)." And in Yabāqu<sup>3</sup> ye- D  
dialect: BAK KŠIYNIY YAY·DIY beg kišīni yēdi "The emir devoured the man's property  
(*ahlaka . . . māl, atlaḥa*)." YIYR· YYM'K yēr yēmāk.

We have called this type of verb "final weak" (lit. "having four") (*ḡawāt al-arba'a*) G  
because the first person has four letters [i.e. consonantal graphemes]. Example :: 'AT· BA'DIM  
at bādim "I tied (*rabattu*) the horse"; :: QUVY· SA'DIM· qōy sādīm

554 <sup>1</sup>Third U altered from *sukūn* (·).

<sup>2</sup>Altered to *hazzama* by later hand (*tašdīd* added over *z*).

<sup>3</sup>Spelled: YABA'QUV' with otiose *alif*.

“I counted (*‘adadtū*) the sheep.” This is similar to Arabic *da‘awtu* (“I called”) and *ḡadawtu* (“I left in the morning”), each having four letters, and so it was named thus because of the resemblance between the two.

Chapter: Triliterals, of the pattern *fa‘aldī*, medial vowelless, in its various vocalizations

[Vowel-Initial]

B

:: 'UL 'ANY KIŠYDAN· 'ABIYDIY **ol ani kišdān opīdi** “He hid (*satarā*) it from the people.” Also of anything that one conceals (*wārā*) from another person. 'ABIYR· 'ABIYM'Q **opīr opīmāq.** opi-

T

:: 'UL 'ANKAR 'ĀT 'ATA'DIY **ol aṇar āt atādi** “He gave him an honorific title (*laq-qaba bi-laqab*).” Also when he gives him a name (*sammā bi-sm*). 'ATA'R· 'ATA'M'Q **atār atāmāq.** ata-

:: 'UL TARIṬ 'UTA'DIY **ol tariṭ otādi** “He trimmed (*šarnafa*)<sup>1</sup> the crop”—that is, he cut the superfluous leaves (*širnāf*) in order not to let it spoil. This may also be used in tilling when the ears are cut (*fī l-ḥarṭ idā ḥuṣidat ar-ru'ūs*). 'UTA'R· 'UTA'MA'Q **otār otāmāq.** ota-

:: 'UL 'ANIK 'ALIMIN 'UTA'DIY **ol anig almin ötādi** “He paid (*qaḏā*) his debt.” ötä-  
'UTA'R· 'UTA'MA'K **ötār ötāmāk.** Verse:

BULSA' KIMNIK 'AL-TUN KUMŠ 'R-LA' [sic] 'ITA'R V

'ANDA' BULUB· TANKRBKRUV· TABḠIN 'UTA'R

**bolsa kimnig altun kümüş ayla<sup>2</sup> etār**

**anda bolup täñrikärü tapḡin ötār**

“He who has gold and silver, thus he puts his house in order; and when he is secure in his place, then he performs (*yaqḏī*)<sup>3</sup> his duty to God Most High.” 0

:: 'UL TUVNUṬ 'UTIYDIY **ol tonuṭ ütīdi** “He ironed the nap of the garment with an iron and smoothed it (*aḥraqa za'īr . . . bi-ḥadīda wa-mallasa*).” 'UTIYR 'UTYM'K **ütīr ütīmāk.** üti-  
0

:: 'UL 'UTUNK 'UTA'DIY **ol otuṇ otādi** “He warmed himself (*iṣṭalā*) by the fire and kindled (*aḥraqa*) the firewood.” This is a refined word; however, it belongs to Yaḡma and Yemāk. ota-  
D

555 <sup>1</sup> MS. *šarnafa* and in the next line *širnāq* (*q* changed from *f* in both cases?); cf. 106 **otal-**.

<sup>2</sup> Clauson (ED, 229) suggests **ergü** “dwelling place”; MTW, Terc., DTS: **ärlä**; possibly read **ävlä**.

<sup>3</sup> MS. *taqḏī*.

:: 'AM·JY 'ANKAR 'UT· 'UTA'DIY *ämči anar ot otādi* "The doctor treated him with medicine (*'ālahahu bi-d-dawā*)."' 'UTA'R· 'UTA'MA'Q *otār otāmāq*. Oğuz dialect.

D

J

:: SIR·KA' 'AJIYDIY *sirkā ačīdi* "The vinegar (or other) was sour (*hamuḍa*)."' Also for the pain of a wound when it hurts (*amaḍḍa*). 'AJIYR 'AJIYM'Q *ačīr ačīmāq*.

ači-

R

:: 'ARIYDIY NA'NK *arīdi nān* "The thing was clean (*naḡufa*)."' 'ARIYR· 'RIYM'Q *arīr arīmāq*.

ari-

:: YA'Γ 'ARUVDIY *yāγ ārīdi* "The butter (or other) melted (*dāba*)."' 'ARUVR· 'ARUVMA'K *ārūr ārūmāk*. 0

ärü-

:: YΓΓ'J· 'ΨIRIYDIY *yīγāč irīdi* "The tree (or other) rotted (*baliya*) (from old age)."' The same when bones rot. 'ΨIRIYR· 'ΨIRIYM'K *irīr irīmāk*.

iri-

N

:: KUB 'AZIYDIY *küp üzīdi*

üzi-

[III. 190/253]

556

"The vat sweated (*raṣaḡa*)."' The same for any earthenware vessel when it sweats. :: QULA'Q 'AZIY·DIY *qulāq üzīdi* "The ear was almost deafened (*tataṣamma*) (from the clamor)."' 'AZIYR· 'AZIYMA'Q [sic] *üzīr üzīmāk*.

S

:: MUVN 'AISIYDY *mūn isīdi* "The soup (or other) was warm (*saxuna*)."' :: TAMUR 'ISIYDY *tāmūr isīdi* "The iron (or other) was hot (*ḡamiya*)."' 'ISIYR 'SIYMA'K *isīr isīmāk*.

isi-

[Š]

:: 'AR· 'AŠ 'AŠA'DIY *är aš ašādi* "The man ate (*akala*) the food." The Khāqāniyya use this word for nobles; the other Turks use it without distinction, and this is according to rule. 'AŠA'R 'AŠA'MA'Q *ašār ašāmāq*.

aša-

D

:: 'UL YYRIK 'UŠA'DIY *ol yērig üšādi* "He searched the ground carefully (*baḡaṭa . . . yaḡlubu say*)."' 'UŠA'R 'UŠA'MA'K *üšār üšāmāk*.

üşä-

:: 'UL 'NK'R<sup>1</sup> YUΓURQA'N 'AŠUVDIY *ol anar yoγurqān āšūdi* "He covered (*daṭara*) him with a blanket." Also for anything that one covers (*satara* 'alayhi wa-ḡaṭṭahu). 'AŠUVR· 'AŠUVMMA'K *āšūr āšūmāk*. 0

āšü-

556 <sup>1</sup> Added in margin.

:: 'AR· 'UŠIYDIY *är üšīdi* "The man was overcome by the cold (*ḥašara . . . min al-bard*)."  
 'UŠIYR 'UŠIYMA'K *üšīr üšīmāk*.

## Q

:: 'UL MANIY 'UQIYDIY *ol māni oqīdi* "He called (*da'a*) me." :: 'AR· BITIK 'UQIY- *oqi-*  
 DIY *ar bitig oqīdi* "The man read (*qara'a*) the book." 'UQIYR· 'UQYM'Q *oqīr oqīmāq*. 0

:: 'AR· 'UQIYDIY *är oqīdi (ogīdi ?)* "The man vomited (*taqayya'a*)."  
 This [has] (*ogi-?*) *rikka* of the *kāf* [sic].<sup>2</sup> 'UQIYR 'UQYM'Q *oqīr oqīmāq*.

## K

:: 'AR· BUḤDA'Y· 'UKIYDIY *är buydāy ögīdi* "The man ground (*ṭaḥana*) the wheat  
 (or other)." 'UKIYR 'UKYM'K *ögīr ögīmāk*.

:: 'UL BIJA'K 'IKA'DIY *ol bičāk egādi* "He sharpened (*saḥala*) the knife (or other)."  
 :: BUḤ·RA' TIYŠIN 'IKA'DIY *buḥra tišin egādi* "The [camel] stallion gnashed (*qaṣafa*) his  
 canines." 'IKA'R· 'IKA'MA'K *egār egāmāk*. 0

:: 'UL 'ANKAR 'IKA'DIY *ol anar igādi* "He was stubborn and disobedient (*ḥaruna*,  
 'atā) to him." 'IKA'R· 'KA'MA'K *igār igāmāk*.

## L

:: 'UL YARMA'Q 'ULA'DIY *ol yarmāq ulādi* "He divided (*farraqa*) the dirhams (or  
 other)." 'ULA'R· 'ULA'MA'K *ulār ulāmāk*. 0

:: 'UL YIB· 'ULA'DIY *ol yip ulādi* "He joined (*wašala*) the string (or other)."  
 :: 'UL YAḤUVQ· 'ULA'DIY *ol yaḥūq ulādi* "He cemented his kinship bonds (*wašala r-raḥim*)."  
 'ULA'R· 'ULA'MA'Q *ulār ulāmāq*. 0

:: BURIY 'ULIYDIY *bōri ulīdi* "The wolf howled ('*awā*)."  
 Also of a dog that barks terribly at night (*nabaḥa laylan nubāḥan hā'ilan*). *uli-*

[III. 192/255]

557

Also of a man when he suffers intense pain and cries out (*ṣāḥa*) like a wolf howling. 'ULIYR·  
 'ULIYMA'Q *ulīr ulīmāq*. Proverb: YAZIYDA' BURIY 'ULIYSA' 'AWDA' 'IT· BAḤ·RIY  
 TAR·TIŠUVR· *yazīda bōri ulīsa āwdā it baḥri tartišūr* 0 "When the wolf howls on the steppe,  
 the dog at home feels pain in the liver (from sympathy)." This is coined regarding the sympathy  
 of kinsmen for each other. 0

P

556 <sup>2</sup> See ED, 79. Possibly this goes with the following entry under the heading K and is misplaced here.

:: TUVN 'ULIYDIY *tōn öli*di “The garment (or other) was wet (*ibtalla*).” 'ULIYR·  
'ULIYMA'K *ölir ölimāk*. Proverb: KAḌUK·LUK 'ULIYMA'S· KUFAJ· LIK KURIYMA'S·  
*kādükliḡ ölimās, küwäçliḡ kürimās* 0 “One who has a felt cap does not get wet (from the rain  
but is protected by it); when the bit is curbed (*nayzaki*) (the horse) does not bolt.” This is  
coined [to advise] preparedness. P

N

:: 'ANUVDIY NA'NK *anūdi nān* “The thing was ready (*u'idda*).” This is an intransi-  
tive form which would correspond to *in'adda*<sup>1</sup> except that this is not used in Arabic. 'ANUVR·  
'ANVMA'Q *anūr anūmāq*. anu-

:: 'UL BUV 'YŠIF 'UNA'DIY *ol bu išiḡ unādi* “He was satisfied (*raḡiya*) with this  
matter.” :: SAN· 'UN'DINK· MUV *sān unādiḡ mu* “Did you accept (*qabilta*) and were you  
satisfied?” 'UN'R· 'UN'MA'Q *unār unāmāq*. una-

:: 'UL QUVYN 'INA'DIY *ol qōyin enādi* “He earmarked (*a'lama . . . bi-qat' aṭrāf*  
*al-āḡān*) his sheep.” 'INA'R· 'INA'MA'K *enār enāmāk*. enä-

[Sound Initial]

B<sup>2</sup>

:: 'AT· UQD·RUQIY SABIYDIY *at qudruḡi sapīdi* “The tail of the horse (or other)  
swished (*taḡarraka*).” SABIYR· SABIYMA'Q *sapīr sapīmāq*. 0 sapi-

:: SUBIYDIY NA'NK *subīdi nān* “The thing was long and pointed (*ṭāla, ta'allala*  
*ṭarf*).” SUBIYR· SUBYM'Q *subīr subīmāq*. subi-

:: TUVN KABIYDIY *tōn kāpīdi* “The surface of the garment dried somewhat (*jaffa*  
. . . *ba'ḡ al-jafāf*) (from moisture, or other).” KABIYR· KABIYMA'K *kāpīr kāpīmāk*. kāpi-

:: 'UL TUVN KUBIYDIY *ol tōn kūpīdi* “He quilted (*ḡarraba . . . taḡrībān*) the gar-  
ment.” KUBIYR· KUBIYM'K *kūpīr kūpīmāk*. kūpi-

T

:: 'AŠ· 'AḠIZDA' TATIYDIY *aš aḡizda tatīdi* “The food in the mouth was tasty  
(*wuḡida ṭa'm, taladḡada*).” TATIYR· TATIYMA'Q *taṭīr taṭīmāq*. Proverb: KIŠIY 'ATY TIRIK·  
LA' TATIYR· *kiši āti tiriglā taṭīr* “A man's flesh is tasty (*yūjadu ṭa'm*) only while he is alive”—  
meaning that he earns P

557 <sup>1</sup>MS. *ana'uddu*.<sup>2</sup>MS. T.

[III. 194/257]

558

wealth from which he derives tasty delights and becomes as though he were tasty thereby, for example (? *fa-ju'ila ka-annahu taladdada bihi mata'an*).

## J

SUJIY·DIY NA'NK *süčidi nān* "The thing was sweet (*iḥlawlā, ṭāba*)."  
SUJIYR SUJY·M'K *süčir süčimāk*. *süci-*

:: 'AT· SUJIYDY at *sučidi* "The horse (or other) reared (*wataba, qafaza*)."  
SUJIYR· SUJIYM'Q *sučir sučimāq*. 0 *suči-*

:: 'UL 'ANIK TAWA'RIN KUJA'DIY ol anig *tawārin küčādi* "He took his property by force (*ḡalama*)."  
KUJA'R KUJA'MA'K *küčār küčāmāk*. :: 'UFLA'NIḤ KUJ'DIY *oḡlāniḡ küčādi* "He sexually abused (*fajara . . . ḡulman*) the slave boy (or girl)."  
0 Verse: *küčā-*

'UḌIK MANY KUJA'YUR· *üdig māni küčāyür*  
TUN KUN TURB· YIḤ·LAYUV *tün kün turup yiḡlayu*  
KURDIY KUZUM TAWRAQIN *kördi közü m tawraqin*  
YURTY QALB 'AḤ·LAYUV *yurti qalip aḡlayu*

V

"Desire forces (*yazlımu*) me to weep day and night, since my eye saw the emptiness of his abandoned camp and his hasty departure from his ruined dwelling." 0

:: 'ATIM KIJIYDIY atim *kičidi* "My flesh itched (*iḥtakka*)."  
Also of an animal. KIJIYR KJIYM'K *kičir kičimāk*. *kiči-*

## D

:: 'UFLA'N BADUVDIY *oḡlān bādūdi* "The baby (or other) grew up (*kabura*)."  
Also of anything that grows after being small. BADUVR· BADUVMA'K *bādūr bādūmāk*. 0 *bādū-*

:: QYZ BUḌIYDIY *qīz bödīdi* "The girl (or other) danced (*raqasat*)."  
BUḌIYR· BUDY·MA'K *bödīr bödīmāk*. Proverb: QURT·ḤA' BUḌIYK· BILMA'S· YIYRIM TA'R TIYR· *qurtḡa bödīḡ bilmās yērim tār tēr* 0 "The old woman does not know how to dance and she says, 'My room is too narrow'." This is coined about a person who brags about something but when he is asked to prove it and is unable to, he gives a false excuse. *bödi-*  
P

## D

:: 'AR 'UḌIY·DIY ār *uḡidi* "The man (or other) slept (*nāma*)."  
'UḌIYR· 'UḌIYMA'Q· *uḡir uḡimāq*. 0 *uḡi-*

:: 'UL TUVNUḤ BUḌUVDIY ol *tōnuḡ boḡūdi* "He dyed (*ṣabaḡa*) the garment (or other)."  
:: 'UL 'UQIN 'UR·DIY KAYIK·NIY YIḤA'J·QA' BUḌUVDIY ol *oḡin urdi kāyikni yiḡāčqa boḡūdi* "He shot the game and fastened (*alzaqa*) it to a tree (or other)."  
BUḌUVR· BUḌUVRMA'Q [sic] *boḡūr boḡūmāq*. 0 *boḡu-*

:: 'UL TUVNUḤ QAḌUVDIY ol *tōnuḡ qaḡūdi* "He stitched (*ṣamraja*) the needlework or seam [i.e., of the garment]."  
QAḌUVR· QAḌUVRMA'Q· *qaḡūr qaḡūmāq*. *qaḡu-*

R<sup>1</sup>

::

[III. 195/260]

559

YIDIYDIY NA'NK *yidi* *nān* "The thing stank (*natina*). A bad word (*luḡa radiyya*). 0

yidi- D

:: QIYZ SAJIN TARA'DIY *qīz saċin tarādi* "The girl combed (*imtaṣaṭat*) her hair." :: 'ANIK SUVSIN TARA'DIY *anig sūsin tarādi* "He dispersed (*farraqa*) his troops." Its root-form is: TAR·DIY *tardi* meaning "to disperse (*tafriq*)" a thing [524 *tār*]. Notice that they are identical in the aorist; thus :: TAR·DIY *tardi* "He dispersed," TARA'R· *tarār* and TARA'DIY TARA'R· *tarādi*, *tarār*. This rule is not consistent for all verbs; however the aorist is identical in [some] biliteral and trilateral [verbs] but the preterite differs.<sup>1</sup> Example :: 'AR· 'AR·T 'AŠ·DIY *ār art ašdi* "The man crossed the mountain pass"; :: 'UL 'AŠ 'AŠA'DIY *ol aš ašadi* "He ate the food"; the aorist of both is: 'ASA'R· *ašār*—the identical form. :: 'UL SUWQA' QAN·DIY *ol suwqa qandi* "He had his fill of the water"—this is the perfect; then: QANA'R· *qanār* "He is satisfied"; QAN·M'Q *qanmāq*. :: 'UL 'ATIN· QANA'DIY *ol atin qanādi* "He opened the vein of his horse"; then: QANA'R· *qanār*—the same form as above; QANAMA'MA'Q [sic] *qanāmāq*. They agree in the aorist but differ in the preterite and infinitive. 0

tara-

G

:: 'AW· TARUVDIY *āw tarūdi* "The house (or place of honor, or other) was too narrow (*ḡāqa*).": 'AR· BUŠ·DIY TARUVDIY *ār bušdi tarūdi* "The man was annoyed and depressed (*ḡajira wa-taḡayyaqa*).": TARUVR· TARUVMA'Q *tarūr tarūmāq*. 0

taru-

:: YALINKUQ TURUVDIY *yalnuq törüdi* "Man came into being (*inxalaqa*).": This is an intransitive verb, meaning *xuliqa* ("He was created."). TURUVR· TURUVMA'K· *törür törümāk*.

törü-

:: 'UL TARI' TARIYDIY *ol tariy tarīdi* "He tilled (*ḡaraṭa*) the field (or other).": TARIYR TARIYM'Q *tarīr tarīmāq*. 0

tari-

:: 'UL QABU' TIRA'DIY *ol qapuy tirādi* "He propped up (*ammada*) the door." The same for propping up anything. TIRA'R TIRA'M'K *tirār tirāmāk*. 0

tirā-

:: 'IT· SĀIRIYDIY<sup>2</sup> *it sirīdi (sarīdi ?)* "The dog defecated (*saliḡa*).": 'UL KIDIZ· SĀIRIYDY<sup>2</sup> *ol kidiz sirīdi* "He sewed the felt securely (*xāṭa . . . xiyāṭa mu'akkada*) in the manner of the Turkmān"—from this is made tent curtains and coverings for the migration. SĀIRIYR·<sup>2</sup> SĀIRYMA'Q<sup>2</sup> *sirīr sirīmāq*.

siri-  
(sari- ?)

[III. 197/262]

560

:: 'UL SUVLUQ SARUVDIY *ol suvluq sarūdi* "He wound (*kāra*) the turban around his head." The same when one wraps (*laffa*) something around something. SARUVMA'Q *sarūmāq*.

saru-

558 <sup>1</sup> Out of place, belongs after the following entry.

559 <sup>1</sup> MS. *yaftariqāq*, read *yaftariqān*. Presumably Kāšyarī wishes to point out that *tara-* in the meaning "disperse" is a back-formation based on the aorist of *tar-*.

<sup>2</sup> A crossed out by later hand, who also wrote the marginal gloss: *ya'nī SIY·DIY*.



- :: 'AR· QARIYDIY är qarīdi "The man (or other) grew old (*šāxa*)."  
QARIYR QRY-M'Q qarīr qarīmāq. Proverb: 'AR·SLA'N QARIYSA' SIJ·ΓA'N 'UTIN· KUḌA'ZUVR· arslān qarīsa sičγān ütīn köḡāzūr 0 "When the lion grows old, he watches the burrow of the mouse (in order to capture him)." This is coined for an old man who cannot do something important so is satisfied with something insignificant. qari-P
- :: QURIYDIY TUVN qurīdi tōn "The garment (or other) dried (*jaffa*)."  
QURIYMA'Q· qurīr qurīmāq. quri-
- :: 'UTIΓ QURIYDIY otrī qorīdi "He guarded (*ḥamā*) the pasture (or other)."  
QURIYMA'Q qorīr qorīmāq. qori-
- :: QUL· KURA'DIY qul kürādi "The slave (or other) ran away (*abaqa*)."  
KURA'MA'K kürār kürāmāk. kürä-
- :: 'AT· KURIYDIY at kürīdi "The horse dug up (*ḥafara*) the ground with its hooves."  
:: 'UL QA'RİΓ KURIYDIY ol qāriγ kürīdi "He swept away (*kasiḥa, jarafa*) the snow."  
KURIYMA'K· kürīr kürīmāk.<sup>1</sup> küri-
- Z
- :: 'UL 'UWIN<sup>2</sup> BAZA'DIY ol äwin bāzādi "He painted (*naqaša*) his house (or other)."  
BAZA'R BAZA'MA'K bāzār bāzāmāk. 0 bāzä-
- :: 'UL 'AT· TUZA'DIY ol ät tuzādi "He put salt (*mallaha*) on the meat." This is used  
in place of: TUZ·LA'DIY tuzlādi [572]. tuza-
- :: 'UL YIYRIK QAZIYDIY ol yēriγ qazīdi "He excavated (*ḥafara . . . wa-baḥaṭa*) the  
ground." The same when one scrapes off (*anka'a*) a scab and the like. QAZIYR· QAZIYMA'Q·  
qazīr qazīmāq. qazi-
- :: 'ANIK BUΓZIY 'AŠ·QA' QURIYDIY [sic] anig boyzi ašqa quzīdi "His throat  
was dry (*jaffa*) with the food." This is used; but the more correct form is with undotted *rā*'  
[i.e. *quri*]. This is an irregular form, as in: SUVT· 'AMUZDIY sūt ämüzdi "She gave suck  
(*arḍa'at*)."<sup>3</sup> QURIYR· QURIYMA'Q quzīr quzīmāq. 0 quzi-G
- :: TAWA'R· QIZUVDIY tawār qizūdi "The merchandise rose in price (*ḡalat as'ār*)."  
QIZUVR· QIZUVRMA'Q<sup>4</sup> qizūr qizūmāq. qizu-
- :: 'UL QIYZIΓ QIZA'DIY ol qīziγ qizādi "He deflowered (*iqtaḍḍa*) the virgin."  
QIZA'R QIZA'MA'Q qizār qizāmāq. qiza-

<sup>1</sup> Aorist and infinitive come before the translation of the last example.<sup>2</sup> U changed from A (?).<sup>3</sup> MS. *arḍa'ahu*.<sup>4</sup> R added by later hand.

:: 'UL 'UVT· KUZA'DIY ol ȳt kȳādi "He poked the fire with a poker (*ḥaraṭa* . . . *bi-l-miḥrāt*)." KUZA'R· kȳā-

[III. 198/265]

561

KUZA'MA'K kȳār kȳāmāk. :: 'UL 'UZUM·NY KUZA'DIY ol ūzūmni kȳādi "He plucked (*natafa*, *iltaḡaṭa*) single grapes from the bunch." 0

:: 'UL YAY·LA'T·DA' KUZA'DIY ol yaylāyda kȳādi "He spent the fall (*aḡāma* *l-xarīf*) in the summer pasture (or other)." KUZ'R· KUZU'MA'K kȳār kȳāmāk. kȳā-

S

:: SASIDIY NA'NK sasidi nāṣ "The thing stank (*natuna*)." SASIYR· SASIYM'Q sasi-  
sasīr sasīmāq.

:: 'UL 'ANY KURMA'KIN KUSA'DIY ol ani kȳmākin kȳādi "He desired (*tamannā*) to meet him." The same for anything that you desire. KUSA'R KUSA'MA'K kȳār kȳāmāk. kȳā-

Š

:: 'UL YI'FA'JI' BAŠA'DIY ol yiṭāciy bašādi "He put notches (*ittaxaḡa* . . . *ḥuzūz*) in the wood." The same for anything else that one notches (*ḥazza*). Also when boards are placed supporting (*musannada*) one another. BAŠ'R BAŠ'MA'Q bašār bašāmāq. baša-

:: 'ANIK 'UVZIY BUŠUVDIY anig ōzi bošūdi "He moved his bowels (*istaḡlaḡat ṭabī'a-tuhu*)." :: TUKUVN BUŠUVDIY tūḡūn bošūdi "The knot weakened (*wahana*)." :: 'AT· BUŠUVDIY at bošūdi "The horse was released (*inḡalla*) from its tether." :: XA'N· YALA· VAJI' BUŠUVDIY xān yalāvaṭciy bošūdi "The king permitted the messenger to return (*aḡina bi-ruḡū*) to the one who sent him." :: 'AR· 'URA'TUTIN BUŠUVDIY ār urāyutin bošūdi "The man divorced (*ṭallaḡa*) his wife"—Aryu dialect. This word is both intransitive and transitive. BUŠUVR BUŠUVMMA'Q bošūr bošūmāq. D

:: 'UL 'AFK' YARMA'Q TAŠUVDIY ol āwkā yarmāq tašūdi "He conveyed (*naḡala*) the dirham (or other) to his house." TAŠUVR TAŠUVMMA'Q tašūr tašūmāq. 0 tašu-

:: 'UL TUVŠ· TUŠA'DIY ol tūš tūšādi "He saw a dream (*ra'ā ru'yā*)." Also for a wet dream (*iḡtalama*). TUŠ'R TUŠ'MA'K tūšār tūšāmāk. tūšā-

:: TUŠA'K TUŠA'DIY tōšāk tōšādi "He spread (*faraša*) the bedding." The same [as above—i.e. *tōšār tōšāmāk*]. tōšā-

:: TAKIRMA'N TIŠA'DIY tāḡirmān tišādi "He sharpened the cogs (*ḡaddada asnān*) of the millstone." In this expression the second part of the construct is dropped and the first part stands for it, since the word: TAKIRMA'N tāḡirmān is the noun for the entire mill (*ṭāḡūn*) and only the cogs of the millstone (*al-asnān li-r-raḡā*) are sharpened. :: 'UL 'UR·FA'Q TIŠA'DIY ol oryāq tišādi "He sharpened the teeth (*ḡaddada asnān*) of the scythe." TIŠA'R· TIŠA'MA'K tišār tišāmāk. 0 tišā-

:: 'UḤLA'N·

[III. 200/267]

562

JISA'DIY oylān čišādi "The baby urinated and defecated (*bāla wa-taḡawwaṭa*).” This is only used of children. čišā-

:: TUKUVN SAŠUVDIY tügün sāšūdi "The knot weakened and nearly came loose (*wahanat . . . ḥattā kādat al-inḥilāl*).” SAŠUVR· SAŠUVMA'K sāšūr sāšūmāk. 0 sāšū-

:: 'UL MANIY QAŠIYDY ol māni qašīdi "He scratched (*ḥakka*) my flesh.” QAŠIYR· QAŠIYMA'Q qašīr qašīmāq. Proverb [= 220 sičyān]: 'UL·DAJY SIJ·ḤA'N MUVŠ· TAŠAQIN QAŠIYR· öldāci sičyān mūš tašaqin qašīr 0 "The mouse whose death is near will scratch at the cat's testicles.” This is coined about a person who is caught in a situation which can only bring his ruin. qaši-  
P

:: TA'M· KUVNUK· KUŠIYDIY tām kūnüg köšīdi "The wall obstructed (*wārā, satara*) the sun.” Also of anything that hides (*satara*) the light. KUŠIYR KUŠIYMA'K köšīr köšīmāk. 0 köši-

:: 'UL 'ATIḤ KIŠA'DIY ol atiy kišādi "He hobbled (*šakkala*) the horse.” :: 'AR· QUVLIN· KIŠA'DIY ār qūlin kišādi "The man bound (*qayyada*) his slave.” KIŠA'R KIŠA'MA'K kišār kišāmāk. kišā-

Ḥ

:: SUVW SUḤIYDIY sūw soḡīdi "The water (or other) was cold (*barada*).” SUḤIYR SUḤIYM'Q soḡīr soḡīmāq. soḡi-

Q

:: 'UL QBUḤ TUQIYDIY ol qapuy toqīdi "He knocked (*qara'a*) on the door.” :: 'UL QULIN TUQIYDIY ol qulin toqīdi "He struck (*ḡaraba*) his slave”—Oḡuz dialect; the Turks use it paired and say: 'UR·DY TUQIYDIY urdi toqīdi to mean "He struck.” :: TAMURJY QILJ TUQIYDIY tāmūrči qilič toqīdi "The smith fashioned (*ṭaba'a*) the sword (or knife, or other).” :: 'AR· BUVZ· TUQIYDIY ār bōz toqīdi "The man wove (*nasaja*) the cotton cloth (or other).” :: 'ANY SUW· TUQIYDIY ani suw toqīdi "The (flowing) water drowned him and carried him off (*ḡarraḡahu . . . wa-ḡahaba bihi*).” :: 'AR·NIY YIYL TUQIYDIY ārni yēl toqīdi "The man suffered a demonic stroke (*sa'fa min al-jinn*).” TUQIYR TUQYM'Q toqīr toqīmāq. toqi-  
D

:: 'UL MANIK KVZUMA' SAQIYDIY ol mänig kōzümä saqīdi "He appeared dimly (*taxayyala*) before my eyes.” Thus. :: SA'QIḤ SAQIYDIY sāqīy saqīdi "The mirage appeared like water (*taxayyala . . . annahu mā'*).” SAQIYR· SAQYM'Q saqīr saqīmāq. saqi-

:: 'UL 'ANY SUQIYDIY ol ani suqīdi "He poked him with his finger (*nadaḡahu bi-išba'ihī*).” SUQYR SUQYM'Q suqīr suqīmāq. 0 suqi-

:: 'UL 'ANIK BAŠIN·

[III. 201/269]

563

SIQA'DIY ol anig bašin siqādi "He caressed (*amarra yad . . . ta'aṭṭufan*) his head." Also when one feels (*jassa*) a thing by passing (*imrār*) one's hand over it. SIQA'R SIQA'MA'Q siqār siqā-māq. 0

siqa-

:: 'UL 'AN·DIN QAQIYDIY ol andin qaqīdi "He was angry and annoyed (*yaḍiba, ḍajira*) with him and what he did." QAQIYR·QAQIYMA'Q qaqīr qaqīmāq. In Arḡu dialect [they say]: QAQIYUVR·qaqiyūr—they form all aorists in this chapter with *ḍamma* (U) even though there is no basis (? *matbū'*) for this *ḍamma*; it is irregular. This is a slurring in the language.

qaqi-  
D

K

:: TUKUVN BAKUVDIY tūgūn bākūdi "The knot was tight (*istaḥkamat*)." Also for a matter that is fixed (*istaḥkama*). BAKUVR BAKUVMA'K bakūr bākūmāk. 0

bākū-

:: 'IYŠ·TUKA'DIY īš tūkādi "The deed was over and done with (*tamma wa-mā baqiya*)." :: BUV 'AŠ·QAMUṬ·QA'·TUKA'DIY bu aš qamuṭqa tūkādi "This food was enough (*waṣala, balaya*) for everyone." This word has two opposite meanings.

tūkā-

L

:: QUVY·BALA'DIY qōy bālādi "The sheep bleated (*ṭa'aja*)." BALA'R·BAL'MA'K bālār balāmāk.

bālā-

:: QUZIY BULA'DIY qozi bulādi "He cooked (*ṭabaxa*) the lamb." Thus,<sup>1</sup> BULA'R BULA'MA'Q bulār bulāmāq.

bula-

:: 'UL BIJA'K BILA'DIY ol bičāk bilādi "He whetted the knife on a whetstone (*amhā wa-asanna . . . 'alā l-musann*)." :: 'UL TIYŠ BILA'DIY ol tīš bilādi "He sharpened (*aḥadda*) his teeth." BILA'R·BILA'MA'K bilār bilāmāk. 0

bilā-

:: 'UL KAN·JIN·BILA'DIY ol kānčin belādi "He laid his baby in the cradle and fastened him in it (*aḍja'a, awṭaqa*)." :: 'UL 'ANY QA'NIKA' BIYLA'DIY ol ani qāniga bēlādi "He laid (*aḍja'a*) him in his blood." BILA'R BYLA'MA'K belār belāmāk.

belā-

:: 'AT·TULA'DIY at tülādi "The horse (or other) shed its winter coat and the young hair grew (*a'aqqa* [defined])." TULA'R TULA'MA'K tülār tülāmāk. Its root-form is: TUVLA'DIY tülādi and the *vāv* was dropped.

tülā-

:: QUVY·TULA'DIY qōy tölādi "The ewe gave birth (*natijat*)." Oḡuz dialect. TULA'R·TULA'MA'K tölār tölāmāk.

tölā- D

563 <sup>1</sup> MS. *kaḍālīka*; error for *wa-ḡayrahu* "or other" (?).

:: 'UL 'ANY TILA'DIY ol ani tilādi "He sought (*ṭalaba*, *faqqada*) him." :: TANKRIY 'ANDAṬ TILA'DIY tānri anday tilādi "Thus willed (*arāda*) God Most High." TILA'R· TILA'-MA'K tilār tilāmāk. tilä-

:: TUVNUṬ JILA'DIY tōnuṭ čilādi "He moistened (*naddā*) the garment (or other)." JILA'R· JILA'MA'K čilār čilāmāk. Its root-form is: JIYLA'DIY čilādi and [the *yā'*] was dropped. čilä-

:: BAK YAṬIYQA' SULA'DIY beg yaṭīqa sülādi "The emir raided (*ṣazā*) sülä-

[III. 203/271]

564

his enemy." Its root-form is: SUV·LA'DIY sülādi and the *vāv* was dropped. SUVLA'R SUV-LA'MA'K sülār sülāmāk. Verse:

YAṬINK TABA' TIT·RUV BAQIB· BUK·DANK· BILA'  
'UṬRAB· QALY<sup>1</sup> KAL·SA' SANK' QARŠUV SULA'  
yaṭiṇ tapa tetrü baqip bögdāṇ bilä  
uṭrap qali käläsä saṇa qaršu sülä

V

"Look intently at your enemy and whet (*waqqi'*) the dagger on a whetstone; when he comes toward you, fight against him (*fa-ṣzu ilayhi mukāfaḥat<sup>an</sup>*)."

:: 'AT· QALIYDIY at qalīdi "The horse reared and bolted (*waṭaba*, *jamaḥa*)." QA-LIYR· QALYMA'Q qalīr qalīmāq. qali-

:: 'ULK KULIYDIY ölüg köliḍi "He buried (*dafana*) the corpse (or other)." KULIYR KULIYMA'K köliṛ kölimāk. köli-

M

:: KUVZ QAM'DIY kōz qamādi "His eye was dazzled (*ismadarrat*) by the rays of the sun." QAM'R QAM'MA'Q qamār qamāmāq. Also :: 'ANIK TIYŠIY QAMA'DIY anig tiši qamādi "His teeth were set on edge (*kalla*) from eating something sour." Proverb [= 421 qamat-]: 'TA'SY 'NA'SY 'AJIṬ 'ALIM·LA' YIYSA' 'UṬLY QYZIY TIYŠIY QA'MA'R· atāsi anāsi aḥiy almila yēsā oyli qizi tiši qāmār 0 "When the father or mother eats a sour apple, the teeth of the child are set on edge." This is coined about a matter which the mother and father commit but the children are punished for. 0 qama-

P

:: 'AR· 'AWINK' QUMIYDIY är äwiṇä qomīdi "The man was roused with longing (*naṣaṭa*, *irtāḥa ṣawq<sup>an</sup>*) for his home." The same for anyone who longs (*ištāqa*, *hāja qalb*) for something. QUMIYR QUMIYMA'Q qomīṛ qomīmāq. qomi-

N

:: 'UL MANKA' SUVZ· TANUVDIY ol maṇa sōz tanūdi "He enjoined me (*aw'azā<sup>2</sup> ilayya*) with words." The same for commending (*awṣā*). TANVR TANVMA'Q tanūr tanūmāq. tanu-

564 <sup>1</sup> Below line: QJ'N qačān.

<sup>2</sup> MS. awṣaza.

:: 'UL MUNDA' TUNA'DIY ol mändä tünādi "He spent the night (*bāta . . . laylatan*) with me." TUNA'R·TUN'MA'K tünār tünāmāk. tünā-

:: 'UL 'ANY SINA'DY ol ani sinādi "He tested (*jarraba*) him in something." SINA'R·SINA'MA'Q sinār sināmāq. 0 sina-

:: 'UL 'ATIN QANA'DIY ol atin qanādi "He cut his horse's vein and bled it (*wadaja, faṣada*)." QANA'R·QANA'MA'Q qanār qanāmāq. 0 qana-

:: BAK 'ANY QINA'DIY beg ani qinādi "The emir punished (*'addaba*) him." :: TANK·RIY 'ANIY QINA'DIY tānri ani qinādi "God Most High punished (*'āqaba*) him." :: 'UL BIJA'KIN QINA'DIY ol bičākin qinādi "He put a sheath (*jafn*) on his knife." QINA'R·QINA'MA'Q qinār qināmāq. 0 qina-

:: BURUVN·QANADIY burūn qanidi "The nose bled (*ra'afa*)." qani-

[III. 204/274]

565

Also for any part of the body that bleeds (*damiya*). Its root-form is: QA'NIYDIY qānīdi and [the *yā*] was dropped. QANIYR QANYMA'Q qanīr qanīmāq.

:: 'UL TUVNUF MUNA'DIY ol tōnuṣ münādi "He cut the ends of the garment to correct an unevenness (*qaṭa'a aṭrāf . . . li-yuṣliḥa min al-inḥirāf*)<sup>1</sup> (or other)." MUNA'R·MUNA'MA'K münār münāmāk. münā-

:: 'UL QUVYN SANA'DIY ol qōyin sanādi "He counted (*'adda*) his sheep." SANA'R·SANA'MA'Q sanār sanāmāq. Its root-form is: SA'NA'DIY sānādi and [the first *alif*] was dropped. sana-

#### Another Type

R<sup>2</sup>

:: 'AR·BAYUVDIY är bayūdi "The man (or other) was rich (*ṣaniya*)." BAYUVR·BAYUVMA'Q bayūr bayūmāq. bayu-

:: 'L 'NY TAYA'DIY ol ani tayādi "He propped him up (*'ammadahu ḥattā nahaḍa 'alayhi*)." TAYA'R·TAY'MA'Q tayār tayāmāq. taya-

End of the Trilateral Chapters

565 <sup>1</sup> Corrected from *inḥirāq*.

<sup>2</sup> Sic; out of place here.

Quadriliteral Chapters 0

Chapter: *fa'laldī*, medial radical unvowelled, in its various vocalizations

B

:: 'AR· 'IYŠIΓ BUR·BA'DY *är īšiy borbādi* "The man put off the matter without settling it (*sawwafa* . . . *wa-lam yubrim*)."  
BURBA'R BURBA'M'Q *borbār borbāmāq*. **borba-**

:: 'AR· YIΓA'J TUR·BIYDIY *är yiyāc törpīdi* "The man planed (*safana*) the wood (or other)."  
TURBIYR· TURBYMA'K *törpīr törpīmāk*. **törpi-**

T

:: 'UΓLA'N SIΓ·TA'DIY *oγlān siytādi* "The baby (or other) cried (*bakā*)."  
SIΓ·TA'R SIΓ·TA'MA'Q *siytār siytāmāq*. There is a variant with *xā'* [i.e. *sixta-*]. This is like Arabic *ḡumār*, *xumār* ("crowd") and *ḡaddār*, *xattār* ("disloyal"). This is permitted [in Turkic] with verbs but not with nouns; thus it is not permitted to say: SIXIT \**sixit* for "crying (*bukā*)" instead of *ḡayn* [i.e. 179 *siyit*]. **siyta-**  
D  
G

J

:: 'AR· 'IYŠ· TUR·JIYDIY *är īš törēdi* "[The man] began (*bada'a*) the job."  
JIYR· TURJYM'K *törēir törēimāk*. 0 **törēi-**

:: 'UL TUVNUΓ TAW·JIYDIY *ol tōnuγ tāwēdi* "He sewed the garment loosely (*šam-raja* [defined])."  
TAWJYR TAWJYM'K *tāwēir tāwēimāk*. 0 **tāwēi-**

:: 'AT· TIN·JIYDIY *āt tinēdi* "The meat was putrid (*ašalla*)."  
TIN·JIYR· TNJYM'Q *tinēir tinēimāq*. **tinēi-**

:: YUMŠA'Q NA'NK QAR·JA'DIY *yumšāq nāṅ qurcādi* "The soft thing hardened (*šaluba*)."  
QAR·JA'R QURJA'MA'Q *qurcār qurcāmāq*. **qurča-**

:: 'UL 'UQ· 'AMA'J·QA' QIRJA'DIY (ol) *oq amācqa qircādi* "The arrow struck the side of the target and kept going (*ḡaraba* . . . *jānib* . . . *wa-maḡā*)."  
QIRJA'R QIRJA'MA'Q *qircār qircāmāq*. **qirča-**

:: 'AĀRIY KŠIYK' QAW·JIYDIY *āri kišikā qawcēdi* "The hornet attacked the man to sting him (*ḡamala 'alā* . . . *li-ya'aḡḡa*)."  
**qawcēi-**

[III. 206/276]

566

Also of a man when he is furious (*ḡaḡiba*, *inhamaka*) with another person. QAW·JIYR QAWJIYMA'Q *qawcēir qawcēimāq*.

D

:: 'L 'ANIK· 'AḌA'QIN· BAḌ·DA'DIY ol anig aḏāqin bayḏādi "He tripped (*ṣayzaba*) his foot (in wrestling)." BAḌ·DA'R BAḌ·DA'MA'Q bayḏār bayḏāmāq. bayda-

:: 'UL QILIJ QUN·DIYDIY ol qilič qondīdi "He polished the sword with a polishing stone (*jalā . . . bi-l-midwas*)." QUN·DIYR QUNDIYM'Q qondīr qondīmāq. qondi-

R

:: TAB·RA'DIY NA'NK tāprādi nāḡ "The thing moved (*taḥarraka*)." TAB·RA'R TAB·RA'MA'K tāprār tāprāmāq. 0 tāpra-

:: 'UT TUBRA'DIY ot toprādi "The plant became dry stalks (*ṣāra . . . ḥašīm*)." TUBRA'R· TUB·RA'MA'Q toprār toprāmāq. 0 topra-

:: TAWIY TAB·RIYDY tewe taprīdi "The camel jumped (*waṭaba*)." This is only used for the jumping of a camel. TAB·RAIYR TBRYM'Q taprīr taprīmāq. tapri-

:: KŠIY SAḌ·RADIY kiši sādrādi "The people were sparse (*xaffat zaḥma*)." :: TUVN SAḌ·RADIY tōn sādrādi "The garment was threadbare (*tahalhala, injarana*)."<sup>1</sup> SAḌ·RA'R· SAḌ·RA'MA'K sādrār sādrāmāq. sādrā-

:: 'UL YḠIA'JIIḠ BUḠRA'DIY ol yiḡāčiy buḡrādi "He notched (*ḥazza*) the wood (or other)." BUḠRA'R BUḠRA'MA'Q buḡrār buḡrāmāq. buḡra-

:: 'AR· TIḠRA'DIY ār tiḡrādi "The man was hardy (*jaluda*)." TIḠ·RA'R· TIḠRA'-MA'Q tiḡrār tiḡrāmāq. tiḡra-

:: 'AT· TUḠRA'DIY āt toḡrādi "He cut up (*xardala*) the meat (for Tutmāč, or other)." TUḠRA'R TUḠRA'MA'Q toḡrār toḡrāmāq. toḡra-

:: 'AR· YAW·RA'DIY ār tawrādi—the same as: TḠR'DIY tiḡrādi. YAWR'R YAWR'-MA'Q tawrār tawrāmāq. Verse: D

|                           |                      |   |
|---------------------------|----------------------|---|
| QIŠ YA'YḠRV SUWLNVR [sic] | qiš yāyḡaru sawlayūr | V |
| 'AR· 'AT· MNN YAWRYUVR    | ār at mānin tawrayūr |   |
| 'IK·LAR YMA' SAWRYUVR     | iglār yemā sāwrayūr  |   |
| 'AT· YIN· TAQY ?KRŠVR     | āt yen taqi bākrišūr |   |

Describing the debate between Summer and Winter: "[Winter speaks to summer:] '(The flesh of) men and horses becomes hard (*yaštaddu*) during me; sickness decreases (in winter); and the bodies and flesh of men become firm (in winter)'."

:: 'UŠA'Q NA'NK TUW·RA'DIY ušāq nāḡ tuwrādi "The small things became big (*kaburat*)"—such as small sheep that grow big. TUWRA'R TUWRA'MA'K-Q tuwrār tuwrāmāq. This is derived from: TUWUZ YUNJUV<sup>2</sup> tuwuz (?) yinčü meaning "large (*kibār*) pearls." tuwra-

566 <sup>1</sup> Corrected from *injarāna*.

<sup>2</sup> Apparently corrected from TUWUR TNJUV (?).



:: 'AT SUJYDIY BUQ-RIYDIY [sic] at *sučīdi buqrādi* "The horse reared and bolted (*waṭaba, jamaḥa*)."<sup>1</sup> This is used paired and not alone. BUQRA'R BUQRA'M'Q *buqrār buqrā-māq*.

buqra-

:: 'AT· 'DA'QY TIK·RA'DIY at *aḏāqi tikrādi* "The horse's hoof clattered (*dawiya*)."  
::

tikrā-

[III. 208/280]

567

'UF·LA'N TIK·RA'DIY *oylān tikrādi* "The baby crawled (*tara'ra'a*)."<sup>1</sup> TIKRA'R· TIKRA'MA'K *tikrār tikrāmāk*.

:: YIYR· JIṬ·RUVDIY *yēr čirūdi* "The ground was trampled and hardened (*talabba-dat, šalubat*) (from so much stamping and walking on it)." Also of anything soft that then becomes hard (*šaluba*). JIṬ·RUVR· JIṬ'RIUMA'Q *čirūr čirūmāq*. 0

čirru-

:: 'AŠIJ· JUQ·RA'DIY *ešič čoqrādi* "The pot boiled with something thick (*yalat min šay' taxīn*)"—such as stew or porridge. When it boils with something thin one does not say: JUQ·RA'DIY *čoqrādi* but rather: QAY·NADIY *qaynadi* [528]. :: MINKAR JUQ·RA'DIY *miṇar čoqrādi* "The spring overflowed (*fāra*)"—its water became like the boiling of a pot. JUQ·RA'R JUQ·RAMA'Q *čoqrār čoqramāq*.

čoqra-

:: TIYŠ JIQ·RA'DIY *tīš čiqrādi* "The teeth grated (*šarra*)."<sup>1</sup> :: QABUṬ JIQ·RA'DIY *qapuy čiqrādi* "The door creaked (*šarra*)."<sup>1</sup> Also when a man shouts (*šāḥa*) in an argument, or the like, this is applied to him. JIQRA'R· JIQ·RA'MA'Q *čiqrār čiqrāmāq*.

čiqra-

:: 'AT·M'K·TA' TA'Š JIK·RA'DIY *ātmāktā tāš čikrādi* "The teeth grated (*šarrat*) on the gravel that is in bread." JIK·RA'R· JIK·RA'MA'K *čikrār čikrāmāk*. 0

čikrā-

:: 'UQ· KIYŠ·TA' JAL·RA'DIY *oq kēštā čalrādi* "The arrows rattled (*taqalqala*) in the quiver." Also for any similar sound. JILRA'R· JLIRA'MA'Q *čalrār čalrāmāq*.

čalra-

:: 'YŠ SAFRA'DIY *īš sāwrādi* "The deed was completed (*israfraya*)."<sup>1</sup> Also when the person doing it completes it (*faraḡa 'anhu*). SAWRA'R SAF·RA'MAK-Q<sup>1</sup> *sāwrār sāwrāmāk*. :: SUKAL· 'IYK·DIN SAF·RA'DIY *sōkāl īgdin sāwrādi* "The sick man recovered [from the sickness] (*indamala, insalla minhu*)."<sup>1</sup>

sāwrā-

:: 'AR· SUW·QA' SAKRIYDIY *ār suwqa sekrīdi* "The man jumped (*waṭaba*) into the water (or other)."<sup>1</sup> SAK·RIYR· SAK·RYMA'K *sekrīr sekrīmāk*.

sekri-

:: QUVY· SAM·RIYDIY *qōy sāmrīdi* "The sheep (or other) became fat (*samina*)."<sup>1</sup> SAM·RIYR SAM·RIYMA'K *sāmrīr sāmrīmāk*.

sāmrī-

:: 'AS·RUK· SAN·RIYDIY *āsruk sanrīdi* "The drunken man raved (*haḏā*)."<sup>1</sup> Its root-form is: SAN·DIR·RIYDIY *sandrīdi*. SANRIYDY SANRIYR SANRIYMA'Q *sanrīdi sanrīr sanrīmāq*.

sanri-

567 <sup>1</sup> Q is written above the K.

:: 'NIK BAŠY TAN·RIYDY *anig baši tänri-di* (?)<sup>2</sup> "His head was overcome with something like dizziness (*axaḍa ra'sahu ka-d-duwār*)." This is when he is overcome with sleep but is prevented from it and so something occurs in his head like the creeping<sup>3</sup> of ants from loss of sleep. TAN·RIYR TANRIYMA'K *tänri-r tänrimāk*. tänri-?

:: 'ANIK· KUVJYIY KUW·RA'DIY *anig küci käwrä-di* käwrä-

[III. 210/282]

568

"His strength weakened (*wahanat*)." Also of anything hard whose strength weakens. KAW·RA'R· KAWR'MA'K· *käwrär käwrāmāk*. 0

:: 'AR·S·LA'N KUK·RA'DIY *arslān kökrä-di* "The lion roared (*za'ara*)." :: BUḤ·RA' KUK·RA'DIY *buḥra kökrä-di* "The camel stallion brayed (*hadara*)." <sup>1</sup> :: BULIT· KUK·RA'DIY *bulit kökrä-di* "The sky thundered (*ra'adat*)." And this can be used metaphorically for the shouting (*ṣayāḥ*) of warriors on the battlefield. Proverb: TAKIR·MA'NDA' TUḤ·MIŠ SIJ·-ΓA'N· KUVK· KUK·RAKINKA' QURUQ·M'S· *tägirmändä tuymiš sičyān kök kökrägiṇā qorq-mās* 0 "The mouse born in the mill does not fear the thunder (*ra'd*)." This is coined about a person who has suffered many hardships and then is frightened by one of them. KUKRA'R· KUK·RA'MA'K *kökrär kökrāmāk*. 0 kökrä-  
P

:: TA'Š QUDUḤDA' KULRA'DIY *tāš quduyda külrä-di* "The stone made such a sound in the well." KUL·RA'R KUL·RA'MA'K *külrär külrāmāk*. külrä-

Z

:: 'UL 'ANY TAB·ZA'DIY *ol ani täpzä-di* "He envied (*ḥasada*) him." TABZA'R· TAB·ZA'MA'K *täpzär täpzāmāk*. 0 täpzä-

:: 'L TIYŠ SIḤ·ZA'DIY *ol tiš siyzä-di* "He picked his teeth with a toothpick (*xallala . . . bi-l-xilāl*)." :: 'UL 'AITIK 'IYSIN [sic] SIḤ·ZA'DIY *ol ätük yīpin siyzä-di* "He pulled (*jarrara*) the thong through the boot." Also of anything that is inserted between two things with pressure (*udxāla bi-taḍyīq*). SIḤ·ZA'R· SIḤ·ZA'MA'Q *siyzär siyzāmāq*. siyza-

:: 'UL QUBUZ QUB·ZA'DIY *ol qopuz qopzä-di* "He played (*ḍaraba*) the lute." QUB·ZA'R QUB·ZA'MA'Q *qopzär qopzāmāq*. qopza-

S

:: 'UL 'ANY TAB·SA'DIY *ol ani täpsä-di* "He envied (*ḥasada*) him." A variant of the form with *zāy* [i.e. *täpzä*]. TAB·SA'R TAB·SA'MA'K *täpsär täpsāmāk*. 0 täpsä-  
D

:: BA'Š· BUTSA'DIY *bāš bütsä-di* "The wound was nearly healed (*qaruba . . . min al-indimāl*)." BUTṢA'R BUTṢA'MA'K *bütsär bütsāmāk*. bütsä-

567 <sup>2</sup> Initial *t* is out of order here; perhaps *sänri*·? Clauson (ED, 524) suggests *tāwri*·.

<sup>3</sup> MS. *ḍabīb*, read *dabīb*.

568 <sup>1</sup> MS. *hadara*.

:: 'UL 'ANKAR BUX·SA'DIY ol aṇar boxsādi "He refused to obey the order and to do the deed out of disgust (*abā qabūl amrihi wa-fi'l al-fi'l kārihan*)."  
BUX·SA'R BUX·SA'MA'Q boxsār boxsāmāq. 0 boxsa-

:: 'UL SUWDA' JAB·SA'DY ol suwda čapsādi "He wished to swim (*ya'ūma*) in the water."  
JAB·ISA'R JAB·ISA'MA'K-Q čapsār čapsāmāq. čapsa-

:: 'UL 'ATIN SATISA'DY ol atin satsādi "He wanted to sell (*bay'*) his horse (or other)."  
SATISA'R SATISA'MA'Q satsār satsāmāq. satsa-

:: 'UL 'ATIF SURISA'DIY ol atiy sürsādi "He wanted to drive (*sawq*) the horse (or other)."  
SURISA'R SURISA'MA'K sürsār sürsāmāk. 0 sürsä-

::

[III. 211/284]

569

'AR· SUW·SA'DIY är suwsādi "The man (or other) became thirsty (*'aṭiša*)."  
SA'R SUWSA'MA'Q suwsār suwsāmāq. The root-meaning of this also goes back to wanting. suwsa-

:: SIR·K' SUW·SIDIY sirkā suwsidi "The vinegar took on the taste of water (*mā'*) which cut the strength of the vinegar."  
SUWSIR· SUWSIYM'Q suwsir suwsīmāq. suwsi-

:: 'ANIK TAKRA' KIŠY QAB·SA'DIY anig tāgrā kiši qapsādi "The people surrounded him (*ḥaffa . . . ḥawlahu*)."  
QAB·SA'R QAB·SA'MA'Q qapsār qapsāmāq. :: 'UL 'ANIK TAW·RIN QAB·SA'DIY ol anig tawārin qapsādi "He wanted to seize (*yasluba*) his property." qapsa-

:: 'UL YUQA'RUV QUBUSA'DIY ol yoqāru qopsādi "He wanted to rise (*nuhūd*)."  
QUBUSA'R QUBUSA'MA'Q qopsār qopsāmāq. qopsa-

:: MAN 'ANY KURUSA'DIM män ani körsādim "I wanted to meet (*liqā'*) him." Its root-form is: KURUK·SA'DIM körügsādim. This is the rule regarding liquid letters, that in order to express the meaning of "wanting (*tamannī*) something," one suffixes to the verbal stem *kāf*, *sīn*, and *alif*. KURUSA'R· MAN KURUSA'MA'K körsār män, körsāmāk. körsä-  
G

:: MAN SANK' KALIK·SA'DIM· män saṇa käligsādim "I wanted to come (*ātiya*) to you."  
KLISA'DIM kälisādim is a variant. KALISA'R· MAN KALISA'MA'K kälisār män kälisāmāk. kälisä-  
D

:: 'AT· QAQ·SIDY ät qaqsidi "The meat was cut into strips and dried (*taqaddada*), or almost was."  
QAC·SIYR QAC·SIYMA'Q qaqsār qaqsāmāq. qaqsi-

š

:: 'ANIK TARIY TUWŠADY anig tāri tüwšādi "His sweat covered him in beads (*taḥabbaba*) (from work)."  
TUWŠA'R TUWŠA'MA'K tüwšār tüwšāmāk. 0 tüwšä-

:: YIB· QMUṬ TAW·ŠA'DIY yip qamuy täwšādi "The yarn tangled (*tašawwaša, ixtalaṭa ba'duhu bi-ba'd*) and its end could not be found."  
TAW·ŠA'R TAW·ŠA'MA'K täwšār täwšāmāk. 0 täwšä-

:: TA'S· JAX·ŠA'DIY *tāš čaxšādi* "The pebbles rattled (*šawwata r-raḍrād*).” Also for the clinking (*waswās*) of ornaments, or other sounds. JAX·ŠA'R JAX·ŠA'MA'Q *čaxšār čaxšā-māq*. čaxša-

:: JAΓIR JUWŠA'DIY *čayir čiwšādi* "The juice fermented and threw up a foam (*yalā wa-qaḍafa bi-z-zabad*).” Also :: QARIN· JUW·ŠA'DIY *qarin čiwšādi* "The food burnt and soured (*laḍa'a, ḥammaḍa*) the stomach.” JUW·ŠA'R· JUWŠA'MA'K-Q *čiwšār čiwšāmāq* (*čiwšāmāk*). 0 čiwša-

:: 'UL QULA'QA' SUF·ŠA'DIY *ol qulāqqa suwšādi* "He whispered (*takallama . . . bi-kalām xafī*) into his ear.” SUF·ŠA'R· SUF·ŠA'MA'Q *suwšār suwšāmāq*. 0 :: SUKALKA' SUF·ŠA'DIY *sökālkā suwšādi* suwša-

[III. 213/286]

570

"He uttered spells (*raqqā*) to the sick person.” There is a variant with *šin*<sup>1</sup> [i.e. *šuwša-*]. (šuwša-  
D)

:: 'UL TUVNUΓ· QARŠA'DIY<sup>2</sup> *ol tonuγ qaršādi* "He measured the garment (or other) in spans (*šabara*).” QARŠA'R<sup>2</sup> QARŠA'MA'Q<sup>2</sup> *qaršār qaršāmāq*. qarša-

:: 'UL QAFTA'N QURŠA'DIY *ol qaftān quršādi* "He fastened the belt (*šadda min-ṭaqa*) of the robe.” QURŠA'R QURŠA'MA'Q *quršār quršāmāq*. qurša-

:: QATIΓ NA'NK QUΓ·ŠA'DIY *qatiγ nāṇ qoγšādi* "The hard thing became soft (*fatara*).” QUΓŠA'R QUΓŠA'MA'Q *qoγšār qoγšāmāq*. qoγša-

:: 'AR· 'UQNIY QUW·ŠA'DIY *är oqni qowšādi* "The man straightened the arrow<sup>3</sup> with a straightener (*ṭarrada . . . bi-ṭarīda*).” QUWŠA'R QUWŠA'MA'Q *qowšār qowšāmāq*. There is a variant with *γayn* [i.e. *qoγša-*]. qowša-  
D

:: TAWY 'UT· KAWŠADIY *tewe ot kāwšādi* "The camel ruminated (*ijtarra*) on the fodder.” :: QURJ NA'NK KAW·ŠADIY *qurč nāṇ kāwšādi* "The hard thing became soft (*fatara, šāra raxw*).” KAW·ŠA'R KWŠA'MA'K *kāwšār kāwšāmāk*. Hence "good leavened bread, well baked and wholesome," is called: KAW·ŠAK 'AT·M'K *kāwšāk ātmāk*. kāwša-

Γ

:: 'UL 'ANY TAS·ΓA'DIY *ol ani tasyādi* "He slapped (*laṭama*) him.” TAS·Γ'R TAS·ΓA'MA'Q *tasyār tasyāmāq*. tasya-

:: 'UL 'ANIK BUY·NIN SAT·ΓA'DIY *ol anig boynin satγādi* "He stepped on (*taxaṭṭā*) his neck.” :: BIYR· YUVL BIYRIK SAT·ΓA'DIY *bīr yōl bīrig satγādi* "A south road crossed satγa-

570 <sup>1</sup>MS. *šin*.

<sup>2</sup>First A changed from U (?).

<sup>3</sup>"the arrow" added in margin by later hand.

(*jāza* . . . '*alā*) a west road [i.e. they crossed at right angles].” :: 'ALIM BYRIM·NY SAT·FA'DIY alim bērimni sat·yādi “The debt due him cancelled (*iqtaṣṣa*)<sup>4</sup> the debt upon him.” SAT·FA'R·SAT·FA'MA'Q sat·yār sat·yāmāq.

Verse:

'AŽUN TUNIY KUNDUVZY YLKIN KAJ'R  
KIM·NY QALY SAT·FA'SA' KUVJIN KAW'R  
ažun tüni kündüzi yelgin kăčăr  
kimni qali sat·yasa kûcin kăwăr

V

“The days and nights of Time pass as a traveller; whomever they trample on (*atā 'alayhi wa-xabaṭahu*) they weaken his strength.” The sentences having to do with a road and a debt are Oğuz dialect. 0

D

:: 'UL QUVLIN SIT·Γ'DIY ol qōlin sit·yādi “He rolled up his sleeves (*šammara yadayhi*).” SIT·FA'R SIT·FA'MA'Q sit·yār sit·yāmāq. 0

sit·ya-

:: 'UL 'ANIK 'DA'QIN· BAD·FA'DIY ol anig aḏāqin bad·yādi “He tripped (*šaγzaba*) his foot (in wrestling).” There is a variant, by metathesis, in: BAΓDA'DIY bay·dādi [566]. BAD·FA'R BADI'MA'Q bad·yār bad·yāmāq.

bad·ya-

D

:: 'UL SUVWUΓ BUL·FA'DIY ol sūwuγ bul·yādi “He muddied (*kaddara*) the water.” :: 'UL TUT·MA'J· BUL·FA'DIY ol tutmāč bul·yādi

bul·ya-

[III. 214/289]

571

“He stirred (*ḥarraka*) the Tutmāč in the pot (or other).” Also when one stirs a thing so that both the top and bottom are cooked, like porridge, or the like. 0 :: 'UL 'AR· 'ANIK KUNK·LIN BUL·FA'DIY ol ār anig kōṇlin bul·yādi “That man annoyed and angered him (*aḏjarahu wa-aγḏabahu*).” The root-meaning of this is that a man becomes nauseous (*yatakaddara ṭab' . . . fa-kāda an yataqayya'a*) from eating food that does not agree with him. BUL·FA'R BUL·FA'MA'Q bul·yār bul·yāmāq.

:: QIYZ· YIN·JUV ?AL·FA'DIY qīz yinčü tol·yādi “The girl put on earrings (*qarraṭat . . . šanafan*) (of pearl, or other).” :: 'UL YUVNK TUL·FA'DIY ol yūṇ tol·yādi “He made hanks (*'ammata 'amīta*)<sup>1</sup> of wool.” :: 'NIK QAR·NIY TUL·FA'DIY anig qarni tol·yādi “His belly had colic (*lawā*) (from dysentery, or the like).” ?UL·FA'R· ?UL·FA'MA'Q tol·yār tol·yāmāq.

tol·ya-

:: TNKRY 'ANY QARΓ'DIY tāṇri ani qaryādi “God (may He be exalted) cursed (*la'ana*) him.” QARΓ'R QARΓ'M'Q qaryār qaryāmāq.

qary·a-

:: YIYR· QURΓA'DIY yēr quryādi “The ground dried up (*yabisat*) (from lack of rain).” QURΓA'R QURΓA'MA'Q quryār quryāmāq.

:: BAK 'ANY QIZ·FA'DIY [sic] beg ani qiryādi “The emir sent him away, treated him roughly, and rebuked him (*ab'adahu . . . wa-xašuna 'alayhi wa-zajarahu*).” QIZ·FA'R QIZ·FA'MA'Q qiryār qiryāmāq. Note that they distinguish between the cursing of God (may He be

qiry·a-

570 <sup>4</sup>MS. *iqtaḏḏa*.571 <sup>1</sup>MS. *'amiyyatahu*.

exalted) and the driving away (*ṭard*) by a servant of God of another like him, by putting *fathā* on the one [i.e. *qarṣa*] and *kasra* on the other.

## W

:: 'UL QARANKQUVDA' QARWA'DIY ol *qaraṇqūda qarwādi* "He groped (*'awdaqā, lamasa ṭāliban bi-yad*) for it in the dark." QAR·WA'R QARWA'MA'Q *qarwār qarwāmāq*. Also: QAR·VA'DIY *qarvādi*—wherever there is a thin *fā'* it can alternate with *vāv*, as we have mentioned [26-7]. qarwa-  
qarva- D

## K

:: 'UL 'ATA'SIN BULḤA'DY [sic] ol *atāsin bulḥādi tālgādi* "He annoyed and angered (*awqa'a . . . fī ḥard wa-ḥajar*) his father." TAL·K'DIY *tālgādi* is used paired not alone. TAL·KA'R TALK'MA'K *tālgār tālgāmāk*. tālgā-

## L

:: 'UL BUVZ·NIY BTLA'DIY ol *bōzni batlādi* "He dressed the cloth with the dregs of pressed dates (*ṭajara . . . bi-ṭ-ṭajīr*)." BAT·L'R BATLA'MA'Q *batlār batlāmāq*. batla-

:: 'IT·'ARIK BUT·LA'DIY it *ārig butlādi* "The dog bit the man on the leg (*sāq*)." Also when one man hits another on the leg. BUT·LA'R BUT·LA'MA'Q *butlār butlāmāq*. 0 butla-

:: 'AR·BIT BIT·LA'DIY *ār bit bitlādi/bitlādi* "The man looked for lice (*qaml*)." BIT·LA'R BIT·LA'MA'K-Q *bitlār bitlāmāk / bitlār bitlāmāq*. bitlā-/  
bitla-

[III. 216/291]

572

:: TITIR·BUZLA'DIY *titir bozlādi* "The female camel (or other) grumbled (*raṣat*)." BUZLA'R BUZLA'M'Q *bozlār bozlāmāq*. bozla-

:: 'AR·'YŠ BAŠLA'DIY *ār īš bašlādi* "The man began (*bada'a*) the work. :: 'UL YUVL BAŠ·L'DIY ol *yōl bašlādi* "He indicated (*dalla*) the way." :: 'UL SUV BAŠ·LA'DIY ol *sū bašlādi* "He led (*qāda*) the troops." BAŠLA'R<sup>1</sup> BAŠLA'MA'Q *bašlār bašlāmāq*. 0 bašla-

:: 'UL 'UTUNK·BAḤ·LA'DIY ol *otuṇ baḥlādi* "He tied up (*ḥazama*) the firewood (or other)." BAḤLA'R BAḤLA'M'Q *baḥlār baḥlāmāq*. 0 baḥla-

:: 'UL TUVN BUḤ·L'DY ol *tōn boḥlādi* "He packed (*'abbā*) the garment in its case (*ṣiwān*)." BUḤLA'R BUḤLA'M'Q *boḥlār boḥlāmāq*. They distinguish between packing (*šadd*) a garment and tying up (*ḥazm*) anything else by putting *naṣb* (A) on the *bā'* of the latter [i.e., *baḥla-*] and *raf'* (U) on the former.<sup>2</sup> boḥla-  
G

572 <sup>1</sup> In MS. this comes after the first example sentence.

<sup>2</sup> In MS. "latter" and "former" are reversed.

:: YIL\_QIY BUQ·LA'DIY **yilqi boqlādi** "The animal defecated (*raṭat*)."<sup>3</sup> Oʻyuz dialect. **boqla- D**  
BUQLA'R BUQLA'M'Q **boqlār boqlāmāq.**

:: 'UL NA'NKIN BAK·LA'DIY **ol nān̄in bākīlādi** "He guarded (*ḥafaṣa*) his property."<sup>3</sup> **bāklā-**  
:: 'UL QABUḤIN BAK·LA'DIY **ol qapuḥin bākīlādi** "He closed (*ṣadda*) his door." The same for  
tying (*awṭaqa*) something. BAK·LA'R BAK·LA'MA'K **bāklār bākīlāmāk.**

:: 'UL 'ANY BAK·LA'DIY **ol ani beglādi** "He considered him an emir (*nasabahu ilā*  
*l-imāra wa-sammāhu amīran*)."<sup>3</sup> BAK·LA'R BAK·LA'MA'K **beglār beglāmāk.** **beglā-**

:: 'UL TUVNUḤ TAB·LA'DIY **ol tōnuḥ taplādi** "He accepted (*qabila*) the garment (or  
other) and was satisfied (*raḍiya*) with it." TABLA'R TABLA'M'Q **taplār taplāmāq.** 0 **tapla-**

:: 'UL 'IYŠIḤ TUB·LA'DIY **ol īšiḥ tüplādi** "He went to the root of, investigated  
(*faḥṣa 'an aṣl, baḥṭa*) the matter." TUB·LA'R TUB·LA'MA'K **tüplār tüplāmāk.** 0 **tüplā-**

:: 'UL 'ANY TAT·LA'DIY **ol ani tatlādi** "He considered him to be a Persian (*furs*)."<sup>3</sup> **tatla-**  
TAT·LA'R TAT·LA'MA'Q **tatlār tatlāmāq.** 0

:: 'AT TAR·LA'DIY **at tārlādi** "The horse sweated (*raṣaḥa, 'ariqa*)."<sup>3</sup> :: 'UL 'ATIN  
TAR·LA'DIY **ol atin tārlādi** "He curry-combed his horse and cleaned off any trace of sweat and  
dung (*farjana, naqqā aṭar al-'araq wa-r-rawṭ*)."<sup>3</sup> TARLA'R TARLA'MA'K **tārlār tārlāmāk.** This  
word has two contrary meanings, being both transitive and intransitive.

:: 'UL 'ANY TAZ·LA'DIY **ol ani tazlādi** "He considered him to be bald or scabby-  
headed (*aqra'*)."<sup>3</sup> TAZLA'R TAZLA'MA'Q **tazlār tazlāmāq.** **tazla-**

:: 'UL 'AT TUZLA'DIY **ol āt tuzlādi** "He salted (*mallaḥa*) (the pot and) the meat (or  
other)."<sup>3</sup> TUZLA'R TUZLA'MA'K-Q<sup>3</sup> **tuzlār tuzlāmāq.** 0 **tuzla-**

[III. 218/293]

573

:: BUḤRA' 'ARIK TIZLA'DIY **buḥra ārig tizlādi** "The (rutting) camel-stallion knelt  
on the man and crushed him with its knee (*baraka . . . wa-ḍaḡaṭa bi-rukba*)."<sup>3</sup> Also of a person  
who kneels (*jaṭā*) on something with his knee and crushes it. TIZLA'R TIZLA'MA'K-Q<sup>1</sup> **tizlār**  
**tizlāmāk (tizlār tizlāmāq).** **tizlā-**

:: 'UL ITIḤ TAŠ·LA'DIY **ol itiy tašlādi** "(The man) stoned (*ḍaraba . . . bi-l-ḥijāra*)  
the dog." :: 'AR TAŠ·LA'DIY **ār tašlādi** "The man (or other) went abroad (*iḡtaraba*)."<sup>2</sup> TAŠ-  
LA'R TAŠ·LA'MA'Q **tašlār tašlāmāq.** 0 **tašla-**

:: MAN 'ANY TUŠ·LA'DIM **mān ani tušlādim** "I confronted him (*taḥaddaytuhu wa-*  
*qumtu bi-ḥidā'ihī wa-muwājahatihi*)."<sup>3</sup> TUŠ·LA'R<sup>3</sup> MN TUŠ·LA'MA'Q<sup>3</sup> **tušlār mān, tušlāmāq.** **tušla-**

572 <sup>3</sup> K is original, Q by later hand.

573 <sup>1</sup> K is original, Q by later hand.

<sup>2</sup> MS. *aḡtarat*.

<sup>3</sup> U changed from A (?).

:: 'UL 'ANY TIŠL'DIY ol ani tišlādi "He bit him with his teeth (*'aḍḍa bi-sinn*)."  
Also if he struck him on the teeth (*ḍaraba 'alā sinn*). TIŠLA'R TIŠLA'MA'K-Q<sup>1</sup> tišlār tišlāmāq (tišlār tišlāmāq). 0 tišlā-

:: 'UL 'ATIN TAFLA'DIY ol atin taylādi "He branded (*wasama*) his horse." TAFLA'R TAFLA'MA'Q taylār taylāmāq. Also for other animals. Not an original word. 0 tayla-

:: 'UL YA'RAḤ TUFLA'DIY ol yāriy tuylādi "He plugged up (*sadda*) the breach." TUFLA'R TUFLA'MA'Q tuylār tuylāmāq. tuyla-

:: SUVW TUM·LIYDIY sūw tumlīdi "The water (or other) was cold (*barada*)."  
LIYR·TUM·LIYMA'Q tumlīr tumlīmāq. Verse: tumli-

|                           |                      |   |
|---------------------------|----------------------|---|
| KUR·DIY MANY A' ḤIM·LAYUV | kördi māni āmlāyü    | V |
| BAQ·TIY MANKA' 'IMLAYUV   | baḡti maḡa imlāyü    |   |
| QAL·DIM KUNKUL TUM·LIYUV  | qaldim kōñül tumliyu |   |
| QAD·FUV MANIY TUR·FURVR·  | qaḍḡu māni turyurūr  |   |

"(My beloved) looked at me and cured me with a glance; he beckoned to me with a greeting; I remained (in his track) and my heart was cold (because of afflictions that struck me); sadness consumes me." 0

:: 'UFLA'N JAR·LA'DIY oylān čarlādi "The baby cried (*bakā*)."  
JAR·LA'DIY yaḡān čarlādi "The elephant trumpeted (*ṣāḡa*)."  
JAR·LA'R JARLA'M'Q čarlār čarlāmāq. 0 čarla-

JUFLA'DIY čoylādi—like: JAR·LA'DIY čarlādi for an elephant's trumpeting.  
JUFL'M'Q čoylār čoylāmāq. čoyla-

:: 'UL TUVNUḤ JUḤ·LA'DIY ol tōnuḡ čuylādi "He wrapped and packed (*ḍabbara*,  
'abbā, razama) the garment (or other)."  
JUḤ·L'R JUḤ·LA'MA'Q čuylār čuylāmāq. čuyla-

:: 'UL BUVZ JIḤ·L'DIY ol bōz čiyłādi "He measured the cloth by a Turkic cubit  
(*ḍara'a bi-ḍirā' turkī*)."  
JIḤ·LA'R JIḤ·LA'M'Q čiyłār čiyłāmāq. čiyła-

:: 'AT·JAW·LA'DIY āt čawladi "He undercooked (*lahwaja*<sup>4</sup> [defined]) the meat."  
JUWL'R JUWLA'MA'Q čawlār čawlāmāq. čawla-

[III. 219/296] 574

:: 'UL 'IYŠIḤ JIN·LA'DIY ol īšiy činlādi "He verified (*ḡaqqāqa*) the matter." JIN·LA'R JINLA'MA'Q činlār činlāmāq. činla-

:: 'AR·QILJ SAB·LA'DIY ār qilič saplādi "He fastened (*rakkaba*) the sword in its  
hilt (*qabī'a*)."  
The same when he fastens the handle (*niṣāb*) of anything.  
SAB·LA'R SAB·LA'M'Q saplār saplāmāq. 0 sapla-

573 <sup>4</sup>MS. *luhūqu*; cf. 388 čawlan-.



:: 'UL SUWLUQ SAR·LA'DIY ol suwluq sarlādi "He wound (*kāra*) the turban on his head." :: 'AḌA'QINK' YUR·KA'N·JUV SAR·LA'DIY aḍaqiṇa yörgāncü sarlādi "He wound the wrapping (*laffa l-lifāfa*) around his foot." The same for anything wrapped around something. SAR·L'R SARLA'MA'Q sarlār sarlāmāq.

sarla-

:: 'AY'Q·JY 'YA'Q· SIR·LA'DIY ayāqçi ayāq sirlādi "The bowl-maker lacquered (*laṭaxa luzūjāt al-ḡirā'*) the bowl (to paint it)." SIR·LA'R SIRLA'M'Q· sirlār sirlāmāq.

sirla-

:: 'UL MANK' SUVZ SUVZLA'DIY ol maṇa sōz sōzlādi "He spoke (*takallama* . . . *bi-kalām*) to me." SUVZ·LA'R SUVZLA'MA'K<sup>1</sup> sōzlār sōzlāmāk.

sōzlā-

:: 'ANIK TIYŞY BUVZDUN SIZLA'DIY anig tīşi būzdin sizlādi "His teeth ached (*tawajja'a naxs*) because of ice (or drinking very cold water)." :: 'AR·NIK SUNKUVKIY SIZ·LA'DIY ārnig sūṇūki sizlādi "The man's bones ached (*naxasa min qarş*)." SIZLA'R· SIZ·LA'MA'Q sizlār sizlāmāq.

sizla-

:: 'AR· QUVY·NKA' SUṬ·LDIY ār qōyuṇa suylidi "The man put his hand into his bosom looking for something (*adxala* . . . *yad* . . . *yaṭlubu şay'*)." SUṬ·LIYR SUṬ·LIYMA'Q suylār suylāmāq. The same for anything else.

suyl-

:: 'UL TALIM SAW·LA'DIY ol tālim sawlādi "He spoke (*takallama*) a great deal." The same when one coins proverbs (*ḡaraba l-amṭāl*). SAWLA'R SAWLA'MA'Q sawlār sawlāmāq.

sawla-

:: 'AT· SUWLA'DIY at suwlādi "The horse drank the water (*şariba* . . . *l-mā'*) (or other)." :: 'AR· TITIK SUWLA'DIY ār titig suwlādi "The man moistened (*amāha*)<sup>2</sup> the clay (or other)." SUWLA'R SUWLA'MA'Q suwlār suwlāmāq. 0

suwla-

Pleonastically :: 'UL 'ANY 'AM·L'DY SAM·LA'DIY ol ani āmlādi samlādi "He treated (*'ālaja, dāwā*) him." SAM·LA'R SAMLA'M'Q samlār samlāmāq.

samla-

:: 'AR· SUM·LIYDIY ār somlādi "The man spoke in a non-Turkic language (*takallama* . . . *bi-kalām ḡayr at-turkiyya*), one which only the speaker understood." SUM·LIYR· SUM·LIYMA'Q somlār somlāmāq.

somli-

[III. 220/298]

575

:: 'UL 'ANY SAN·LA'DIY ol ani sānlādi "He addressed him as an inferior (*bi-xiṭāb al-adniyā'*)." SAN·LA'R· SANLA'MA'K sānlār sānlāmāk. This means to use the second person singular (*anta*). To use the second person plural is: SIZ·LA'DIY sizlādi meaning "you (pl.) (*antum*)," and this corresponds to the address of majesty (*xiṭāb al-mulūk*) [i.e. the Arabic royal plural] as in the words of the Most High: *innā anzalnāhu* (Q. 12:2 "We have sent it down"). 0

sānlā-

(sizlā-)

:: BULUIT QAR·LA'DIY bulit qarlādi "The clouds brought forth snow (*aṭlajat*)." QAR·LA'R QARLA'MA'Q qarlār qarlāmāq.

qarla-

:: 'UL QAF·TA'NIḤ QURLA'DIY ol qaftāniy qurlādi "He made a belt (*minṭaqa*) for his robe and fastened it upon it." QUR·LA'R QURLA'MA'Q qurlār qurlāmāq. qurla-

:: 'UL YIYRIK QIR·LA'DIY ol yērig qirlādi "He made furrows (*axādīd*) in the ground (for melons and the like)." The same for walling a dam (*'arim*). QIRLA'R QIRLA'M'Q qirlār qirlāmāq. qirla-

:: 'ARIQ QAŠLA'DIY ariq qašlādi "He made a dam (*'arim*) for the canal." The same for hitting the eyebrow (*ḥājib*) of a man. QAŠ·LA'R QAŠLA'MA'Q qašlār qašlāmāq. qašla-

:: BAK QUŠ·LA'DIY beg qušlādi "The emir hunted birds (*šāda . . . aṭ-ṭayr*)." QUŠ·LA'R QUŠ·LA'MA'Q qušlār qušlāmāq. qušla-

:: 'AR· 'AWINDA' QIŠ·LA'DIY ār āwindā qišlādi "The man spent the winter (*tašattā*) in the house (or other)." QIŠ·LA'R QIŠLA'MA'Q qišlār qišlāmāq. qišla-

:: 'UL BJA'K QINLA'DIY ol bičāk qinlādi "He made a sheath (*jafn*) for the knife." The same for anything else. QINLA'R QINLA'MA'Q qinlār qinlāmāq. qinla-

:: 'UḤLA'NIḤ KUT·LA'DIY oylāniy kötlādi "He sodomized (*nāka*) the boy (or other)." KUT·LA'R KUT·LA'MA'K kötlār kötlāmāk. kötlä-

:: 'AR· KAḌ·LA'DIY ār kādīlādi "The man strived (*ijtahada*) and did the deed of stronger men (*fa'ala fi'l al-aqwiyā*)." KAḌLA'R KAḌLA'MA'K kādīlār kādīlāmāk. kādīlä-

:: 'UL 'UQIN KAZ·LA'DIY ol oqin kāzlādi "He repaired the notch (*ašlaḥa fūq*) of his arrow." KAZL'R KAZLA'MA'K kāzlār kāzlāmāk. The same when one removes left-over food (*qurara*)<sup>1</sup> from a pot. kāzlä-

:: 'UL 'ANY KUZLA'DIY ol ani közlādi "He struck him on his eye (*ḍarabahu 'alā 'aynihi*)." KUZL'R KUZLA'MA'K közlār közlāmāk. 0 közlä-

:: 'UL KIZLA'DIY NA'NKNIY ol kizlādi nāṇni "He hid (*katama*) the thing." KIZLA'R KIZLA'MA'K kizlār kizlāmāk. 0 kizlä-

:: 'UL 'TIḤ KAS·LA'DIY ol itiy kāsīlādi "He pelted the dog with clods of clay (*laqa'a . . . bi-madara*)." KAS·LA'R KAS·L'MA'K kāsīlār kāsīlāmāk. kāsīlä-

:: 'UL 'AḌAR· KUK·LA'DIY ol āḍār köklādi "He tied the girth (*šadda rabṭ*) of the saddle." KUK·LA'R KUK·LA'MA'K köklār köklāmāk. köklä-

::

[III. 222/300]

576

YIL·QIY KUK·LA'DIY yilqi küglādi "The cattle grazed on spring herbage (*ibtaqalat, akalat ar-rabi'*)." KUK·L'R KUK·LA'MA'K küglār küglāmāk. küglä-

:: 'AR· KUK·LA'DIY **är küglādi** "The man sang songs (*taḡannā . . . bi-ṣṣṣniya*) and brought out the melody (*axraja laḥn*) in singing." KUK·LA'R KUK·LA'MA'K **küglār küglāmāk**.

:: 'AT· KAM·LA'DIY **at kämlādi** "The horse was sick (*dawī'a*)." A variant of KAM·LA'N·DIY **kämlādi**. KAM·LA'R KAM·LA'MA'K **kämlār kämlāmāk**. kämlä-  
D

:: 'AR· MUN·LA'DIY **är münlādi** "The man sipped the soup (*ḥasā<sup>1</sup> . . . al-maraqqa*)." MUN·LA'R MUN·LA'MA'K **münlār münlāmāk**. münlā-

N

:: 'AR· YAḤIYNIY BUL·NA'DIY **är yaḥīni bulnādi** "The man captured (*asara*) the enemy." BUL·NA'R BUL·NA'MA'Q **bulnār bulnāmāq**. bulna-

:: 'UL BA'ŠIN TUK·NA'DIY **ol bāšin tögnādi** "He cauterized (*kawā . . . bi-n-nār*) his wound." TUK·NA'R TUK·NA'MA'K **tögnār tögnāmāk**. tögnä-

:: QIYZ JIKIN JIKNA'DIY **qīz čigin čignādi** "The girl embroidered figures on the brocade with gold thread (*xāṭat ḡazl aḍ-dahab . . . bi-taṣāwīr*)." čignä-

:: 'AR· JIK·N' JIKN'DIY **är čignā čignādi** "The man used a harrow (*mimlaqa*) on the ground." JIKNA'R JIKNA'MA'K **čignār čignāmāk**.

:: 'AR· SUKUL SUK·NA'DIY **är sögül sögnādi** "The man treated the wart (*'ālaja . . . at-tu'lūl wa-dāwāhu*)." SUK·NA'R SUKN'MA'K **sögnār sögnāmāk**. sögnä-

:: 'AR· 'ANKAR QAY·NA'DIY [sic] **är aṇar qatnādi** "The man refused to obey the order (*ta'abbā qabūl al-amr*), was insolent (*'atā 'alā*) to the one ordering and contradicted his words (*radda kalām*)." QAY·NA'R QAYNA'MA'Q **qatnār qatnāmāq**. qatna-

:: 'AR· TUMLUḤQA' QAS·NA'DIY **är tumluḡqa qasnādi** "The man struck his upper jaw on the lower (*ḍaraba . . . al-ḥanak al-a'lā 'alā l-asfal*) [i.e. his teeth chattered] because of the cold." The same for a dog who whines (*harra*) because of the cold. QAS·NA'R QAS·NA'MA'Q **qasnār qasnāmāq**. qasna-

:: YUFQA' NA'NK QAL·NUVDIY **yuwqa nāḡ qalnūdi** "The thin thing became thick (*ṭaxuna, ḡaluṣa*)." QAL·NUVRU QAL·NUVMA'Q **qalnūr qalnūmāq**. 0 qalnu-

:: QIS·RA'Q QUL·NA'DIY **qisrāq qulnādi** "The mare dropped a colt (*natajat . . . falwan*)." QUL·NA'R QULNA'MA'Q **qulnār qulnāmāq**. qulna-

:: 'AT· KIŠ·NA'DIY **at kišnādi** "The horse neighed (*ṣahala*)." :: QATIR· KIŠ·NA'DIY **qatir kišnādi** "The mule brayed (*ṣaḥaja*)."<sup>2</sup> KIŠ·NA'R KIŠ·NA'MA'K **kišnār kišnāmāk**. kišnā-

576 <sup>1</sup> MS. *ḥassā*.

<sup>2</sup> MS. *shḥ*.

## Initial Weak

## B

:: 'UL 'ANKAR YASTUQ· YAS·TA'DIY ol aṇar yastuq yastādi "He propped him up (wassada) with a pillow." :: 'UL MANKA' SUVZ· YS·TA'DIY ol maṇa sōz yastādi "He hinted to me in words but did not speak clearly (*'arraḍa lī fī l-kalām wa-lam yatakallam šariḥan*)."

YS·T'R YS·TA'MA'Q· yastār yastāmāq.

[III. 224/303]

577

## J

:: 'AR· YUN·JIYDIY är yunčidi "The man's state worsened (*sā'at ḥāl*) (because of poverty)." Verse:

BILKA' BUKUV YUN·JIYDIY

bilgä bügü yunčidi

V

'AŽUN· 'ATIIY [sic] YN·JIDIY

ažun ani yančidi

'AR·DAM· 'ATIIY TIN·JIDIY

ärdäm äti tinčidi

YAR·KA' TAKIB· SURTUUVUR·

yerkä tägip sürtülür

Describing Time: "The condition of the learned has worsened, and Time has bitten the wise; now the flesh of virtue is putrid—whenever it comes upon the earth it is abraded (because of weakness in it)." 0

The root-form of: TAN·JADIY tančadi (?) is: TAN·J·ΓA'DIY tančγādi (?). The γayn has been elided because of the requirement of the verse. This is permitted in Oγuz and Qifčāq dialect, since they elide the medial γayn of both nouns and verbs.<sup>1</sup>

G

D

## R

:: 'AR· YAWRIYDIY är yawrīdi "The man's state worsened and he was weak (*sā'at ḥāl, ḍa'uḥa*) (because of poverty or illness)." YAWRIYR· YAWRIYMA'Q yawrīr yawrīmāq.

yawri-

## S

:: 'UL 'ATM'K YAIY·SA'DIY ol ätmāk yēsādi "He wished to eat (*akl*) the bread (or other)." YAIYSA'R· YAIYSA'MA'K yēsār yēsāmāk.

yēsä-

:: 'AR· 'AT·M'K YABISA'DIY är ätmāk yapsādi "The man wished to [bake]<sup>2</sup> the bread." Also for wishing to close (*yarudda*) the door. :: 'AR· TUVZA'Q· YABISA'DIY är tūzāq yapsādi "The man wished to throw (*yulqṭya*) the snare (on the bird to capture it)." YABI·SA'R YABISA'MA'Q yapsār yapsāmāq.

yapsa-

577 <sup>1</sup>This grammatical excursus must refer to one of the verbs in the above verse; to tinčidi according to Clauson (ED, 516), but this is uncertain.

<sup>2</sup>MS. has *ya'kula* above line in later hand (confusion with previous entry); the missing word is probably *yulṣiqa* (cf. 469 yap- "to put bread in the oven").

:: 'AR· YATISA'DIY *är yatsādi* "The man wanted<sup>3</sup> to settle down for the night, to sleep and to lie down (*baytūta, nawm, idṭijā*)." YATISA'R YATISA'MA'Q *yatsār yatsāmāq.* yatsa-

:: 'UL MANY YITISA'DIY *ol māni yetsādi* "He almost caught up with me (*kāda an yallḥaqani*)." YATISA'R YTISA'MA'Q *yetsār yetsāmāk.* 0 yetsä-

:: 'UL TUŠA'K YADISA'DIY *ol tōšāk yadsādi* "He wanted to spread (*yabsuṭa*) the mattress and was about to do so." :: 'UL SUVSIN YADISA'DIY *ol sūsin yadsādi* "He wanted to disperse (*yufarriqa*) his troops (or other)." Also for dough when one is about to roll it out (*yabsuṭa*). YADISA'R YADISA'MA'Q *yadsār yadsāmāq.* yadsa-

:: 'UL BITIK YUDISA'DIY<sup>4</sup> *ol bitig yodsādi* "He wished to erase (*yamḥuwa*) the writing." Also for [wiping] blood from a sword, and the like. YUDISA'R<sup>4</sup> YUDISA'MA'Q<sup>4</sup> *yodsār yodsāmāq.* yodsa-

:: 'UL YAR·SIYDIY NA'NKNY *ol yarsīdi nāṇni* "He found the thing loathsome (*istaqḍara,* yarsi-

[III. 225/305]

578

'āfa)." YAR·SIYR· YARSIYMA'Q *yarsīr yarsīmāq.*

:: 'L QURYN YAZSA'DIY *ol qūrīn yazsādi* "He wished to untie (*yaḥulla*) his belt (or other)." YAZSA'R YAZISA'M'Q *yazsār yazsāmāq.* yazsa-

:: 'UL MIN·DIN YAŠISA'DIY *ol mindin yašsādi* "He wished to hide (*yaxtafiya*) from me." YAŠISA'R YAŠISA'MA'Q *yašsār yašsāmāq.* 0 yašsa-

:: 'AR· YAF·SA'DIY *är yaṣsādi* "The man desired butter or oil (*samn, duhn*)." YAF·SA'R YAF·SA'MA'Q *yaṣsār yaṣsāmāq.* yaṣsa-

:: YAF·SIYDIY NA'NK *yaṣsīdi nāṇ* "The thing<sup>1</sup> took on the taste of oil (*duhn*)." :: YQRY YAF·Y YAF·SIYMA'S· *yaqri yāṣi yaṣsīmās* "[In] pouring fat one does not find in it what acts like oil" [i.e. fat does not pour like oil (?)]. YAF·SIYR YAF·SIYMA'Q *yaṣsīr yaṣsīmāq.* Its root-form [i.e. of *yaṣsa-*] is: YAF·SA'DIY *yāṣsādi*—assimilated. yaṣsi- (P?)

:: 'UL TUBIQ· YUWUSA'DIY *ol topiq yuwsādi* "He wished to roll (*yudaḥrija*) the ball (or other)." YUWUSA'R YUWUSA'MA'Q *yuwsār yuwsāmāq.* yuwsa-

:: 'UL MANKA' TAWA'R YWSA'DIY *ol maṇa tawār yowsādi/yöwsādi* "He wished to share (*yuwāsiya*) the wealth with me." YWSA'R YWSA'MA'K-Q *yowsār yowsāmāq/yöwsār yöwsāmāk.* 0 yowsa-/ yöwsä-

577 <sup>3</sup>"wanted" added in margin by later hand.

<sup>4</sup>U changed from A.

578 <sup>1</sup>MS. "man" in error.

:: 'UL TA'M· YIQISA'DIY ol tām yiqsādi “He wanted to tear down (*hadm*) the wall (or other).” YIQISA'R YIQISA'MA'Q yiqsār yiqsāmāq. yiqsa-

:: YUVK-SA'DIY NA'NK yūksādi nāḡ “The thing was high or tall (*irtafa'a*, *ṭāla*).” YUKSA'R YUKSA'MA'K yūksār yūksāmāk. yūksā-

## Š

:: YUMŠA'DIY NA'NK yumšādi nāḡ “The thing was soft (*lāna*).” YUMŠA'R YUM-ŠA'MA'Q yumšār yumšāmāq. yumša-

:: 'YA'Q· YAL·ΓA'DIY ayāq yalγādi “He licked (*laḥisa*) the bowl (or other).” YAL·ΓA'R YAL·ΓA'MA'Q yalγār yalγāmāq. Proverb [= 132 ičyin-]: YAQA'DA'QIY YAL·ΓA'ΓA'-LIY 'ALIK·DA'KIY 'IJ·ΓINUVR· yaqādāqi yalγāḡāli āligdāki ičyinūr 0 “When a man tries to lick (the food that has fallen)<sup>2</sup> on his collar he lets go (of the bowl) from his hand.” This is coined for a person who covets something and spends what he has to get it—he is advised to keep what he has and stop coveting what he lacks. yalγa- P

## W

:: 'AR· YA'Γ YAL·WA'DIY ār yāḡ yalwādi “The man licked (*la'iqa*) the butter (or the like).” This is [used] more than the one above. YAL·WA'R YAL·WA'MA'Q yalwār yalwāmāq. yalwa-

## K

:: 'UL 'ADA'QIN YURKA'DIY ol adāqin yörgādi “He wrapped (*laffa*) his foot (or other).” Also for anything that one wraps. YURK'R YURK'RMA'K [sic] yörgār yörgāmāk. yörgä-

## L

:: 'URA'ΓUT YUVZIN YIB·LA'DIY urāḡut yūzin yiplādi “The woman depilated (*nammaṣat*) her face.” YIB·LA'R· YIB·LA'MA'Q yiplār yiplāmāq. yipla-

:: YA'T·JIY YAT·LA'DIY yātči yatlādi yatla-

[III. 227/307]

579

“The diviner performed a divination (*takahhana*) with stones for clouds and rain.” :: 'UL 'ANY YAT·LA'DIY ol ani yatlādi “He considered him a stranger (*ajnabī*).”

:: 'AR· YABLA'DIY ār yiplādi “The man played [i.e. walked] on the rope (*la'iba* . . . 'alā l-ḡabl).” YIB·LA'R· YIB·LA'MA'K-Q yiplār yiplāmāq / yiplār yiplāmāk. yipla-/ yiplä-

:: 'UL YIBA'R YDLA'DIY ol yipār yidlādi “He smelled (*tašammama*) the musk (or other).” YIDLA'R· YIDLA'M'Q yidlār yidlāmāq. yidla-

:: 'UL 'ANIK YUVZINK' YAR·LA'DIY ol anig yūziṇā yarlādi "He spit (*bazaqa*) in his face." YARLA'R YARLA'MA'Q yarlar yarlāmāq. yarla-

:: 'AR· YIRLA'DIY ār yirlādi "The man sang (*taḡannā*) a song." YIRLA'R YIRLA'MA'Q yirlār yirlāmāq. 0 yirla-

:: 'AT· YAŠ·LA'DIY at yašlādi "The horse (or other) grazed on spring herbage (*ibtaq-ala . . . fī r-rabi'*)." Its root-form is: YA'Š·LA'DIY yašlādi but it has been elided for lightness as with others of its kind. YAŠLA'R YAŠLA'MA'Q yašlar yašlāmāq. yašla-

:: 'AR· QUṬUŠ· YAḤLA'DIY ār qoṣuṣ yaylādi "The man oiled (*dahhana*) the leather (or other)." YAḤ·LA'R YAḤ·LA'MA'Q yaylar yaylāmāq. Its root form is: YA'Ḥ·LA'DIY yāylādi. yayla-

:: 'UL 'ULUK·KA' YUḤ·LA'DIY ol ölügkâ yoylādi "He made a meal (*ittaxaḍa da'wa*) for the dead man." This is a custom of the Turks. YUḤLA'R YUḤLA'MA'Q yoylar yoylāmāq. yoyla-

:: 'UḤLA'N YIḤLA'DIY oylān yiylādi "The baby (or other) cried (*bakā*)." YIḤLA'R YIḤLA'MA'Q yiylār yiylāmāq. Verse: yiyla-

YLKIN BULUB BARDUQY KUNK·LUM 'ANKA'R· BAḤ·LAYUV  
QAL·DIM· 'ARIN·J· QAD·ḤUQA' 'IYŠIM· 'UḌUV YIḤLAYUV

V

yelgin bolup barduqi köñlüm anār baylayu  
qaldim ärinē qadḡuqa ēšim uḍu yiylayu

"My beloved went as a traveller and I tied my heart to his (love); as though I remained (behind him) for sadness crying after my companion." 0

:: 'UL TAWY KA' YUVK YUK·LA'DIY ol tewekâ yūk yüklādi "He loaded (*ḥamala*) the load on the camel (or other)." YUK·LA'R YUK·LA'MA'K yüklār yüklāmāk. 0 yüklä-

:: 'UL YIYRIK YIK·LA'DIY ol yērig yiklādi "He trampled (*waṭi'a*) the ground. In the dialect of those who changed *alif* to *yā'*; the more elegant form is: 'IK·LA'DIY iklādi [146]. YIK·LA'R YIKLA'MA'K yiklār yiklāmāk. D yiklä-

:: 'UL 'AWIN· YAM·LA'DIY ol äwin yamlādi "He swept out (*ḥawwaqa, kannasa*) his house." YAM·LA'R YAMLA'MA'Q yamlār yamlāmāq. yamla-

:: 'UL MANKA' YIM·LA'DIY<sup>1</sup> ol maṇa yimlādi "He winked (*ḡammaza*) at me with his eye." YIM·LA'R YIM·LA'MA'K yimlār yimlāmāk. Its root-form is: 'IM·LA'DIY imlādi. yimlä-

N

:: YAŠIN YAŠNA'DIY yašin yašnādi "The lightning flashed (*bariqa*)." Also of anything that flashes (*lama'a*), such as a polished basin yašna-

579 <sup>1</sup>There is an *alif* (') added before the word by later hand.

or a mirror or the like. YAŠNA'R·YAŠ·NA'MA'Q yašnār yašnāmāq.

:: BIY YAL·NA'DIY be yelnādi "The mare (or other) was swollen in the udders (ašraqa ḡar') (at giving birth)"—that is, the milk in them was abundant (arsalat). YALNA'R YAL·NA'MA'K yelnār yelnāmāk. yelnā-

# Defective

## B

:: 'UL 'YŠIΓ BUY·BA'DIY<sup>1</sup> ol īšiγ boybādi "He postponed and neglected (*sawwafa*, boyba-  
*aγfala*) the matter." BUY·BA'R<sup>1</sup> BUY·BA'MA'Q<sup>1</sup> boybār boybāmāq.

:: 'UL TAV'RIN SAY·BA'DIY ol tavārin saypādi "He squandered (*baḡḡara*, *asrafa* *fī* saypa-  
*kull šay'*) his wealth." SAY·BA'R SAY·BA'MA'Q saypār saypāmāq.

:: SANDUVA'J<sup>2</sup> SAY·RA'DIY sanduvāč sayrādi "The nightingale sang melodiously sayra-  
(*ṭarraba* . . . *bi-alḡān*).": 'AR·TALIM SAY·RA'DIY ār tālim sayrādi "The man raved (*haḡā*<sup>3</sup> . . .  
*min al-haḡayān*).": This word has opposite meanings. SAY·RA'R SAY·RA'MA'Q sayrār sayrā-  
māq.

## Y

:: 'AR·TAΓ·DA' YAY·LA'DIY ār tāγda yaylādi "The man summered (*tašayyafa*) in yayla-  
the mountains." YAYLA'R YLA'MA'Q yaylār yaylāmāq.

Rule. The imperative in this chapter is composed of four letters and for this reason we G  
have called it quadrilateral. Example :: 'AT·TUΓ·RA' āt toγra "Cut the meat"; :: 'AWKA'  
'UΓ·RA' āwkā uγra "Go"<sup>4</sup> home." If the speaker wishes, he may say: TUΓRA'TIL 'UΓRA'TIL  
toγrāγil, uγrāγil.

The third person imperative is: TUΓRA'SUVN·toγrāsūn "Let him cut"; 'UΓRA'-  
SUVN·uγrāsūn "Let him go."

Negative imperative: one adds *mīm* and *alif* to the imperative stem. Example ::  
'UΓRA'MA' uγrāma "Don't go"; :: TUΓRA'MA' toγrāma "Don't cut." 0 The third person  
prohibitive is: 'UΓRA'MA'SUVN·uγrāmāsūn "Let him not go"; TUΓRA'MA'SUVN toγrāmāsūn  
"Let him not cut."

580 <sup>1</sup> U changed from A by later hand (?).

<sup>2</sup> *Alif* (') added by later hand.

<sup>3</sup> MS. *ahḡā*.

<sup>4</sup> MS. *aqšad*, read *iqšid*.



To express the future tense (*sawfa yaf'alu*) one adds to the imperative stem *ḡayn alif yā'* when the word has *iṣbā'* or *ḡayn*, or *kāf* instead of *ḡayn* in words having *kāf* or *rikka*. Example :: MAN 'AT· TUḡRA'ḡA'Y· MAN· mǎn āt toḡrāyāy mǎn "I shall cut the meat"; MAN 'ANKAR· 'UḡRA'ḡA'Y· MAN mǎn aḡar uḡrāyāy mǎn "I shall go to him." This is the rule for all verbs, in this chapter and in others.

[III. 231/312]

581

The explanation of this is that, in the Arabic dialects, meanings are indicated by prefixes, such as the imperfect prefixes, the interrogative prefix [*a-*], the *sīn* of the future tense [*sa-*], the disjunctive *alifs*, the conjunctive *wāw* and the like.

In the Turkic dialects, however, the stem remains fixed and suffixes are added to the end, as has been observed [8-9,281]. The same obtains for the active participles. The participial marker in Arabic is an infix as in: *ḡāfir* ("forgiving"), *ḡaffār* ("much-forgiving"), *ḡafūr* ("much-forgiving"). But in this language, these markers are placed after the entire word, as we shall explain.

The negative aorist: a *sīn* is added to the negative suffix; thus :: 'UL 'AT· TUḡRA' MA'S· ol āt toḡrāmās "He does not cut the meat." 0 :: 'UL SANKA' 'UḡRA'MA'S ol saḡa uḡrāmās "He does not go to you."

The prohibitive of the [3rd person] negative :: 'UL 'AT· TUḡRA'MA'SUVN· ol āt toḡrāmāsūn "He must not cut the meat." :: 'UL 'ANKA'R· 'UḡRA'MA'SUVN· ol aḡar uḡrāmāsūn "Let him not go to him!"

The plural: This rule has been given [289], which is that the nasal *kāf* is added to the singular imperative stem according to the rule of Qifčāq and Oḡuz. Thus :: 'AT· TUḡRA'NK āt toḡrāḡ "Cut [pl.] the meat!" :: 'AFKA' 'UḡRA'NK āwkā uḡrāḡ "Go [pl.] home!" This is a constant rule; however, the Turks employ the nasal *kāf* for the second person singular for one who is respected or aged; so that it is permissible to say for a collective: TUḡRA'NK·LA'R· toḡrāḡlār, 'UḡRA'NK·LA'R uḡrāḡlār. Were it not for this meaning, the remaining Turks could not combine these two suffixes of the plural, since they stand for one another. The Oḡuz and Qifčāq employ the first method which is according to rule.

D

The sound participle in this chapter is thus ::

[III. 232/314]

582

'AT· TUḡRA'TUVJIY āt toḡrāyūči meaning "One who cuts the meat." :: 'AFKA' 'UḡRA'TUVJIY āwkā uḡrāyūči "One who goes home." In the dialect of the Oḡuz and Qifčāq, the nomadic peoples who are related to them, and the Suvārīn:<sup>1</sup> TUḡRA'DAJIY toḡrādāči, 'UḡRA'DAJIY uḡrādāči. This rule has been discussed [290-293].

D

The participle describing the continuity of the action :: TUF·RA'ΓA'N *toγrāγān* meaning "One who often cuts"; 'UΓRA'Γ'N *uγrāγān* "One who often goes." They all follow this rule.

The participle describing that one desires to perform the action. One adds *γayn* to the *išbā'* liquids or words having *γayn*, and *kāf* in the opposite case [i.e., palatal], plus *šin* and *qāf* or *kāf*. Ex. :: 'UL 'AT· TUFRAΓ·SA'Q 'UL ol *āt toγraγsāq ol* "He wants to cut the meat." And: 'UL TAVAYKA' YUK YUK·LAK·SA'K· 'UL ol *tevēkā yūk yüklāgsāk ol* "He wants to load (*haml*) the camel." However, this form is not used in this chapter of final-weak verbs as much as in the other chapters.

The participle describing that one is about to perform the action and intends to do so but has not yet accomplished it. Ex. :: 'UL 'AT TUFRAΓ·LY 'UL ol *āt toγrayli ol* "He intends to cut the meat and is about to do so." :: 'UL SANKA' 'UΓRAΓ·LY 'UL ol *saṇa uγrayli ol* "He is intending to go to you and is about to do so." The remainder follow this rule.

The participle describing that one ought to perform that. Ex. :: 'UL 'AT· TUFRT·LIQ [sic] 'AR·DIY ol *āt toγrayuluq ārdi* "He should have cut the meat." And: 'UL SANK' 'UΓRA'Γ·LIQ 'AR·DIY ol *saṇa uγrāyuluq ārdi* "He should have gone to you."

In the dialect of Oγuz and Qifčāq, *šin* is used instead of *lām*. Ex. :: 'UL 'AT· TUFRT·SAIQ.<sup>2</sup> 'R·DIY ol *āt toγrāysaq ārdi* "He should have cut the meat." :: 'UL SANK' 'UΓRA'Γ·SAIQ.<sup>2</sup> 'AR·DIY ol *saṇa uγrāysaq ārdi*. D

The majority pronounce it following the rule

[III. 233/315]

583

of the Turks. 0

The negative of these participles is formed by adding *mīm* after the imperative stem. Example :: 'UL 'AYR.<sup>1</sup> 'AT· TUF·RA'MADJIY TURUVR ol *ār āt toγrāmadači turūr* "That man is not cutting the meat"; 'UL YUK YUK·LA'MADAJIY TURUVR· ol *yūk yüklāmādāči turūr* "He is not one who is loading." The remainder follow this rule. In another dialect [sic-?]: TUF·RA'MAΓ·LIY 'UL YUK·LA'MAK·LY 'UL *toγrāmaγli ol, yüklāmāgli ol—mīm* and *γayn*<sup>2</sup> along with *lām* and *yā'* are added to the imperative stem with *išbā'* letters, or *kāf* [instead of *γayn*] in the opposite case. D

Passive participle: TUFRA'MIŠ· 'AT· *toγrāmiš āt* "Cut meat"; 'RT'MIŠ· YΓA'J· *iryāmiš yiγāč* "A shaken tree." This follows the rule of the sound verbs.

Infinitive: we give this in the course of the verbal sections for any that belong in the chapter. The two infinitives<sup>3</sup> which become an infinitive in the construct state: *kāf* or *γayn*

582 <sup>2</sup>I in red ink.

583 <sup>1</sup>Sic; 'UL 'AYR added later in margin.

<sup>2</sup>MS. "γayn and mīm."

<sup>3</sup>*al-mašdarāni*; misvocalized by later hand as *al-mašdaru anna*. The reference is probably to the other infinitive construct, with *qāf* instead of *γayn* (see 286).

is added to the stem. Example :: 'ANIK 'AT· TUḤRA'TIY KUR· **anig ät toyrāyi kör** "Observe his cutting the meat"; 'ANIK 'UḤRA'TY KUR· **anig uyrāyi kör** "Observe his going." These two take the place of nouns, and occur frequently, and for this reason I have indicated them.

Nouns of time and place and instrument are formed in a single way. Example :: BUV 'AT· TUḤRA'TUV **bu ät toyrāyu** "This is meat which is to be cut"; :: BUV TUḤRA'TUV 'UḤUR· 'UL **bu toyrāyu uyr ol** "This is the time to cut"; :: BUV TUḤRA'TUV YIYR· 'UL **bu toyrāyu yēr ol** "This is the place to cut." And for the instrument with which one cuts :: TUḤRA'TUV NA'NK· **toyrāyu nāḥ** meaning "A thing with which to cut." Negative :: BUV TUḤRA'TUV 'UḤUR· 'ARMA'S· **bu toyrāyu uyr ärmäs** "This is not the time to cut." The rest are formed according to this rule. 0

Know that I mention the preterite, the aorist and the infinitive because the preterite sometimes differs from the aorist in its medial vowelling and sometimes is identical with it, and this cannot be known by a rule. Example :: YAYR· QUR·Ḥ'DIY **yēr quryādi** "The ground was dry"; QUR·ḤA'R QURḤA'MA'Q **quryār quryāmāq**—the preterite agrees with aorist and infinitive. :: YA' QURDIY **ya qurdi**

[III. 235/318]

584

"He strung the bow"; QURA'R· QURMA'Q **qurār qurmāq**—here it does not agree.<sup>1</sup> The difference has been explained above.

This chapter has several aspects.

One is to be a verb compounded of a biliteral or a defective trilateral noun, with the meaning that the agent performs an action associated with the object named. Example :: 'AR· 'UQ· KAZLA'DIY **är oq kälādi** "The man repaired the notch of his arrow"; its root is: KAZ· **kāz** the word for "notch" to which was added the suffix: LA'DIY **-lādi** making it a verb. :: 'AR· TAWA'R· KIZLA'DIY **är tawār kizlādi** "The man hid the goods (or other)"; its root is: KIZ· **kiz** a noun [164 "box"]. In the defective [category] :: BULIT· QARLA'DIY **bulit qarlādi** "The clouds brought forth snow"; :: QUTUŠ YAḤLA'DIY **qoḡuš yaḡlādi** "(The man) oiled the leather"—the roots are: QA'R· **qār** "snow" and: YA'T· **yāḡ** "oil"; the weak letter was elided for lightening.

When the noun is a sound trilateral, an *alif* suffices, and there is no need to combine it with *lām*. Example :: YAŠIN· **yašin** "lightning"; then :: YAŠIN YAŠNA'DIY **yašin yašnādi** "The lightning flashed." :: QIS·RA'Q QULNA'DIY **qisrāq qulnādi** "The mare foaled" [cf. 203 **qulun**]. :: QIS·RAQ YILNA'DIY **qisraq yelnādi** "The mare was swollen in the udders at giving birth" [cf. 454 **yelin**]. Since the noun is sound, just an *alif* without a *lām* suffices to make it a complete verb.

Sound quadrilateral nouns may also be included in this chapter. The final letter is dropped, making it a trilateral; then, when it is combined with *alif*, it [again] becomes quadrilateral. Example :: YUM·ŠA'Q **yumšāq** "something soft"; then :: YUM·ŠA'DIY **yumšādi** "(The

584 <sup>1</sup> MS. *fa-qad wāfaqa*, in error; Atalay (Tercüme III, 318) suggests emending to: *fa-mā wāfaqa*.

thing) was soft.” :: 'UL 'ANKAR SUVZ· YAS-TA'DIY ol aṇar sōz yastādi “He hinted to him in words”—also for propping one up on a pillow—its root is: YAS·TUQ· yastuq [463 “pillow”]. :: SUVW· BUL·ΓA'DIY sūw bulyādi “The water was muddy”; its root is: BUL·ΓA'(N)YUQ· bulyāyuq [523 “muddy”]. The *qāf* is dropped from these nouns in favor of *alif*

[III. 236/320]

585

to become verbs. Or else these nouns may be derived (*ma'xūd*) from verbs through suffixation; in my opinion this is more correct, because nouns are derived (*yustanbaṭu*) from verbs. Example :: SUVD·TIY sūḍti “He spit”; then :: SUDUQ· suḍuq “spittle.” :: SIDTIY siḍti “He urinated”; then: SIDUK· siḍūk “urine.” 0 :: 'AT· BIŠ·DIY āt bišdi “The meat cooked”; then: BIŠI' 'AT· bišiy āt “cooked [meat].” This excellence does not belong to any other language but Arabic and Turkic.

The other aspect is that it be a root-category based on itself alone without any of these meanings. Example :: 'AR· YIΓA'J· 'IRΓA'DIY ār yiγāč iryādi “The man shook the tree.” :: 'AR· YIΓLA'DIY ār yiylādi “The man wept.” :: 'AR· 'IYŠ-QA· 'UTRA'DY ār išqa uyrādi “The man went to work.” 0

The way to express mutuality of the action between two or more, as with the *mufā'ala* pattern in Arabic, is to drop the weak letter in final position and add *šīn* in its place. Example :: 'UL MANIK BIRLA' YIΓA'J· 'IR·ΓAŠ·DIY ol mānig birlā yiγāč iryašdi “He shook the tree with me, either helping or competing.” :: KIŠY BARJA' YIΓLAŠ·DIY kiši barēa yiylašdi “The people [all] wept.” They are all formed according to this rule.

To express that the agent pretends to do the action but does not really do it, the weak letter is again dropped and in its place is added *mīm* combined with *šīn* and *nūn*. Example :: 'UL SANK' 'UTRAM·SIN·DIY ol saṇa uṡramsindi “He pretended to go to you but did not really do so.” :: 'UL YUK YUK·LAM·SIN·DIY ol yūk yūklāmsindi “He pretended to load but was not really loading.”

Rules other than these have been given in the Book of Sound Words and may be referred to there [279-304]. All the dialects follow these rules, and they are not contradicted, God willing. 0

Chapter: *fa'alādī, fa'ulādī, fa'ilādī*, in its various vocalizations

B

::

[III. 238/322]

586

'UL 'ANIY TABA'LA'DIY ol ani tapālādi “He reproached him and took pleasure in his misfortune (*'ayyara, ašmata*).” TABA'LA'R TABA'LA'MA'Q tapālār tapālāmāq.

:: 'UL YAḢIYNY TUBUVLA'DIY ol yaḡini tōpūlādi “He hit the enemy on top of the head (*hāma*).” TUBUVLA'R· TUBUVLA'MA'K· tōpūlār tōpūlāmāk.

:: SUBIYLA'DIY NA'NK·NIY *subīlādi nāṇni* "He lengthened the (broad) thing and sharpened its edge (*ṭawwala, ḥaddada ṭaraf*)."  
SUBIYLA'R SUBIYLA'MA'Q *subīlār subīlāmāq.* subīla-

T

:: BAR·KA' JATIYLA'DIY *bārgā čatīlādi* "The whip cracked (*aṣāta*)."  
Also for any similar sound.<sup>1</sup> JATIYLA'MA'Q *čatīlāmāq.* čatīla-

:: 'UL TALIM SATUVLA'DIY *ol tālim satūlādi* "He talked a lot of worthless talk (*kalām . . . lā manfa'a fīhi*)."  
SATUVLA'R SATVLA'MA'Q *satūlār satūlāmāq.* 0 satūla-

J

:: 'UL SUWLUQ SAJUVLA'DIY *ol suwluq sačūlādi* "He made a fringe (*hudb*) for the towel (or other)."  
SAJUVL'R SAJUVL'M·K-Q<sup>2</sup> *sačūlār sačūlāmāq.* sačūla-

:: 'L NA'NK·NY QAJA'LA'DIY *ol nāṇni qačālādi* "He put the thing into a vessel (*aw'ā*)."  
QAJA'LA'R QAJA'LA'MA'Q *qačālār qačālāmāq.* Its root-form is: QAJA'LA'DIY *qāčālādi*, elided. 0 qačāla-

:: 'UL MANIY QIJIYLA'DIY *ol māni qičīlādi* "He tickled (*ḥakka fī*) my (body in places which evoke laughter when someone touches them, such as the armpit or sole of the foot)."  
QIJIYLA'R QIJIYLA'MA'Q *qičīlār qičīlāmāq.* qičīla-

R

:: 'UL QARA'LA'DIY NA'NK·NY *ol qarālādi nāṇni* "He blackened (*sawwada*) the thing."  
QAR'LA'R QAR'LA'M·Q *qarālār qarālāmāq.* 0 qarāla-

:: 'UL YIYRIK QARIYL'DIY *ol yērig qarīlādi* "He measured the ground (or other) in cubits (*dara'a*)."  
:: 'UL 'ARIK QARIYLA'DIY *ol ārig qarīlādi* "He reckoned the man to be old (*kabīr*)."  
QARIYLA'R QARIYLA'MA'Q *qarīlār qarīlāmāq.* qarīla-

Also :: 'IT· QARA'LA'DIY *it qarālādi* "The dog defecated (*salaḥa*)."  
0 qarāla-

:: TUBY QA'RİΓ QARIYLA'DIY *tüpi qārīγ qarīlādi* "The wind blew the snow with a light rustling noise (*nafaḥat . . . bi-dawī wa-ḥafīf*)."  
QARIYLA'R QRYL'M·Q *qarīlār qarīlāmāq.* qarīla-

Γ

:: 'R· JUFIYLA'DIY *ār čoyīlādi* "The man shouted (*ṣaxaba, ṣāḥa*)."  
JUFIYLA'R JUFIYL'M·Q *čoyīlār čoyīlāmāq.* It can have *fatḥa* on the *jīm*, thus :: JAFIYLA'DIY *čaγīlādi.* čaγīla-

586 <sup>1</sup> MS. has *sawṭ* "whip" instead of *ṣawṭ* "sound."

<sup>2</sup> K is original, Q by later hand.

:: SUVW· JAŦIYLA'DIY sūw čaŦilādi "The water gurgled (*xarra*). Both: ŽAŦIYLA'DIY žaŦilādi and: ŠAŦIYLA'DIY šaŦilādi are variants. ŠAŦIYLA'R ŠAŦIYLA'MA'Q· šaŦilār šaŦilāmāq. Verse: D žaŦila- šaŦila- V

QATUN SIYNY JUŦIYLA'DIY qatun sīni čorilādi  
TANKUT BA'KIN YAŦIYLA'DIY taŋut bēgin yaŦilādi  
QANIY 'AQIB ŽAŦIYLA'DIY qani aqip žaŦilādi  
BUYUN· SUVWIN QIZL· SAŦ·DIY boyin sūwin qizil saydi

[III. 240/325]

587

Qatun Sīni is the name of a place, being a city between Tangut and Šīn. The two of them were warring, and Tangut routed the people of Qatun Sīni: "(The people of) Qatun Sīni shouted (*šaxaba*) and warred against (the people of) Tangut and their emir, until their blood flowed like gurgling (*xarīr*) water, and their necks milked red water (meaning blood)."

:: 'AR· BUŦ·DA'Y· SAŦUVLA'DIY ār buydāy sayūlādi "The man measured (*kāla*) the wheat (or other)." SAŦUVLA'R SAŦUVLA'MA'Q sayūlār sayūlāmāq. sayūla-

F

:: KUB· JIFIYLA'DIY kūp čiwilādi "The vat made a sizzling noise (*hadara*). Also when fruit juice boils and a bubbling (*azīz*) is heard from its boiling. ČIFIYLA'R· ČIFIYLA'MA'Q· čiwilār čiwilāmāq. čiwila-

Q

:: 'AR· QADİŠ TUQUVLA'DIY ār qadiš toqūlādi "The man fastened a ring (*halqa*) on the strap." TUQUVLA'R TUQUVLA'MA'Q toqūlār toqūlāmāq. 0 toqūla-

:: TAIQIYLA'DIY<sup>1</sup> NA'NK toqilādi nāŋ "The solid (*mušmat*) thing made a noise because it fell on something hard (*šulb*)"—like the falling of a beam on a column, or the like. TAIQIYLA'R<sup>1</sup> TAIQIYLA'MA'Q<sup>1</sup> toqilār toqilāmāq. toqila-

K

:: 'UL MANK' 'AT· TIKUVLA'DIY ol maŋa'āt tikūlādi "He offered me a bite (*luqma*) of meat (or other)." :: 'UL BAK·KA' NA'NK TIKUVLA'DIY ol begkā nāŋ tikūlādi "He bribed (*rašā*) the emir with something"—this is derived from the first. TIKUVLA'R TIKUVLA'MA'K tikūlār tikūlāmāk. tikūla-

:: TIKIYLA'DIY NA'NK tikilādi (tegilādi ?) nāŋ "It made a light rustling sound (*dawiya wa-ħaffa*)."<sup>2</sup> TIKYLA'R TIKIYLA'MA'K tikilār tikilāmāk. tikilā- (tegilā-?)

L

587 <sup>1</sup> First A crossed out by later hand.

<sup>2</sup> MS. *dawiyun wa-ħaffun* (vowels by later hand).

:: 'UL TALUVLA'DIY N'NKYNY ol talūlādi nāṇni "He chose (*ixtāra*) the thing." talūla-  
TALUVLA'R TALUVLA'MA'Q talūlār talūlāmāq.

M

:: 'AŠ\_YA'K\_ TUMI\_YLA'DIY äšyāk tümilādi "The donkey trotted (*rataka*), meaning tümilä-  
it ran in leaps (*'adā 'adw<sup>an</sup> bi-qafazān*). The form generally used is: TUMI\_YLAN\_DIY tümil-  
lādi. TUMI\_YLA'R TUMI\_YLA'MA'K tümilār tümilāmāk.

:: 'UL SUVWUṬ TAMUVLA'DIY ol sūwuṭ tamūlādi "He dammed up (*šadda sīkr*) tamūla-  
the water." TAMUVLA'R TAMUVLA'MA'Q\_ tamūlār tamūlāmāq.

Initial Weak

B

:: 'UL 'ANIY YUBṬIY(N)LA'DIY<sup>3</sup> ol ani yopīlādi "He deceived (*xada'a*) him." yopīla-  
Verse:

|                            |                      |   |
|----------------------------|----------------------|---|
| TANKUT XA'NY YUBI_YLA'DY   | taṇut xāni yopīlādi  | V |
| 'ULUM_ BIRLA' TUBU_VLA'DIY | ölüm birlä töpülādi  |   |
| QAḌAŠ LA'RIY TABA'LA'DIY   | qaḍašlāri tapālādi   |   |
| 'ULUM_ KVRUB YUZIY 'AḠ_DIY | ölüm kōrūp yūzi aḡdi |   |

"The Khāqān of Tangut deceived (the king of Qatun Sīni) and struck him on top of his head with death;

[III. 242/327]

588

his brothers<sup>1</sup> reproached (the routed one and his enemy) took pleasure in his misfortune; when he saw that death (was inevitable) his color paled and his face changed." Oḡuz and Qifčāq dialect. YUBIY(N)LA'R YUBI\_YLA'MA'Q<sup>2</sup> yopīlār yopīlāmāq. The rest of the Turks seldom use it; they call "deceiving (*xidā'*)";<sup>3</sup> YAB\_ YUB\_ yap yop [505, 514] and do not form a verb from it.

D

S

:: 'UL YASI\_YLA'DY NA'NK\_NIY ol yašilādi nāṇni "He made the thing broad (*'arīḍ*)" yašila-  
—such as dough which is flattened out (*yubsaṭu*) on a table, and the like. :: 'UL SUVZUK YASI\_YLA'DIY ol sözüg yašilādi "He explained fully and did not hint (*šarraḥa bi-l-kalām wa-lam yu'arriḍ bi-l-kināya*). YASI\_YLA'R\_ YASI\_YLA'MA'Q yašilār yašilāmāq.

Γ

587 <sup>3</sup> Over the second Y is one dot (indicating N) crossed out.

588 <sup>1</sup> MS. *ixwatahu*, read *ixwatuhu*.

<sup>2</sup> *Sukūn* (·) changed from dot over Y (indicating N).

<sup>3</sup> MS. *xaddā'*.

:: 'UL 'ANIY YAḤIYLA'DIY ol ani yaḥilādi "He was hostile ('adā) to him." :: 'AR· YAḤIY YAḤIYLA'DIY ār yaḥi yaḥilādi "The man fought (*ḥāraba*) with the enemy." YAḤIY-LA'R YAḤIYLA'MA'Q yaḥilār yaḥilāmāq.

## Defective

:: QIYZ· 'AYA'LA'DIY qīz ayālādi "The girl<sup>4</sup> clapped her hands (*ṣaffaqat* . . . *bi-yadayhā*)." 'AYA'LA'R 'AYA'LA'MA'Q ayālār ayālāmāq. An elegant word.

:: QUŠ· 'UYA'L'DIY quš uyālādi "The bird made a nest ('ašša, *ittaxaḍa wokr*)." 'UYA'LA'R 'UYA'LA'M'Q uyālār uyālāmāq.

:: 'R· KDIZ KUYA'LA'DIY ār kidiz kūyālādi "The man removed the moth-worms (*sūs*) from the felt (or other) (by shaking them off and driving<sup>5</sup> them from it)." KUY'LA'R KUY'LA'MA'K kūyālār kūyālāmāk.

The rule in this chapter is as we explained in the previous chapter [580-584].

G

This chapter revolves around various aspects:

1) To a final weak triliteral noun is added: LA'DIY -lādi with the meaning that the agent performs an action associated with the object named. Example :: 'AR· TUVN· QARA'LA'DIY ār tōn qarālādi "The man blackened the garment." :: YR· QARIYLA'DIY yēr qarilādi "The man measured the ground in cubits." 0

2) When LA'DIY -lādi is added to nouns the meaning is that one connects or relates (*nasaba*) the person to the thing named. Example :: 'UL 'ARIK 'AQIYLA'DIY ol ārig aqilādi "He connected the man to generosity." :: 'UL 'ANY QARIYLA'DIY ol ani qarilādi "He connected him to old age."

3) It is a verb based on itself alone without intending any of these meanings. Example ::

[III. 243/329]

589

'UL ANIY QIJIYLA'DY ol ani qicilādi "He tickled him (*aḥakka* . . . *fi mawḍi' aḍ-dihk*)." :: 'AŠ·YA'K TUMIYLA'DIY āšyāk tümilādi ["The donkey trotted"].<sup>1</sup> 0

## End of the Quadriliteral Chapters

588 <sup>4</sup> MS. *mar'a* "woman" in error for *jāriya*.

<sup>5</sup> MS. *yaqā*, read *nafā*.

589 <sup>1</sup> Definition omitted in MS.



# Chapters of Quinquiliterals

Chapter: *fa'al'ādī*, second radical vowelless, in its various vocalizations

## T

:: 'UL 'ANY TUBŪTLA'DIY ol ani tūbūtḷādi "He reckoned him to be among the Tūbūt and related him to them." They are a tribe. TUBŪTLA'R TUBTLA'MA'K tūbūtḷār tūbūtḷāmāk.

:: 'UL QABUḤ KIRIT-LA'DIY ol qapuy kiritḷādi "He locked (*aḡlaqa*) the door." kiritḷā-KIRIT-L'R KIRTLA'M'K kiritḷār kiritḷāmāk.

## J

:: 'UL 'ANIY JANJLA'DIY ol ani čanačḷādi "He considered him to be weak (*ḡa'f*), čanačḷa-effeminate (*taxannuṭ*), and feeble (*wahn*)." JANJ-LA'R JANAJLA'MA'Q čanačḷār čanačḷāmāq.

:: 'UL 'URQNY QULAJ-LA'DIY ol uruqni qulačḷādi "He measured the rope (or qulačḷa-other) by fathoms (*bā'a*<sup>2</sup> . . . *bi-bā'ihī*)." QULAJ-LA'R QULAJ-LA'MAQ qulačḷār qulačḷāmāq.

:: 'UL 'ANY QILJ-LA'DIY ol ani qiličḷādi "He struck him with a sword (*sāfahu bi-sayf*)." QILJLA'R QILJLA'MA'Q qiličḷār qiličḷāmāq.

:: 'UL MUVNUK QAMIJ-LA'DIY ol mūnūg qamičḷādi "He ladled the soup with a qamičḷa-ladle (*ḡarafa* . . . *bi-l-miḡrafa*)." QAMIJ-LA'R QMJLA'M'Q qamičḷār qamičḷāmāq.

## R

:: 'UL 'ANY BAḠIR-LA'DIY ol ani baḡirlādi "He hit him on his liver (*ḡaraba* . . . *'alā kabid, kabbada*)." :: 'UL YA'SIN BAḠIR-LA'DIY ol yāsin baḡirlādi "He repaired the handle (*ma'jis*) of his bow." BAḠIR-LA'R BAḠIR-LA'MA'Q baḡirlār baḡirlāmāq.

:: 'UL 'UZUM-NIY JAḠIRLA'DIY ol ūzūmni čaḡirlādi "He made grape juice (*'aṣīr*) čaḡirla-from the grapes." JAḠIRLA'R JAḠIRLA'MA'Q čaḡirlār čaḡirlāmāq. Also for drinking grape juice.

:: YIYRIK JIḠIR-LA'DIY yērig čiyirlādi "He made a path (*ṡariḡa ṡaḡīra*) on the čiyirla-ground and trampled it down (*ḡaṡmara*)." Also when snow blankets the ground and a man makes a path on it with his foot. JIḠIRLA'R JIḠIRLA'MA'Q čiyirlār čiyirlāmāq.

:: 'UL 'ANY SIḠIR-LA'DIY ol ani siḡirlādi "He considered him an ox (*baḡar*)." siḡirla-SIḠIRLA'R SIḠIR-LA'MA'Q siḡirlār siḡirlāmāq.

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589 <sup>2</sup>MS. *abā'a* (*a-* added by later hand).

:: 'UL 'ANY BUKUR·LA'DIY ol ani bögürlädi "He hit him on the kidney (*kalā* [defined])." :: 'UL YAḤIYNIY BUKUR·LA'DIY ol yaḥini bögürlädi "He broke into the enemy ranks from right or left (*daxala šaff . . . 'an al-yamīn aw aš-šimāl*) so that he routed him without meeting him head on." BUKURLA'R BUKURLA'MA'K bögürlār bögürlāmāq.

S

::

[III. 245/332]

590

'AL·B·JARİK TARAS·LA'DIY alp čäriḡ taraslādi (?) "The warrior broke up (*faraqa*) the battle line." :: JAḤRIY QA'ZİḤ TRSLA'DY čayri qāziḡ taraslādi "The sacer-falcon broke up the flock of geese." Also for anyone who breaks up a thing by force. TAR·S·LA'R TARS·LA'MA'K-Q<sup>1</sup> taraslār taraslāmāq.

:: 'UL 'AWIN·TARUS·LA'DIY ol äwin taruslādi "He put a roof (*saqf*) on the house." TARUS·LA'R TARUS·LA'MA'Q taruslār taruslāmāq.

:: 'AR·QURUT·SA'DIY är qurutsādi "The man desired dry curds (*aqiṭ*)." QURUT·SA'R·QURUT·SA'MA'Q qurutsār qurutsāmāq.

:: 'AR·BAḤIR·SA'DIY är bayirsādi "The man desired liver (*kabid*)." BAḤIR·SA'R·BAḤIR·SA'MA'Q bayirsār bayirsāmāq.

:: 'UL MANKA' TUVN KAḌURSA'DIY ol maṇa tōn kädürsādi "He wished to dress (*yaksuwa*) me in a garment." KAḌ·URSA'R KAḌ·URSA'MA'K kädürsār kädürsāmāq.

:: 'AR TATIḤSA'DIY är tatiysādi "The man desired sweets (*ḥalawa*)." TATIḤSA'R TATIḤSA'MA'Q tatiysār tatiysāmāq.

:: 'AR·'ATIN·SATIḤSA'DIY är atin satiysādi "The man was about to sell (*yabī'a*) his horse." Verse:

'AWIN BARQIN SATIḤ·SA'DIY äwin barqin satiysādi  
YULUḤ BIYRIB·YARIḤSA'DIY [sic] yuluḡ bērip yaziysādi  
TIRK 'AR·SA' TURUḤSA'DIY tirig ärsä turuysādi  
'ANKAR SA'QINJ KUNY TUḤ·DIY aṇar sāqinč küni tuydi

V

"The enemy wished to sell his houses and his landed property, to ransom himself thereby; he wished to stay alive; the sun of sadness arose for him (meaning the day)."

:: 'UL 'AWK' BARIḤSA'DIY ol äwkä bariysādi "He wanted to go (*ḏahāb*) home (or other)." BARIḤ·SA'R BARIḤSA'MA'Q bariysār bariysāmāq.

:: 'UL MUNDA' TURUḤ·SA'DIY ol munda turuysādi "He wanted to dwell (*iqāma*) here." TURUḤ·SA'R TURUḤ·SA'MA'Q turuysār turuysāmāq.

590 <sup>1</sup>Q is original, K by later hand.

:: QURUṬ·SIYDIY quruṣīdi (nāḡ) "The thing started to dry (*tawajjaha* . . . *li-l-jafāf*)."  
 QURUṬ·SAIYR QURUṬ·SIYMA'Q quruṣīr quruṣīmāq. Therefore "the stomach (*ma'ida*)" is called: QURUṬ·SA'Q quruṣāq because it dries up hour after hour and desire for food rises from it. 0

:: 'AR·BALIQ·SA'DIY ār baliqsādi "The man desired fish (*samak*)."  
 BALIQ·SA'R baliqsa-  
 BALIQ·SA'MA'Q baliqsār baliqsāmāq.

:: 'UṬLA'N BILIK·SA'DIY oṭlān biligsādi "The boy desired wisdom (*'aql*)."  
 BILIK·SA'R BILIK·SA'MA'K biligsār biligsāmāk.

:: 'UL MANKA'

[III. 247/334]

591

TAVA'R·BARIK·SA'DIY ol maḡa tavār berigsādi "He was about to give (*yu'tiya*) me the  
 money (or other)."  
 BARIK·SA'R BARIK·SA'MA'K berigsār berigsāmāk.

:: 'UL MANY KURUḲ·SA'DIY ol māni körügsādi "He wished to meet (*yalqā*) me."  
 KURUḲ·SA'R KURUḲ·SA'MA'K körügsār körügsāmāk.

:: 'UL 'AWKA' KIRIK·SA'DIY ol āwkā kirigsādi "He wished to enter (*yadxula*) the  
 house (or other)."  
 KIRIK·SA'R KIRIK·SA'MA'K kirigsār kirigsāmāk.

:: 'UL MANKA' KALIK·SA'DIY ol maḡa kaligsādi "He wished to come (*ya'tiya*) to  
 me."  
 KALIK·SA'R KALIK·SA'MA'K käligsār käligsāmāk.

Š

:: 'UL MANK' 'AT·BAṬIŠ·LA'DIY ol maḡa at baṭiślādi "He presented (*wahaba*)  
 me a horse (or other)."  
 BAṬIŠ·LA'R BAṬIŠ·LA'MA'Q baṭiślār baṭiślāmāq.

:: TAWUŠ·LA'DIY NA'NK tawiślādi nāḡ "There appeared in the thing sound and  
 movement (*ḥiss wa-ḥaraka*)."  
 TAWUŠ·LA'R TAWUŠ·LA'MA'Q tawiślār tawiślāmāq.

:: 'UL TARIṬ SURUŠ·LA'DIY ol tariṭ soruślādi "He roasted the ears (*šawā sunbul*)  
 of wheat (to eat them)."  
 SURUŠ·LA'R SURUŠ·LA'MA'Q soruślār soruślāmāq.

:: 'UL KUṬNUḲ QADIŠ·LA'DIY ol kōnüg qaḍiślādi "He cut a strap (*qadda* . . .  
 sayr) from the tanned leather."<sup>1</sup>  
 QADIŠ·LA'R QADIŠ·LA'MA'Q qaḍiślār qaḍiślāmāq.

:: 'UL BARJIN QARIŠ·LA'DIY ol barḡin qariślādi "He measured the brocade (or  
 other) by spans (*šabara*)."  
 QARIŠ·LA'R QARIŠ·LA'MA'Q qariślār qariślāmāq.

Γ

:: 'UL 'AT· BIŠIF·LA'DIY ol ät biširlādi "He cooked (*ṭabaxa*) the meat (or other)." biširla-  
BIŠIF·LA'R BIŠIF·LA'MA'Q biširlār biširlāmāq. 0

:: 'UL 'ANIK BIR·LA' SATIF·LA'DIY ol anig birlā satiylādi "He traded with him satiyla-  
(*bāya'a ma'ahu min al-bay'*)." SATIF·LA'R SATIF·LA'MA'Q satiylār satiylāmāq. The more  
correct form is: SATIF·LAŠ·DIY satiylašdi but both are used.

:: 'UL TUVNIN· SARIF·LA'DIY ol tōnin sariylādi "He dyed his garment (or other) sariyla-  
yellow (*ṣaffara*)." SARIF·LA'R SARIF·LA'MA'Q sariylār sariylāmāq.

:: 'UL BUR·K· QIDI·LA'DIY ol bōrk qidiylādi "He sewed a brim (*ḥitār*) on the cap qidiyla-  
(or other)." QIDI·LA'R QIDI·LA'MA'Q qidiylār qidiylāmāq.

:: QURIF·LA'DIY NA'NKNY quriylādi nāṇni "He used the thing while it was dry quriyla-  
(*ista'mala . . . fī jafāfihi*)." QURIF·LA'R QURIF·LA'MA'Q quriylār quriylāmāq.

:: 'UL QULUIN QAISIF·L'DIY ol qulin qasiylādi "He punched (*wakaza . . . wakzan*) qasiyla-  
his slave." QAISIF·LA'R QAISIF·LA'MA'Q qasiylār qasiylāmāq.

## Q

:: 'UL YFA'JIF BUTAIQLA'DIY ol yiṭāčiy butiqlādi "He cut the branches (*aṣṣān*) butiqla-  
of the tree." BUTAIQ·LA'R BUTAIQ·LA'MA'Q butiqlār butiqlāmāq. The more correct form  
is: BUTAIYDIY butīdi.

:: 'UL 'UFLIN·

[III. 249/337]

592

TUTUQ·LA'DIY ol oṭlin tutuqlādi "He castrated (*xaṣā*) his son, or he connected him with tutuqla-  
castrates (*nasaba . . . ilā l-xiṣyān*)." TUTUQ·LA'R TUTUQ·LA'MA'Q tutuqlār tutuqlāmāq.

:: 'UL SUNKUV BAŠAQ·LA'DIY ol sūṇi bašaqlādi "He fixed a spear-head (*sinān*) bašaqla-  
on the spear." BAŠAQ·LA'R BAŠAQ·LA'MA'Q bašaqlār bašaqlāmāq.

:: 'UL 'ATIF TURUQ·LA'DIY ol atiy turuqlādi "He considered the horse (or other) turuqla-  
to be emaciated (*istahzala*)." TURUQ·LA'R TURAQ·LA'MA'Q turuqlār turuqlāmāq.

:: 'UL 'ATIN JIBUIQLA'DIY ol atin čipiqłādi "He beat his horse with a fresh switch čipiqł-  
(*qaḍīb nā'im*)." JIBIQ·LA'R JIBIQ·LA'MA'Q čipiqłār čipiqłāmāq.

:: 'UL 'AḌA'QIN· JARUIQ·LA'DIY ol aḍāqin čaruqlādi "(The man) put Turkic sandals čaruqla-  
(*ḥiḍā' turkī*) on his feet." JARUIQ·LA'R JARIQ·LA'MA'Q čaruqlār čaruqlāmāq. Also when  
one relates [a person] to a people called: JARUIQ čaruq. N

:: 'AR· QIYZIF QABAQ·LA'DIY är qīziy qapaqlādi "The man deflowered (*iqtaḍḍa*) qapaqla-  
the virgin." QABAQ·LA'R QABAQ·LA'MA'Q qapaqlār qapaqlāmāq.

:: 'UL BAR·JIN·QUJAQ·LA'DIY ol barčīn qučaqlādi "He took the brocade<sup>1</sup> under qučaqla- his arm (*ta'abbāta*)."  
QUJAQ·LA'R·QUJAQ·LA'MA'Q qučaqlār qučaqlāmāq. 0

:: TAVA'RIF QARAQ·LA'DIY (ol) tavāriy qaraqlādi "He took the goods by highway qaraqla- robbery (*qata'a t-tariq wa-axada l-māl*)."  
QARAQLA'R QARAQ·LA'MA'Q qaraqlār qaraqlāmāq. D  
Yaḡma dialect. 0

:: 'UL BA'LIF QAŠUIQ·LA'DIY ol bāliy qašuqlādi "He spooned the honey with a qašuqla- spoon (*al'aqa<sup>2</sup> . . . bi-l-mil'aqa*)."  
QAŠUIQLA'R QAŠUIQ·L'M'Q qašuqlār qašuqlāmāq.

:: 'UL 'UFLIN QULAQ·LA'DIY ol oylin qulaqlādi "He struck his son on the ear qulaqla- (*uḡun*)."  
QULAQ·LA'R QULAQLA'MA'Q qulaqlār qulaqlāmāq.

:: 'AT·QUMUQ·LA'DIY at qumuqlādi "The horse defecated (*rāta*)."  
Also when one qumuqla- connects [a person] to: QUMUQ<sup>3</sup> qumuq—the name of a man. QUMAÜQLA'R<sup>3</sup> QUMUQLA'- N  
MA'Q<sup>3</sup> qumuqlār qumuqlāmāq.

:: BAK MANIY QUNUQ·LA'DIY beg māni qonuqlādi "The emir (or other) enter- qonuqla- tained me as his guest (*aḡāfa*)."  
QUNUQ·LA'R QUNUQ·LA'MA'Q qonuqlār qonuqlāmāq. In D  
dialects other than Oḡuz this signifies that the man spent the night in a house against the wish of the owner (*yabīta . . . karhan li-rabb al-bayt*).  
Verse:

|                             |                      |   |
|-----------------------------|----------------------|---|
| YAḡIY BAK·DIN 'UḡUIQ·LA'DIY | yayī begdin uḡiqlādi | V |
| KURB·SUVNIY 'AḌIQLA'DIY     | körüp sūni aḡuqlādi  |   |
| 'ULM 'ANY QUNUQ·LA'DIY      | ölüm ani qonuqlādi   |   |
| 'AḠIZ 'IJRA' 'AḠUV SAḠ·DIY  | aḡiz ičrā aḡu saḡdi  |   |

0 "The enemy was overcome with sleep in the presence of the emir; when he saw the army (had attacked him unawares) he was amazed and found it strange;

[III. 251/340]

593

death had him as a guest; poison milked into his mouth (and he died)."

K

:: 'UL 'ANIY BIJAK·LA'DIY ol ani bičäklādi "He stabbed him with a knife (*waja'ahu bi-s-sikkīn*)."  
BIJKL'R BIJK·LA'M'K bičäklār bičäklāmāk.

:: 'UL MANIY BADUK·LA'DIY ol māni bādüklādi "He reckoned me to be big bādüklā- (*kabīr*)."  
BADUK·LA'R BADUK·LA'MA'K bādüklār bādüklāmāk.

:: 'UL MANK' BALAK·LA'DIY ol maḡa beläglādi "He presented me with a gift beläglā- (*aḡdā . . . bi-hadiyya*)."  
BALAKLA'R·BALAKLA'M'K beläglār beläglāmāk.

592 <sup>1</sup>MS. šay' "thing" in error for *dībāj*.

<sup>2</sup>MS. *la'iqa* ("licked"); cf. 596:12.

<sup>3</sup>First U changed from A (?).

:: 'AT TAZAK·LA'DIY at tázäklädi "The horse (or other) defecated (*rāṭa*)."  
LA'R TAZAK·LA'MA'K tázäklār tázäklāmāk.

:: 'UL 'ANY TAŽIK·LA'DIY ol ani tažiklādi "He considered him a Persian (*fārisī*)  
and connected him to them." TAŽIK·LA'R TAŽIKLA'M'K tažiklār tažiklāmāk.

:: 'UL 'ANY TŠKLA'DIY ol ani tšüklādi "He considered him a glutton (*akūl man-  
hūm*)."  
TAŠUKL'R TAŠUKLA'MA'K tšüklār tšüklāmāk. 0

:: 'UL 'UVNUṬ JURAKLA'DIY ol ünüṭ čöräklādi "He made loaves of flat bread  
(*aqrīša*) from the dough." JURAK·LA'R JURAK·LA'M'K čöräklār čöräklāmāk.

:: 'UL 'ANY KARAKLA'DIY ol ani kāräklādi "He missed, looked for (*tafaqqada,  
ṭalaba*) him." KARAKLA'R KARAKLA'MA'K kāräklār kāräklāmāk.

:: 'UL 'UVTUṬ KURUK·LA'DIY ol ötuṭ körüklādi "He fanned the fire with a bellows  
(*nafaxa . . . bi-l-minfāx*)."  
KURUK·LA'R KURUK·LA'MA'K körüklār körüklāmāk.

:: 'UL 'UṬLIN KUJUḲ·LA'DIY ol oṭlin köčüklādi "He struck his son on the buttocks  
(*alya*)."  
KUJUḲL'R KUJKLA'MA'K köčüklār köčüklāmāk.

:: 'UL 'ANY KIJK·LA'DIY ol ani kičiglādi "He considered him to be small (*saṭīr*)."  
KIJK·LA'R KIJK·LA'M'K kičiglār kičiglāmāk.

## M

:: 'UL SUVWUṬ TURUḲ·LA'DIY ol süwüṭ turumlādi "He measured the depth of the  
water by his own height (*qāma*)."  
UTURM·LA'R TURM·LA'MA'Q turumlār turumlāmāq.

:: 'UL 'UKUZY TARIM·LA'DIY ol ögüzni tarimlādi "He crossed the river from one  
island (*jazīra*) to the other and from one channel (*xalīj*) to the other." TARML'R TARML'M'Q  
tarimlār tarimlāmāq. That is, he avoided its swamps.

## N

:: 'UL SUVZK BUTUḲ·LA'DIY ol sözüg bütünlādi "He investigated the truth (*faḥaṣa  
'an ḥaqīqa*) of the words (or other)."  
BTUḲ·L'R BTNLA'M'K bütünlār bütünlāmāk.

:: 'UL 'ANY BURUḲ·LA'DIY ol ani burunlādi "He struck him on the nose (*anf*)."  
BURUḲ·LA'R BURUḲ·LA'MA'Q burunlār burunlāmāq.

:: TAVY TABAN·LA'DIY teve tabanlādi "The camel kicked him with its hoof (*raka-  
lahu bi-xuffihi*)."  
TABAN·LA'R TABAN·LA'MA'Q tabanlār tabanlāmāq.

:: 'UL YIYRK SABAN·LA'DIY ol yērig sabanlādi "He ploughed (*falaḥa, karaba*) the  
ground." SABAN·LA'R SABAN·LA'M'Q sabanlār sabanlāmāq.

## Initial Weak

## R

:: 'UL 'ATIN YAḠIR·LA'DIY ol atin yaḡirlādi "He

yaḡirla-

[III. 253/342]

594

treated the gall (*aṣlaḡa dabar*) on the horse." To express "galling" you say: 'UL 'ATIḠ YAḠIR·IRṬIY<sup>1</sup> ol atiy yaḡritti "He galled the horse" [439]. This is similar to Arabic *tariba* "to be poor," *atraba* "to be rich"; and *qasaṭa* "to act wrongly," *aqsaṭa*<sup>2</sup> "to act justly." YAḠIR·LA'R YAḠIR·LA'MA'Q yaḡirlār yaḡirlāmāq.

## Z

:: 'UL YAWUZLA'DIY NA'NK·NIY ol yawuzlādi nāḡni "He considered the thing to be bad (*radī*)."  
YAWUZ·LA'R YAWUZLA'MA'Q yawuzlār yawuzlāmāq.

yawuzla-

## Q

:: BAK 'ANY YAZIQ·LA'DIY beg ani yazuqlādi "The governor charged him with a crime (*āxaḡa . . . bi-jināya*)."  
YAZUQ·L'R YAZUQL'M'Q yazuqlār yazuqlāmāq.

yazuqla-

## K

:: 'UL 'AT·YITIḠ·LA'DIY ol at yitüklādi "He looked for the stray (*anṣada ḡalla*) horse (or other)."  
YITIḠ·LA'R YITIḠ·L'M'K yitüklār yitüklāmāk.

yitüklä-

## M

:: 'UL YUVLUḠ YARIM·LA'DIY ol yōluḡ yarimlādi "He reached the mid-point (*intaṣafa*) of the journey." Also of other things. YARIM·LA'R YARIM·LA'MA'Q yarimlār yarimlāmāq.

yarimla-

:: 'UL 'UQ·YALIM·LA'DIY ol oq yelimlādi "He stuck the feather (*alṣaqa r-rīṣ*) to the arrow." :: 'UL YUVLUḠ YLMLA'DIY ol yōluḡ yelimlādi "He went ahead (*taḡad-dama*)<sup>3</sup> of the troops to check the road and see whether there was on it an enemy ambush or vanguard [and] to inquire news." YLML'R YLMLA'MA'K·Q<sup>4</sup> yelimlār yelimlāmāk.

yelimlä-

## N

594 <sup>1</sup> *Taṣdīd* (∼) by later hand.

<sup>2</sup> MS. *qasaṭa*.

<sup>3</sup> MS. *yaḡdamu*.

<sup>4</sup> Reading of the Q is questionable.

:: 'UL 'ANY YAḞ·RINLA'DIY<sup>5</sup> ol ani yarinlādi "He struck him on the shoulder-blade ('aẓm katif')." YAḞ·RINL'R<sup>5</sup> YAḞ·RIN·LA'MA'Q<sup>5</sup> yarinlār yarinlāmāq. yarinla-

Rule. The imperative in this chapter has five letters [consonantal graphemes]. Example :: MANIY 'AḞIR·LA' māni ayirla "Honor me"; :: MANK' 'AT· BAḞIṢ·LA' maṇa at baḡiṣla "Present a horse to me." 0 G

As for the negative imperative, the negative aorist, the second person, the active participles and their adjectivals, the passive participle, the nouns of place and time and instrument—these are formed regularly according to the rules of the preceding chapters. 0

When a true passive (*majhūl*) is desired in this chapter one adds a *lām* to the imperative stem, thus producing two *lāms*. Example :: 'AR· 'AḞIRLAL·DIY ār ayirlaldi "The man was honored (*ukrima*)"; :: 'AT· BAḞIṢLAL·DIY at baḡiṣlaldi "The horse was presented (*wuhiba*). It is also permitted to use *nūn* instead of *lām*. Example :: 'AT· BAḞIṢLAN·DIY at baḡiṣlandi "The horse was presented";

[III. 254/344]

595

'AR· 'AḞIRLAN·DY ār ayirlandi "The man was honored." However, the first one is used more.

You have learned that the mutual action of the verb between two is indicated by adding a *ṣṣn*; this is according to rule.

There are six aspects to this chapter.

1) It is composed from a sound trilateral noun. Example :: QABUḞ· KIRT·LA'DIY qapuy kiritlādi "He locked the door"; its root is: KIRIT· kirit "key" and to it was added: LA'DIY -lādi making it a verb. :: 'UL 'ANY QASIḞ·LA'DIY ol ani qasiḡlādi "He punched him on the jaw"; the noun is: QASIḞ qasiḡ "jaw" and to it was added: LA'DIY -lādi making it a verb. This chapter revolves around this in all meanings.

2) It has the meaning that the man, or other, is considered to belong to the class of the word mentioned. Example :: 'UL 'ANY 'UḞUZLA'DIY ol ani oḡuzlādi "He connected him to the Oḡuz and considered him among them." :: 'UL 'ANIY JIKILA'DIY ol ani ċigillādi "He considered him a Ćigilī and connected him to them." The same for anything to which a man is connected. Example :: 'UL 'ANY SARAN·LA'DIY ol ani saranlādi "He considered him a miser and connected him with miserliness." This is like the Arabic *zallamtahu* and *fassaqtahu*, meaning "you connected him with injustice (*ẓulm*) and immorality (*fisq*)."

3) It has the meaning that he struck him on the body member represented by the mentioned word. Example :: 'UL 'ANY QARIN·LA'DIY ol ani qarirlādi "He 'bellied' him—meaning he struck him on the belly." :: 'UL 'ANY BUKUR·LA'DIY ol ani böḡürlādi "He 'kidneyed' him—meaning he struck him on the kidney."

594 <sup>5</sup>Originally YAR-, altered to YAḞ·R- by later hand.

<sup>6</sup>MS. *akramanī*, read *akrimnī*.



This is an excellence in this language, that it keeps pace with Arabic like two horses in a race, since the Arabs [also] form verbs from nouns—for example *faxxaḍahu* “He hit him on the thigh (*faxḍ*)”; *ra’asahu* “He hit him on the head (*ra’s*)”; *maṭṭanahu* from “bladder (*maṭāna*)”; *jalladahu* from “skin (*jild*)”; and the like—as is well known. The Turks also do this. Thus :: TUVŠ·LA’DIY *töšlādi*

[III. 256/346]

596

“He struck him on the chest”—TUVŠ *töš* is “chest.” Verbs are composed from nouns with these meanings and used in all dialects.

4) It has the meaning that the agent performs the action upon the object with the instrument mentioned. Example :: ‘UL ‘ANY QILIJ·LA’DIY *ol ani qiličlādi* “He struck him with a sword.” :: ‘UL ‘ATIF JIBIQLA’DIY *ol atiy čipiqlādi* “He struck the horse with a stick.”

5) It has the meaning of separating (*tamyiz*) what is mentioned from its genus. Example :: BA’MUQ ‘URUḤ·LA’DIY *bāmuq uruylādi* “He separated the cotton from its seed.” :: TALUVLA’DIY NA’KNY *talūlādi nāṇni* “He chose the thing from its genus.”

6) It is a root-category with none of these meanings. Example :: ‘UL MANK’ ‘AT·BAFIŠ·LA’DIY *ol maṇa at bayišlādi* “He presented me the horse (or other).” :: TANKRIY MANY ‘AFIR·LA’DIY *tāṇri māni ayirlādi* “God Most High honored me.” 0

Know that verbs cannot be formed from every noun, even though this is permitted by the rule. Example :: QUSUḤ·LA’DIY *\*qusiqlādi* in the way that one may say: QAŠUḤ·LA’DIY *qašuqlādi* meaning “He spooned the thing” from the root: QAŠUḤ·*qašuḥ*. Also one may not say: ‘AT·QUNQLA’DIY *at \*qonaqlādi* to mean “[The horse] ate the millet,” though one may say: ‘UL MANY QUNUḤ·LA’DIY *ol māni qonuqlādi* meaning “He treated me as a guest”—even though both of them are trilateral, QUNAQ *qonaq* “millet” and QUNUḤ·*qonuḥ* “guest,” it is permitted to form a verb from one but not the other. However, if someone, following the rule, were to form verbs from these nouns and use them in speech I would permit<sup>1</sup> him to do so, since he is not prevented from following [the rule], and he would not be held in error; he has the right to do it! 0

The difference between this chapter and that of *nūn* is what we have said, namely

[III. 257/348]

597

that the *nūn* chapter requires that the verb relating to its agent be intransitive and independent from what preceded, while the verbs of this chapter require transitivity of the action relating from its agent to another. Example :: ‘AR·‘ATUK·LAN·DIY *ār ātūklādi* “The man acquired boots (*šāra . . . dā xuff*)”; :: YḤIA’J·‘ARUK·LANDIY *yīṣāč arūklādi* “The tree acquired peaches.” This category corresponds to the *infī’āl* pattern in Arabic. The *lām* category—that is, the addition of the suffix: LA’DIY *-lādi*—corresponds to the *tafīl* pattern, and is always

596 <sup>1</sup>MS. *ajzat*, read *ajaztu*.

transitive. Example :: 'UL 'UVT·KURUK·LA'DIY ol *ōt* *kōriklādi* "He fanned the fire with bellows"; :: 'UL QABUṬ KIRIT·LA'DIY ol *qapuṭ* *kiritlādi* "He locked the door." To express that the man acquires what is mentioned by the noun, the form with *nūn* permits the formation of verbs from nouns with this meaning, as the rule shows.

The *līn* letter may be dropped from these verbs when followed by a pronominal suffix (*iḍāfa* [i.e. personal ending]). Thus :: MN<sup>1</sup> 'UḌIQ·LADIM· *mān* *uḍiqladim* "I was sleepy"; SAN 'UḌIQ·LADINK *sān* *uḍiqladin* "You were sleepy"; 'UḌIQ·LADIY *uḍiqladi* "He was sleepy." The remainder of the verbs are formed according to this rule; this will be explained, God willing.

There is no suffixed consonant (*ḥarf*) in the final-weak category [forming] verbs with a consonant cluster, since the final position in words of this category is [already] a suffixed consonant, and a cluster only occurs in connection with liquids; therefore such a suffix (*ma'nā*) cannot be found here. It is true that one may say: 'AR·MAKUVR·DIY (*ār*) *ārmāgūr**di* meaning "The man was lazy (*takāsala*)"; 'AR·MAKUVRA'R· 'AR·MAKUVR·MA'K *ārmāgūrār* *ārmāgūr-māk*. Despite this, the *vāv* can be dropped, thus :: 'AR·MAKUR·DIY *ārmāgūr**di*, so that no consonant cluster remains. Know this! 0

Chapter: Quinquiliterals, of the Pattern *fa'la'lādī*,<sup>2</sup> in its various vocalizations 0

[J]

:: 'UL 'ANY TAW·ṬAJ·LA'DIY ol *ani* *tawṭāclādi* "He connected him to Māṣīn and considered him one of them." TAW·ṬAJ·LA'R TAW·ṬAJ·LA'MA'Q *tawṭāclār* *tawṭāclāmāq*. 0

[III. 259/350]

598

:: 'UL BIJA'K SUR·QUJ·LA'DIY ol *bičāk* *surqučlādi* "He fastened the tang of the knife (or other) into the handle with resin juice (*uṣāra al-lukk*)." SUR·QUJ·LA'R SUR·QUJ·LA'MA'Q *surqučlār* *surqučlāmāq*.

Z

:: 'UL QAL·BUZLA'DIY NA'NKNIY ol *qalbuzlādi* *nāṇni* "He took a bite (*iltaqama*) of the thing." QAL·BUZLA'R QAL·BUZLA'MA'Q *qalbuzlār* *qalbuzlāmāq*.

Š

:: 'UL SAḤRIYNIY QIR·TIŠ·LA'DIY ol *saḥrīni* *qirtišlādi* "He peeled the skin (*qaššara adīm*) off the hide (or other)." QIR·TIŠ·LA'R QIR·TIŠ·LA'MA'Q *qirtišlār* *qirtišlāmāq*.

Q

597 <sup>1</sup> MN added by later hand.

<sup>2</sup> MS. *fa'al'alādī*.

:: KUNK·LAK· BUḤMAQLAL·DIY [sic] könläk boḡmaqlādi “He fastened the boḡmaqla-buttons (*azrār*) of the shirt (or other).” BUḤMAQLANUVR BUḤMAQLANM'Q [sic] boḡmaqlār boḡmaqlāmāq.

:: 'UL 'ANY TAM·FAQ·LA'DIY ol ani tamyaqlādi “He struck him on the throat tamyaqla- (*ḥalq*).” TAM·FAQ·LA'R TAM·FAQ·LA'MA'Q tamyaqlār tamyaqlāmāq.

:: 'UL 'ANY QAR·LUQLA'DIY ol ani qarluqlādi “He connected him to the Qarluq” qarluqla-  
—they are a kind of Turkman. QAR·LUQ·LA'R QAR·LUQ·LA'MA'Q qarluqlār qarluqlāmāq.

:: 'UL 'ANY QIF·JA'Q·LA'DIY ol ani qifčāqlādi “He considered him a Qifčāq and qifčāqla-  
connected him to them.” QIFJAQLA'R QIFJAQLA'MA'Q qifčāqlār qifčāqlāmāq.

:: 'UL 'UTUNK· QUL·TUQ·LA'DIY ol otuḡ qoltuqlādi “He carried the firewood qoltuqla-  
under his arm (*ta'abbat*).” Also for striking one on the armpit (*ibt*). QUL·TUQ·LA'R QUL·TUQLA'MA'Q qoltuqlār qoltuqlāmāq.

#### Another Type

##### B

:: 'AT· KURBA'LA'DIY at körpālādi “The horse ate the late grass (*al-xalifa min an-nabt*).” KURBA'LA'R KURBA'LA'MA'K körpālār körpālāmāk.

##### T

:: 'UL BURK· TURTA'LA'DIY [sic] ol bōrk burtālādi “He attached gold leaf burtāla-  
(*ruqāqāt ad-dahab*) to the cap (or other).” TURTA'LA'R TURTA'LA'MA'K-Q burtālār burtālāmāq.

:: 'UL QIF·TUVLA'DIY BUVZUK ol qiftūlādi bōzūḡ “He cut the cloth (or other) qiftūla-  
with shears (*qaraḡa . . . bi-l-miqrād*).” QIF·TUVLA'R QIFTUVLA'M'Q qiftūlār qiftūlāmāq.

:: 'UL 'ANY KIR·TUVLA'DIY ol ani kertūlādi “He believed what he said (*ṣaddaḡahu fīmā qāla*).” KIRTUVLA'R KIRTUVLA'MA'K kertūlār kertūlāmāk.

##### J

:: 'AR· 'ATM'K TAN·JUVLA'DIY är ätmāk tančūlādi “The man chewed (*maḡaḡa*) tančūla-  
the bread (or other).” TAN·JUVLA'R TANJUVLA'MA'Q tančūlār tančūlāmāq.

:: 'AR· 'ATIN QAM·JIYLA'DIY är atin qamčīlādi “The man whipped (*sāḡa*) his qamčīla-  
horse (or other).” QAM·JIYLA'R QAM·JYLA'MA'Q qamčīlār qamčīlāmāq.

##### D

:: 'UL 'ANY BUK·DA'LA'DIY ol ani bögdālādi “He stabbed him with a dagger bögdālā-  
(*waja'ahu bi-l-xanjar*).” BUK·DA'LA'R BUK·DA'LA'MA'K bögdālār bögdālāmāk.

R

:: 'UL KUVNUK·SAΓRIYLA'DIY ol kōnüg saγrīlādi "He

saγrīla-

[III. 261/353]

599

made the skin into hide or shagreen (*zarγab*).” SAΓ·RIYLA'R SAΓRIYLA'M'Q saγrīlār saγrīlāmāq.

:: 'UL BTIK TAM·ΓA'LA'DIY ol bitig tamγālādi "He affixed the sultan's seal (*ḍaraba ṭābi' as-sulṭan*) to the letter.” TAM·ΓALA'R TAM·ΓA'LA'MA'Q tamγālār tamγālāmāq.

tamγāla-

K

:: 'IT·KAYIKNY SUR·KIYLA'DIY it kāyikni sūrgīlādi "The dog made the deer run (*a'dā*) while following in its tracks to catch it.” Also for a person who runs after (*'adā xalfa*) a thing and attacks it to catch it. SURKALA'R SURKALA'MA'K sūrgīlār sūrgīlāmāk.

sūrgīlā-

:: 'UL 'UFLAN BAŠIN·SIR·KA'LA'DIY ol oγlin bašin sirkālādi "He removed the nits (*ṣi'bān*) from his child's head.” :: 'UL SUVWUΓ·SIR·KA'LA'DIY ol sūwuγ sirkālādi "He mixed the water with vinegar (*xall*) (or other).” SIR·KA'LA'R SIR·K'LA'MA'K sirkālār sirkālāmāk.

sirkālā-

The rule in this chapter is the same as the others and may be formed by analogy with them.

G

:: 'UL QARMA'LA'DIY NA'NK·NIY ol qarmālādi nāṇni "He plundered (*nahaba*) the thing.” QAR·MA'LA'R QAR·MA'LA'MA'Q qarmālār qarmālāmāq.

qarmāla-

End of the Book of Final Weak Words

## In the Name of God the Merciful the Compassionate

## Book of Nasal Words

## Chapter of Biliteral Nouns 0

Maḥmūd states: Know that nasal words are of two sorts, those with *jīm* [i.e. -**ñ**] and those with *kāf* [i.e. -**ṅ**]. Each of these types may be further divided into those [where the nasal feature appears] in the middle of the word, and those [where it appears] at the end. We shall mention them as [the plan of the book] necessitates. G

## B

“A gross and boorish (*ja'zarī*, ‘abl) man” is called: BUNK KĪŠIY **böñ** kiši. 0 BUNK **böñ** is a shortened form of: ŠABANK **šaban** (?) meaning ‘an iron rod (*mirzabba*)’ [605]. And they say [in onomatopoeia] for the sound of something heavy when it falls on the ground: BUNK-’AṬIY **böñ** etti. böñ

:: ’UḤLA’N BANK- SIF-’TA’DIY **oḡlān baṅ** siṭtādi “He cried like a baby (*bakā bukā*’ *aṣ-ṣibyān*).” baṅ

## T

TANK **tāṅ** “Equal, like (*‘idl*, *qirn*).” Hence they say: TANK TUVŠ- **tāṅ** tūš for “an equal, a match (*‘adl*, *qarīn*).” tāṅ

TANK **tāṅ** “The right time or place (*imkān*, *mawḍi’*, *furṣa*)” of a thing. Proverb: TANK-SĪZDA’ TKIRM’N TURḤUR-’SA’ YARAḤ-SIZDA’ YA’R- BARIYR- **tāṅsizdā** tāgirmān P  
turyursa yaraysizda yār barīr 0 “If one constructs a mill

[III. 263/355]

600

in the wrong place or circumstance (*fī ḡayr mawḍi’ihi wa-imkānihi*) it will break in the wrong place.” This is coined about someone who does a thing at the wrong time. 0

TANK **taṅ**—with *išbā’*—“Sieve (*munxul*).” Arḡu dialect.

**taṅ** D

TANK NA’NK **taṅ nāṅ** “Something marvelous (*‘ajīb*).” Thus :: TA’NK KURDUM **tāṅ kördüm** “I say a marvel.” 0

TANK- **taṅ** “Dawn (*ṣubḥ*).”

Verse:

TANK-’ATA’ YURTALIM

**taṅ ata yortalim**

V

BUD-’RUJ- QANIN-’IR-TALIM

**budrač qanin irtälim**

YAS-MIL BAKIN-’URTALIM

**basmil begin örtälim**

’AM-DIY YIKIT- YWLSUVN

**amdi yigit yewilsün**

“We’ll set out at the break of dawn, and seek the blood (and the blood-price) of **BUD-’RUJ-** Budrač (a man of the Yabāqu), and burn the emir of Basmil;<sup>1</sup> now let the young men gather in

their squadrons.”<sup>2</sup> 0 :: TANK 'AṬIY **taṇ atti** “Dawn (*fajr*) broke.”

:: TUNK TUNK 'AṬIY **taṇ toṇ etti** “The heavy thing made [such] a sound when it fell on something solid (*muṣmat*).” 0 **taṇ toṇ**

“Anything that is not hollow (*lā jawf lahu*)” is called: TUNK NA'NK· **toṇ nāṇ**. Hence **toṇ** “alfa (*ḥalfā*)” is called: TUNK QAMIŠ **toṇ qamiš** meaning “Solid (*muṣmat*) reed.” And anything “frozen (*jāmid*)” is called: TUNK· **toṇ**. Thus “meat that has frozen (*jamida*) from the cold” is called: TUNK· 'AT· **toṇ āt**. The same for other things. 0

TAN **taṇ** “Any ancient building whose main part is gone but whose foundation remains, such as a high mound or tell which is the foundation of a citadel, or the like (*kull binā' kāna fī z-zamān al-awwal fa-dahaba 'imāratuhu<sup>3</sup> wa-baqiya aṣluhu ka-t-tall al-mušrif wahwa aṣl kull quhandiz<sup>4</sup> wa-naḥwuhu*).” **taṇ**

:: 'AR· TINK· TUR·DIY **ār tiṇ turdi** “The man stood upright (*intaṣaba . . . qā'imān*).” **tiṇ**

J

JAN·K· **čaṇ** “Cymbals (*ṣanj*).”<sup>5</sup> 0 **čaṇ**

JUNK 'AT· **čoṇ āt** “Boneless (*ḥabr*) meat.” **čoṇ**

:: QULA'QIM JINK· 'AṬIY **qulāqim čiṇ etti** “My ears rang (*ṭannat*).” The same for the sound of bells (*jalājil*) or a brass basin (*ṭašt*) or the like. **čiṇ**

:: JINK TULUV KUVL· **čiṇ tolu kōl** “A pond filled (*mal'ān*) with water.” Also, anything that is “filled to the limit (*imtala'a ḡāyatān fīhi*)” is called: JINK· TULUV **čiṇ tolu**.

:: QULA'QIM JINK· 'AṬIY **qulāqim čiṇ etti**—this is more elegant than the former.<sup>6</sup>

D

:: DANK· DUNK· 'AṬIY NA'NK· **daṇ doṇ etti nāṇ** “The thing made [such] a sound.” **daṇ doṇ**  
This is like: TANK· TUNK· 'AṬIY **taṇ toṇ etti** “It made [such] a sound.”

S

SANK· **saṇ** “Bird dung (*sallḥ aṭ-ṭā'ir*).” Thus :: QUŠ· SANKIY **quš saṇi** “Dung (*darq*)” **saṇ**

600 <sup>2</sup>MS. *yatakabbabū*, read *yatakattabū*.

<sup>3</sup>MS. *'amātahu*.

<sup>4</sup>MS. *qahndr*.

<sup>5</sup>MS. *ṣinaj* (vowels by later hand).

<sup>6</sup>Therefore the former (two entries above) is perhaps to be read **čoṇ** (or **čaṇ**, cf. 619 **čaṇīla**).

[III. 264/357]

of a bird."

SUNK· **soṇ** "Heel (*'aqib*)," of a man. SUNK **soṇ** A particle meaning "after (*ba'da*)."<sup>1</sup>  
 Hence :: SAN· MANIK· SUNK·DA' KAL· **sān mānig soṇda (soṇra ?) kāl** "You come behind me (*xal'fi*)."  
 0 SUNK· **soṇ** "The last part (*āxir*)," of any object or act. :: BV SUVZ· SUNKIN·-DA' 'AY·TIL **bu sōz soṇinda ayyl** "You speak at the end of (*āxira*) this speech, or just after it (*'aqibahu*)."

601

**soṇ**

:: QULA'QIM· SINK 'AṬIY **qulāqim siṇ etti** "My ears rang (*ṭannat*)."  
 [sic] SINK 'AṬIY **kōmīčā siṇ etti** "The gnats buzzed (*naqqa*)."  
 The same for flies that buzz (*ṭanna*).

**siṇ**

Q

:: QA'Z· QANK· 'AṬIY **qāz qaṇ etti** "The goose made such a sound [honked]."  
 It is onomatopoeic for any similar sound.

**qaṇ**

QUNK· 'AT· **qoṇ āt** "Muscle (*al-'aḍāla min al-laḥm*)."

**qoṇ**

K

KUNK· **kūṇ** "Slavegirl (*ama*)."

**kūṇ**

"Anything wide (*wāsi'*)" is called: KINK· NA'NK **keṇ nāṇ**. Proverb [cf. 123 *opraš*]:  
 KIYNK TUVN 'UB·RA'MA'S· KANKA'Š· LIK BILK 'AR·TA'MA'S· **kēṇ tōn oprāmās, keṇāšlig bilig artāmās** "The wide garment will not wear out; intelligence fertilized by counsel will not go bad."  
 This is coined to advise someone to take counsel with others in carrying out his affairs and not to act independently.

**keṇ**

P

M

MANK· **māṇ** "Bird seed (*'alaf aṭ-ṭā'ir*)."  
 It is the word for pieces of grain that are pecked at (*mā yultaqaṭu min al-ḥubūb*). Proverb: QUŠ· TUVR·QA'<sup>2</sup> MANK· 'UJUN 'ILI·-NUVR· **quš tōrqa māṇ ücūn ilinūr** "The bird gets caught in the snare only because of the seed."  
 This is coined about someone seeking sustenance who falls into something he does not like.

**māṇ**

P

MANK· **māṇ** "Mole (*xāl*)," on the face.

Verse:

BIYRINK MANK' SUVZKIY(N)A'

**bēriṇ maṇa sōzkiyā**

MANK· LIK QAR' TUZ·QIYA'

**māṇlig qara tuzqiya**

YALWIN T'T'R KUZKIY(N)A'

**yelwin tutār közkiyā**

MUNKUM MANIK BILINK'

**muṇum mānig bilin-ā**

V

601 <sup>1</sup>MS. *ba'adu*.<sup>2</sup>Later hand has crossed out *sukūn* (·) and put a dot above the R (indicates Z).

“Give me<sup>3</sup> a little promise, O black-moled one, O charming one, who traps with her bewitching eye;<sup>4</sup> know what I have suffered (for love).”

MUNK TA'Γ **muŋ** tāγ “Wisdom tooth (*ḍirs al-ḥulum*).” Thus :: MUNK TA'Γ 'UN- **muŋ**  
DIY **muŋ** tāγ öndi “The molar (*nājid*) appeared.” 0

MUNK **muŋ** “Hardship (*miḥna*).” Proverb: 'AR·KA' MUNK TAKIYR· TA'Γ· SAN- **P**  
KIRIYNK' YAYL TAKIYR· **ärkä muŋ tāgīr tāγ sāñirīñä yēl tāgīr** “Hardship may come upon a  
man (just as) the wind strikes

[III. 266/360] 602

the mountain peak”—then it will leave him, just as the wind passes on, leaving the mountain peak  
as it was. 0

MINK· **miŋ** “Thousand (*alf*),” in numbering. Proverb: BIYRIN· BIYRIN· MINK **miŋ**  
BULUVR· TAMĀ' TAMĀ' KUL· BULUVR **bīrin bīrin miŋ bolūr tama tama köl bolūr** “One by **P**  
one becomes a thousand, drop by drop becomes a pond.” Coined to advise someone to accept  
a thing even though it is small.

N

NANK· **nāŋ** “Thing (*šay'*).” Thus :: BUV NA' NA'NK 'UL bu nā **nāŋ ol** “What is this **nāŋ**  
thing?” 0

NANK **nāŋ** “Wealth or property (*māl*).”

BULMIŠ NANKIK SAWAR· SAN

'AQRUN 'ANKAR SAQINKIL

BAR·MIŠ NANKIK SAQIN·M'

'AZRA'Q 'ANKAR 'UKUNKIL

bulmiš **nāŋig säwār sän**

aqrun **aŋar säwingil**

barmiš **nāŋig saqinma**

azrāq **aŋar öküngil**

Verse:

V

“You love the wealth you have found, but rejoice hesitantly in it (for perhaps it will leave you,  
so do not pride yourself on it overweeningly); worry not over wealth you have lost, and regret  
it but a little (since regret will not bring it back to you).” 0

Initial Weak

YANK· **yaŋ** “The model or pattern (*markaz*)” of a thing, from which one takes the **yaŋ**  
measurements to make another thing in the same shape. Thus :: BURK· YANKIY **börk yaŋi**  
“Cap pattern”—they cut out wings or a round hole from paper, or else mold something out of  
clay like a ball, and measure the brocade for the cap against it, then cut it accordingly. The same  
for the pattern of anything.

YUNK **yuŋ** “Lumpy meat (*laḥm ḡudadī*) that sticks to the lung and that only women **yuŋ**  
eat, never men.”

601 <sup>3</sup>MS. *lahu* “him,” read *lī*.

<sup>4</sup>*‘ayn sāḥira*, written by later hand in margin; “traps”: MS. *yaṣīdu*, read *taṣīdu*.



YUNK· **yuŋ** “Wool, of sheep or camels (*ṣūf, wabar*).” YUNK **yuŋ** “Cotton (*quṭn*).”  
in Arḡu dialect; also dialect of Yaḡma and Qarluḡ. D

YAYNK **yēŋ** “Sleeve (*kumm*).” yēŋ

YINK **yiŋ** “Snot (*muxāt*).” yiŋ

### End of the Biliteral Chapters

Chapter: *fa'al, fa'ul, fa'il*, in its various vocalizations

#### T

TANKUT· **taŋut** Name of a tribe of the Turks. They dwell near Ṣīn but claim to be of Arab origin.<sup>1</sup> taŋut N

[III. 268/362] 603

KINKUT **kiŋüt** Name of a city on the frontier of Uighur. 0 kiŋüt N

SIUNKUT **siŋüt** “A gift for which there is no compensation or matching gift (*al-hiba allatī lā yu'tādu minhā wa-lā ri'da<sup>1</sup> fiḥā*).” :: BUṢ 'T· MANKA' SIUNKUT BIYR·DIY **bu at maŋa siŋüt bērdi** “He gave me this horse outright (*wahaba*).” siŋüt

#### [R]

TUNKUR· **tüŋür** “A woman's in-laws (*aḥmā' al-mar'a*)”—the brothers, father and mother [of her husband]. 0 tüŋür

SANKIR· **säŋir** “Peak (*ra'n*)” of a mountain, “end (*ṭaraf*)”<sup>2</sup> of a wall. säŋir

SÄINKIR **siŋir** “Nerve (*aṣab*).” siŋir

QUNUKUR 'UVN· **qoŋur ün** “A hoarse (*abahlḥ*) voice.” 0 qoŋur

QUNKUR QUVY· **qoŋur qōy** “A chestnut (*aṣhab*) sheep (or other).”

QINKIR 'AR· **qiŋir är** “A squinting (*aḥwal*) man.” For “cross-eyed (*aqbal*)” they say: 'IKY KUVZIY QINKIR· **ekki kōzi qiŋir** meaning “squinting in both eyes.” qiŋir

:: MAN MUNKAR 'AY·DIM· **män muŋar aydim** “I said to this one (*li-hāḍā*).” It is a demonstrative of the third person. muŋar

602 <sup>1</sup>*wa-hum yaz'amuna anna aṣlanā min al-'arab*; this could mean, “and they claim that we [i.e. Turks?] are of Arab origin.”

603 <sup>1</sup>MS. *rīdā*.

<sup>2</sup>MS. *ṭarf* (vowels by later hand).

"A spring of water (*'ayn al-mā'*)" is called: MINKAR· *miṇar* in Oyuz dialect.

*miṇar* D

Z

TANKIZ *tāṇiz* "Sea (*baḥr*)."  
0

*tāṇiz*

TUNKUZ *toṇuz* "Pig (*xinzīr*)."  
0 TUNKUZ *toṇuz* One of the twelve years.

*toṇuz*

QUNKUZ *qoṇuz* "Dung beetle (*xunfusā*)."

*qoṇuz*

KUNKUZ *kōṇüz* "Dung heap (*ad-dimn wa-l-kirs fī l-aṭlāl*)."  
It is dung and urine mixed and compacted together.

*kōṇüz*

MANKIZ *māṇiz* "A person's complexion (*lawn*)."  
Hence :: QIZIL· MANKIZLIK *qizil māṇizlig* "A man with red cheeks."  
The word usually refers to cheeks (*wajna*).  
0

*māṇiz*

MUNKUZ *mūṇüz* "Horn (*qarn*)," of any animal. MUNKZ MUNKZ *mūṇüz mūṇüz*  
Name of a boys' game. They squat down on the canal bank and fill the area between their thighs with soft wet sand which they beat with their hands. One of them [says]: MUNKUZ MUNKUZ *mūṇüz mūṇüz* meaning "Horn! horn!" They ask: NA' MUNKUZ *nā mūṇüz* meaning "Horn of what?" Then he begins to count off all the animals that have a horn and they shout back each name as he says it. Suddenly he slips in the name of a hornless animal, such as "camel" or "donkey," and any of them who repeats it gets thrown into the water. Proverb: SUSAKA'N 'UVD-QA' TANKRIY MUNKUZ BIYR·MA'S· *süsgān ūdqa tāṇri mūṇüz bērmās*

*mūṇüz*

P

[III. 269/364]

604

"God does not give a horn to the ox that butts." Coined about someone who wants to do a thing but cannot, since had he been able to he would have brought harm to people thereby.

S

KANKAS· SUVW *keṇās sūw* "Shallow (*ḍaḥḍāḥ*) water." The same for an easy (*sahl*)  
matter.

*keṇās*

Š

SUNKŠ *sūṇüş* "Attacking, jousting, battle (*ṭirād, muṭā'ana, ḥarb*)."  
SUNKŠ *sūṇüş* A man's name.  
0

*sūṇüş*

N

KANKAŠ· *keṇāš* "Taking counsel, deliberation (*al-mašwara wa-t-tadbīr fī l-umūr*)."

*keṇāš*

Γ

MANKIΓ *maṇiy* "Step (*xatwa*)."  
Thus :: 'NIK MANKIΓY KUVR *anig maṇiyi kōr*  
"Look at his step."

*maṇiy*

Q

TANKUQ **tañuq** Name for "a gift, containing food and brocade (*dabābīj*),<sup>1</sup> that is brought out for kings on campaign or the like (*fī safar wa-naḥwihi*)." TANKQ **tañuq** Name for "a piece of brocade (*dībāj*) that is given to one who makes a goal in polo." TNKUQ **tañuq** "The piece of silk (*ḥarīra*) that is attached to the heads of lances and to standards during battle." 0 tañuq

SINKUQ NA'NK **sinuq nāñ** "Something broken (*maksūr*)." The Oγuz says: SINUQ **sinuq** without *γunna*<sup>2</sup> and they are correct according to the rule, since the word derives from: (sinuq D) SIN-DY **sindi** meaning "It was broken (*inkasara*)" and there is no *γunna* in the verbal stem. sinuq

## L

TANKIL KAYIK **tañil kāyik** "An antelope (or other) with stripes on the forelegs (*fī yadayhi xuṭūṭ*)." tañil

:: YUKUVN JINKIL JINKIL 'AṬIY **yügün çinil çinil etti** "The bridle made [such] a sound [jingled]." Also for any sound that resembles that. çinil

SINKIYL **sinil** "A man's younger sister (*al-uxt aṣ-ṣaṭīra li-r-rajul*)." 0 sinil

KUNKUL **könül** "Heart, mind (*qalb, fu'ād, fiṭna*)." Hence "a clever (*faṭīn*) man" is called: KUNKUL LUK 'AR **könüllüg är**. Proverb: KUVZDAN YRA'SA' KUNKUL DAN YAM' YRA'R **kōzdān yirāsa könüldān yemā yirār** "When lovers are far from the eye their love also is far from the heart" [Out of sight, out of mind]. :: KUNK·LUNK NATAK **könlün nātäg** "How is your state-of-mind (*fu'ād*)?" könül  
P

## Doubled

?NNK **tāñig (?)** "The air (*hawā*)." tāñig ?

SANKAK **sāñäk** "Jug (*kūz*) for drinking, jar (*jarra*)." Oγuz dialect. 0 sāñäk D

SINKAK **sinäk** "Gnats (*baqq*)," in the language of the sedentary populace. The nomads use this word for "flies (*dubāb*)." sinäk D  
Verse:

[III. 271/367]

605

|                            |                       |   |
|----------------------------|-----------------------|---|
| SANDA' QUBAR· JADAN·LA'R   | sändä qopar čadanlār  | V |
| QUḌḌUV SINKAK· YILAN·LA'R  | quḏḏu sinäk yilanlār  |   |
| DUK MINK QUYUV TUMAN LA'R· | dük miñ qayu tümänlār |   |
| QUḌ·RUQ· TIKIB· YUKRUŠUVRU | quḏruq tügüp yügüršür |   |

Describing the debate of Summer and Winter; Winter says to Summer: "In you there arise scorpions; flies, gnats, (harmful worms) and snakes; [thousands and tens of thousands]; they tie their tails and attack."

604 <sup>1</sup> MS. *dabābīj*.

<sup>2</sup> MS. *yu'abbaru 'anhu (?)*, read *bi-γayr γunna*.

SUNKUK. *sünük* "Bone ('*aẓm*)."<sup>1</sup> Proverb [cf. 612 *yalḥuq*]: 'ADKUV 'AR. SUN- *sünük*  
KUVKY 'ARIYR. 'ATİY QALIYR. *ādḡū ār sünūki ārir ati qalīr* "A good man's bones rot (in the P  
dust) but his memory remains (forever)." Coined to advise someone to do good.

## Final Weak

K

TUNKUV *tuṇu* "Deaf (*aṭrūš*)."  
*tuṇu*

TUNKA' *toṇa* "Tiger (*babr*)."<sup>2</sup> It is the one that kills the elephant. This is its root-  
meaning; however, this word has remained with the Turks and its meaning persists among them.<sup>2</sup> *toṇa*  
It is often used as a title, thus: TUNKA' XA'N *toṇa xān*, TUNKA' TIKIYN *toṇa tegīn* and the N  
like. King Afrāsiyāb, chief of the Turks, had the title: TUNKA' 'AL·B· 'AR· *toṇa alp ār* meaning  
"A man, a warrior, (as strong as) a tiger."

SUNKUV *sünü* "Lance, spear (*rumḥ, qanā*)."  
*sünü*

:: SANK' 'AY·DIM *saṇa aydim* "I said to you (*laka*)."  
*saṇa*

:: BUV 'AŠ 'UL SNKY *bu aš ol siṇi* "This is food which is wholesome and digestible  
*(marī', hanī')*."  
*siṇi*

## Doubly Weak

YANKA' *yaṇa* "Side of a river, bank of a canal (*jānib al-wādī, šaṭṭ kull nahr*)."  
dialect. 0 *yaṇa* D

YANKY NA'NK· *yaṇi nāṇ* "New (*jadīd*), of anything."  
*yaṇi*

YUNKUV *yuṇu* Name of a large river which flows by the town of Bārmān. This was  
built by the son of Afrāsiyāb on its bank, and the builder's name was Bārmān, so the city was *yuṇu* N  
named after him. This is just as the land of Rūm was named after ar-Rūm son of Esau son of  
Isaac the prophet, God's blessings upon him.

Final *ṡunna*

ŠABINK *šabiṇ* (?) "An iron rod (*mirzabba*)."  
*šabiṇ* ? D

605 <sup>1</sup> MS. '*aẓam*.

<sup>2</sup> *Hādā huwa l-aṣl lākin baqiya hādā l-ism fī-t-turk wa-ẓalla 'indahum ma'nāhu*. We can make sense of this if we understand Kāšyarī to be saying that although the word is archaic (cf. on *tayāṇu* 610) the Turks still retain it (as a title). Thus Taymas II, 96. We can make better sense if we amend *ẓalla* to *zāla* (this is preferable to Clauson's *ḡalla*, ED 515) and understand Kāšyarī to be saying that although the word originally means "tiger" the Turks have retained the word only (as a title) but have lost its meaning.

- SIDINK KUVL **sidiŋ kōl** Name of a lake (*buḥayra*) near Qoçnār<sup>3</sup> Bāši. 0 **sidiŋ** N
- QADINK **qađiŋ** "Birch (*xalinj*)."<sup>4</sup> Proverb: QADNK QA'ŠINK<sup>4</sup> SUKUT SUVLINK' **qađiŋ** **qāsiŋa** sögüt sōliŋä. Its meaning was given above [s.v. sögüt 179, sōl 502]. P
- To curse at a slave they say: QASANK· **qaşaŋ** meaning "You vile one! (*yā la'im*)."<sup>5</sup> **qaşaŋ**
- [III. 273/370] 606
- R
- BURNK **buruŋ** "A bowshot to the utmost possible distance (*al-ḡalwa li-r-ramy*)."<sup>6</sup> :: BURNK· 'AṬIY **buruŋ** atti "He shot an arrow to the utmost possible distance." 0 **buruŋ**
- BURNK **bürüŋ**—with *iṣmām* of the *rā'*—"Whirlpool (*tayhūr al-mā'*)."<sup>7</sup> **bürüŋ**
- TARINK TANKIZ· **tāriŋ tāŋiz** "A broad and deep (*afyaḥ*, '*amīq*) sea." The Oḡuz [call] anything that is ample and deep (*ḡazīr ḡamīq*): TARINK **tāriŋ**. Thus :: TARINK· 'UV-RIY **tāriŋ** ōri "A deep (*ḡamīq*) ravine."<sup>8</sup> :: TARINK BIL·KA' **tāriŋ** bilgä "A scholar of profound learning and wisdom (*ḡazīr al-'ilm wa-l-ḡikma*)."<sup>9</sup> **tāriŋ** D
- :: QULA'QIM TIRINK 'AṬIY **qulāqim tiriŋ** etti "My ears rang (*ṭannat*)."<sup>10</sup> It is onomatopoeic for any such sound. Thus :: YA'SIN TIRINK 'AṬUR·DIY **yāsin tiriŋ** ettürdi "He twanged (*anbaḍa*) his bow"—onomatopoeic for the sound of the bowstring. 0 **tiriŋ**
- JIRINK· **čiriŋ** Onomatopoeic for the sound of a brass basin (*ṭast*) or the like. **čiriŋ**
- KURNK KUVL **körüŋ kōl** Name of a lake (*buḥayra*), like a pond (*ḡadīr*), near Kāšḡar. **körüŋ** N
- Z
- BIZINK **biziŋ** A particle made up of the word: BIZ **biz** meaning "we" plus the *kāf* of the second person (*kāf al-xiṭāb*). Thus :: BIZNK· 'AW **biziŋ** äw "Our house." The meaning is, "This is the thing which is ours (*lanā*)."<sup>11</sup> 0 **biziŋ**
- K
- TAKINK· **tägiŋ** "Sable (*samūr*)."<sup>12</sup> **tägiŋ**
- L
- BALINK· **bäliŋ** "The panic (*hazāhiz*) that befalls a people at the approach of an enemy." And "a man who is frightened away (*naḡūr*) from something" is called: BALINK·<sup>1</sup> KIŠY **bäliŋ** kiši. 0 **bäliŋ**

605 <sup>3</sup>QUJ·NK'R.—R added by later hand.

<sup>4</sup>Three dots of Š by later hand (?).

606 <sup>1</sup>JİY added in the margin by later hand.

BULUNK· **buluṅ** "Corner (*zāwiya*)."  
0

**buluṅ**

TULUNK **tuluṅ** "Temple of the head (*ṣudḡ*)."  
TULUNK **tuluṅ** "A gear (*hana*) on the  
bridle of a horse that is placed under the horse's ear and the strap of the temple and head is  
inserted in it." Thus :: YUKUN TULUNKIY **yüḡün tuluṅi** "Bridle apparatus (*tahyi'a al-lijām*)."  
0

**tuluṅ**

"A man who is boisterous and talkative (*ṣaxxāb, kaṭīr al-kalām*)" is called: JALANK  
BA'ŠY **čalaṅ bāši**.

**čalaṅ**

A Šīnī bowl is called: JALINK 'AYA'Q **čaliṅ ayāq**. 0

**čaliṅ**

JALAṂK· YIYR· **čaliṅ yēr** "Ground that is saline and black and without vegetation  
as if it were burnt (*sabixa sawdā' lā nabt fīhā ka-annahā muḥtariqa*)."  
0

XULINK **xuliṅ** Name of a silk (*ḡarīr*) of various colors imported from Šīn. 0

**xuliṅ**

QALINK· **qaliṅ** "Bridewealth (*muhr*)."  
Proverb: QALINK· BIYR·SA' QIYZ· 'ALIYR·  
KARA'K BUL·SA' QIYZ· 'ALIYR· **qaliṅ bērsā qīz alīr, kārāk bolsa qīz alīr** 0 "When a man  
gives the bridewealth he will find the bride a virgin; when

**qaliṅ**  
P

[III. 275/371]

607

he seeks something that he needs he will have to pay dear for it." [Lit. "If he gives the bride-  
wealth he gets a maid, if he needs something he buys it dear."]  
Verse:

BIR·DIM SANK' QALINK

**berdim saṇa qaliṅ**

V

'AM·DY MÜNIY 'ALINK·

**amdi muni aliṅ**

'AM·K'K· MANIK BLINK

**āmgāk mānig biliṅ**

'UṬRAR TNKR BARṬLY

**uṭrar tūṇür baryali**

The groom says to his father-in-law: "I have given you the bridewealth; take this [now], and  
know the trouble and effort it cost me (to gather this wealth); the father-in-law (said that he)  
is on his way to visit." 0

KULNK **kölün** "A pond of stagnant water where birds nest (*jiyya* [defined])."  
Initial Weak

**kölün**

[B]

YABANK YIYR· **yapaṅ yēr** "Quicksand (*al-'ānik min al-arḡ*)."  
It is sand (*raml*) in  
which the legs of animals sink so that it is difficult to extricate them.

**yapaṅ**

T

YATNK **yataṅ** "The bow (*ḡaniyya*) used to tease wool."

**yataṅ**

D

YADINK SUVV **yadiŋ sūw** "Shallow (*ḍahḍāḥ*) water that spreads (*yanbaṣiṭu*) over a land surface." **yadiŋ**

Š

YUŠANK TA'Š. **yüšāŋ tāš** "Smooth (*malsā'*) rock." **yüšāŋ**

L

YALINK QILJ **yaliŋ qilič** "A bare (*muḡarrad*) sword." 0 YALINK 'AR. **yaliŋ är** **yaliŋ**  
"A naked (*'uryān*) man." And anything naked (*'ārī*) is: YALINK. **yaliŋ**.

"A place in which the wind blows a great deal (*yakturu fiḥā hubūb ar-rīḥ*)" is called: **yeliŋ**  
YALINK **yeliŋ**. :: BUV YALINK KUVN **bu yeliŋ kūn** "[This is] a windy (*rāḥ*) day."

Nasal with *jīm*

R

BRINJ NA'NK **birinč nāŋ** "First (*wāḥid*), of a thing." This is an analogical form **birinč**  
(*luḡa qiyāsiyya*), rarely used. 0

KUZUNJ [sic] **körünč** "Viewers or sightseers (*al-qawm an-naẓẓāra ilā šay'*)."  
**körünč**

Z

BZNJ **bāzānč** "A skein (*ṣahraja*) of silk or yarn." 0 **bāzānč**

BZNJ **bāzānč** Name of a plant with red stem and leaves that grows in orchards and is eaten as a medicinal.

F

SAWINJ. **sāwinč** "Joy or happiness (*surūr*)."  
QATIF 'UX. SÜNUVR **üküş sāwinč bulsa qatiy oxsinūr** 0 "One who has great joy may fall into something which will cause him severe sorrow." Advises moderation. Verse: **sāwinč**  
P

MANDA' BULNUR SAWNJ 'UTY QAD. FUV 'ATA'R.  
QARŠIY KURUB. SAΓ. DIJ. 'ANY 'UJMAQ 'AT'R.  
V  
**mändä bulnur sāwinč oti qad'yu otār**  
**qarši körüp saγdič ani učmaq atār**

[III. 277/374]

608

"In me is found the drug of joy (*faraḥ wa-surūr*) that mows down sorrow; were a friend to see my palace he would call it paradise (because of its pleasantness)." 0

SAQINJ **saqinč** "Distress or sorrow (*hamm*)."  
**saqinč**

## L

QILINJ· **qilinč** "A character trait (*xuluq*).” Thus :: 'ADKUV QILINJ **ädgü qilinč** "A good character trait.” Also for its opposite. QILINJ **qilinč** "Coquetry (*taγannuj, dalāl*), of a woman.” They say to a woman: 'UKUŠ· QILINJ·LAN·M' **üküş qilinčlanma** meaning "Do not be so coquettish.” 0 **qilinč**

KULIJINJ· **külünč** "Laughter (*dahik*).” 0 **külünč**

Initial Weak

## F

YFNJ **yawinč** Name of a city near Ila. **yawinč** N

## K

YUKUNJ· **yükünč** "Prayer (*ṣalāt*).” Qifčāq dialect. Thus :: TANKRIYKA' YUKUNJ **yükünč** D YUKUNDIY **täñrikä yükünč** **yükündi** "He prayed (*ṣallā*) to God Most High.” :: 'UL BAK·KA' YUKUNJ YUKUN·DIY **ol begkä yükünč** **yükündi** "He bowed his head (*ṭa'ṭa'a ra's*) to the emir (or other).”

Final Weak

## T

TUTUN·JUV 'UFUL· **tutunču oγul** "Adopted (*alladī tabannāhu r-rajul*) child.” **tutunču**

R<sup>1</sup>

SAZINJY [sic] TA'ŠIY **sarinči (?) tāši** "Gypsum (*ṣuhrūj*).” **sarinči ?**

QARIN·JA' **qarinča** "Ant (*naml*).” Oγuz dialect. **qarinča** D

Initial Weak

YURIN·JA' **yorinča** "Clover (*qatt*).” Oγuz dialect. **yorinča** D

Chapter: *fa'al*

## R

SINKA'R· **siṅār** "Side (*jānib*)” of a thing. Thus :: SINKA'R·DIN YURIY **siṅārdin yori** **siṅār** "Walk alongside (*jāniban*).”



:: MUNKĀ'R· 'AY·DIM<sup>2</sup> **muṇār aydim** "I said to this one (*li-hāḍā*)."muṇār

MINKĀ'R **miṇār** "Spring of water (*'ayn al-mā*')."miṇār D

N

<sup>2</sup>NKĀ'N· **taṇān**<sup>3</sup> "A white-headed (*aṣqa'* [defined]) crow."taṇān

SANK'N NA'NK **saṇān nāṇ** "Any bitter (*'afṣ*) taste."saṇān

Initial Weak

Γ

YUNKA'Γ· **yoṇāγ** "Slander and calumny (*waṣy, si'āya*)<sup>4</sup> before the emir." Thus **yoṇāγ**  
:: 'ANY YUNK'Γ YUNKA'DIY **ani yoṇāγ yoṇādi** "He slandered him (*waṣiya bihi wiṣāyatān*)  
before the sultan."

Q

YANK'Q **yaṇāq** [Cheekbone] "the bone in which the teeth are set on either side of  
the mouth (*al-'aẓm alladī ẓurizat 'alayhi l-asnān min jānibay al-fam*)."yaṇāq

YANKA'Q· **yaṇāq** "Side (*jānib*)," of anything. "A doorpost (*'idāda al-bāb*)" is called:  
QABUΓ YANKA'QIY **qapuγ yaṇāqi** from this word.

N

YANKA'N· **yaṇān** "Elephant (*fīl*)."yaṇān D

Chapter: *fa'lā*, in its various vocalizations

R

TANKRIY **tāṇri** "God, glorious and exalted (*allāh 'azza wa-jalla*)."tāṇri  
TABUΓ·SA'Q TANKRIY SAFINJ· SIZ **toyin tapuysāq tāṇri säwinčsiz** 0P

[III. 279/377]609

"The priest of the infidels is worshipful of God Most High, but God (praised and exalted) is not pleased with his devotion." 0 Coined about someone who does a thing to another thinking to please him, but he is displeased with it.

Verse:

TUN KUN TABUN TANKRIYK' BUY·NAMAΓIL  
QURQUB· 'ANKAR 'AY·MANUV 'UY·NAMAΓIL

V

608 <sup>2</sup>Dot over D (indicating D) crossed out.

<sup>3</sup>See ED, 523.

<sup>4</sup>MS. *sifāya*.

tün kün tapun täñrikä boynamayıl  
qorqup añar äymänü oynamayıl

“Worship God night and day and be not stiffnecked; fear Him and in fear and shame before Him be not playful.” 0 The infidels—may God destroy them!—call the sky (*samā*): TANK·RIY *täñri*; also anything that is imposing (*‘azuma*) in their eyes they call: TANK·RIY *täñri*, such as a great mountain (*ṭawd*) or tree (*dawḥ*), and they bow down to such things. Hence they call a “wise man (*‘ālim*)”: TANKRIKA’N *täñrikān*. We take refuge from error in God! 0

D

TUNKRA’ *tonra* “Body filth (*wasax al-badan*).”

tonra

:: ‘AR· ‘UNK·RA’ YAṬIY *är ön rä yatti* “The man lay on his back (*‘alā qafā*).” 0

ön rä

:: ‘AR· TUNK·RA’ TUŠTIY *är tön rä tüšti* “The man fell on his face (*akabba . . . ‘alā wajh*).”

tön rä

TUNKSUV *tuñšu* “Lantern (*manāra as-sirāj*).” 0

tuñšu

JANK·ŠUV *čañšu* “A small tunic (*qurtuq ṣayīr*).”

čañšu

JANK·ŠIY *čañši* Name of an emir of Khotan. That city was conquered on account of him. They say that [the name] is changed<sup>1</sup> from Jamsīd. *čañši* N

K

MANKKUV *māngü* Something “immortal (*xālid*)”; also, “immortality (*xulūd*).” It is both a simple noun and a verbal noun. :: MANK·KV ‘AŽUVN *māngü ažuñ* “The abode of immortality (*dār al-xulūd*).” Verse:

māngü

TUFUB· TAQIY QAL·MADIY MANKKUV ‘ARAN

V

‘AŽUN KUNIY YUL·DUZIY TUT·JIY TUFAR·

*tuγup taqi qalmadi māngü ärän*

*ažuñ küni yulduzi tutēi tuγar*

Describing Time: “One who is born does not live immortal; but the sun and stars of the world keep rising forever (and do not fade).”

L

JANK·LIY MANK·LIY *čañli mañli* Name of a boys’ game. The Arabs call it *dawdāt* (“seesaw”).

čañli  
mañli

QANK·LY *qañli* “A wagon (*‘ajala*) for carrying loads.” 0

qañli

QANK·LIY *qañli* Name of an important man of Qifčāq.

N

SALNKUV *salñu* “Slingshot (*al-ṣaḍḍāfa allatī yurmā bihā l-ḥaṣā*).”

salñu

609 <sup>1</sup> *maqlūb*; Clauson (ED 426) suggests amending to *maγlūb* and translating: “It is said that he was overthrown by Jamsīd.” The *mīn* after *maqlūb* speaks against this; also cf. 522:12, etc.

ŠUNK·LA' šunla du'būb [defined as:]

šunla

[III. 280/379]

610

a plant in the country of Arḡu of which the root is dug up and eaten.

QALXNKUV qalḡu "Floating (*ṭufuwu*) on the surface of the water." Hence :: SUF-  
DA' QALXNKUVLA'DIY suwda qalḡūlādi "He floated (*ṭafā*) on the water." 0

qalḡu

KUZNKUV köznü "Mirror (*mir'āt*)."

köznü

Initial Weak

[Q]

YANK·QUV yaḡqu "Echo (*bint al-jabal wahwa ṣ-ṣadā*)."  
YAZ·MA'S.<sup>1</sup> 'ATIM· YAF·MUR YANKILMA'S· BİL·K' YANK·QUV yazmās atim yaḡmur,  
yaḡilmās bilḡa yaḡqu 0 "The faultless<sup>2</sup> shooter is rain (since its target is the earth, which  
is broad, so that) it never misses; the faultless scholar is echo (since it answers back just what  
you have shouted)." This is coined to excuse someone who makes an error.

yaḡqu  
P

L

YALXNKUV yaḡu Name of a girls' game ["swing"]. They tie the ends of a rope to a  
tree or a beam, then a girl sits in the middle of the rope and kicks with her feet so that she  
swings up and down.

yaḡu

K

YINJKA' yinḡä Anything "thin or delicate (*daqīq*)."  
yinḡä torqu "Thin silk." 0 :: YINJKA' QIYZ· yinḡä qīz "Concubine (*surriyya*)."  
"an ascetic and devout man (*nāsik, muta'abbid*)" is called: YINJK' KIŠIY yinḡä kiši. 0

yinḡä

YANK·KA' yāḡä "Elder brother's wife (*zawja al-ax al-akbar*)."

yāḡä

Chapter: *fa'ālū*

?N'NKUV [sic] tayāḡu The root word for "chamberlain (*fī aṣl al-luḡa al-ḡājib*)."  
Then, when the [Arabic] word *ḡājib* became prevalent, it was replaced by it. Its root is the  
word: TAYAN·DIY tayandi meaning "He depended (*i'tamada*)" since the king depends on  
chamberlains, and also the subjects depend on them to present their petitions to him and to  
receive his answer.

tayāḡu

Initial Weak

610 <sup>1</sup> First A changed from U.

<sup>2</sup> MS. *ḡādiq*, read *ḡādiq*.

:: 'UL 'YŠIŦ YANKIYLA' QIL·DIY ol iŧiŧ yaŋıla qildi "He undertook the matter anew, he tried a second time (*istajadda . . . wa-badā t̃āniyan*)."<sup>0</sup> yaŋıla

# End of the Triliteral Chapters

## Quadriliteral Chapters

Chapter: *fa'lal*, *fan'al*, in its various vocalizations

### J

TANKUJ [sic] t̃āngüč "Anything" t̃āngüč

[III. 282/381] 611

that is raised to the height of half a cubit (*murtafi' qadr niŧf dirā'*)" such as the supports of a cooking pot, and the like. 0

SANLJ [sic] sāŋgäč Name of a kind of apple (*tuffāḥ*). They are small, the size of hazelnuts, and sweet. sāŋgäč

### R

SUNKQUR suŋqur Name of a bird of prey (*jāriḥ min jawāriḥ aṭ-ṭayr*). It is smaller than the: ṬUT·RIYL<sup>1</sup> ṭoŕil. suŋqur

QUJNKA'R qoçṇār "Ram (*kabš*)."<sup>0</sup> Proverb: 'IKIY QUJNKA'R BAŠIY BIYR 'AŠAJ·TA' BIŠMA'S· ekki qoçṇār baši bīr ešičtā bišmās "Two rams' heads cannot be cooked in one pot." This is coined about two emirs or chieftains who are fighting over a city; one of them will have to leave it. 0 qoçṇār P

QUJNKA'R· BA'ŠY qoçṇār bāši Name of a city. N

### Š

QNKDŠ QDŠ qaṇdaš qadaš "Sons of the same father and different mothers (*banū l-'allāt*)."<sup>0</sup> Proverb: QNKDAŠ· QUM' 'URUVR· 'IK·DIŠ· 'URUV TAR·TA'R qaṇdaš qama urūr, ögdāš örii tartār "Sons of the same father but different mothers beat each other roughly (because of hatred between them); sons of the same mother help one another (because of love between them)."<sup>0</sup> qaṇdas P

### Γ

MUNKLUΓ 'AR· muŋluŷ är "A man beset with hardships (*mumtaḥin*)."<sup>0</sup> muŋluŷ

611 <sup>1</sup> Y added by later hand.

## Q

“Anything marvellous or novel (*‘ajīb yastaṭrifu minū*)” is called: TANK·SUQ·NA’NK **taṇsuq** **nāṇ**. Hence “a food which is a rare delicacy (*allaḍī yajiduhu r-rajul aḥyān<sup>an</sup> li-nafāsatihi*)” is called: TANK·SUQ ‘AŠ· **taṇsuq** **aš**. 0

TIRNKAQ **tirṇaq** “Nail or claw (*zufr*).” 0 **tirṇaq**

QIRNKA’Q· **qirṇāq** “A broad knife (*ṣafra*) like a cleaver (*sāṭūr*) used to cut meat or dough.” 0 **qirṇāq**

QAZUNKUQ **qazṇuq** “Stake or peg (*watad*).” “The celestial pole (*quṭb as-samā*)” is called: TAMUR QAZUNKUQ **tāmūr qazṇuq** meaning “Iron nail (*mismār ḥadīd*),” since the sky turns on it. 0 **qazṇuq**

JĀINK·RAQ ‘UVN **čirṇaq** **ūn** “A loud, clear (*jahīr, ṣāfi*) sound.” **čirṇaq**

QNKRRQ **qaṇriq** (?) “Palate (*ḥanak*).”<sup>2</sup> 0 **qaṇriq** ?

QANK·SIQ ‘ATA’ **qaṇsiq** **ata** “Stepfather (*rābb*).” QANK·SIQ ‘UTUL **qaṇsiq** **oγul** **qaṇsiq** “Stepson (*rabīb*).” 0 **qaṇsiq**

QALINKUQ **qalṇuq** “Scurf of the head (*ḥazāza<sup>3</sup> ar-ra’s*).” Also, anything that shrinks because it gets sticky (*inqabaḍa min luzūja aṣābathu*), such as a fur or a skin. **qalṇuq**

## K

TUNK·LUK **tūṇlūk** “Smokehole or window (*kuwwa*).” 0 **tūṇlūk**

JNK·LK **čāṇlik** (?) “Bindweed (*lablāb*).” **čāṇlik** ?

KUNK·LAK **kōṇlāk** “Shirt (*qamīš*).” **kōṇlāk**

## L

DNK’L **dāṅgāl** (?) “Node or knob (*ku‘bura*).” **dāṅgāl** ?

Initial Weak

## [J]

YANKAJ [sic] **yāṅgäč** “Crab (*saraṭān*).” Oγuz dialect. **yāṅgäč** D

611 <sup>2</sup>Cf. Idrāk 75 **qaṇriq** “cartilage of the nose (*xayšūm*)”? (Thus Atalay, Dizin 261). MTW 160 and ED 640 both read **qoṇraq** and compare with 613 **qoṇrayu**; Brockelmann suggests amending *ḥanak* to *juljul* “bell”; Clauson to *jank* “cymbal.”

<sup>3</sup>MS. *xarāza*.

## S

YALNKUVS·'AR· **yalñūs ār** "A lone (*waḥīd*) man (or other)." **yalñus**

[III. 284/384] **612**

Proverb: YALNKUVS·QA'Z·'UTM'S· **yalñūs qāz ötmās** "The lone (*fard, waḥīd*) goose does not honk." This is coined to advise someone to seek help from others. **P**

## Q

YANKRAQ **yañraq** "A mountain gorge (*'āqūl al-jibāl wa-ṭarīquhā*) at the bottom of which there is a stream of water which a man can cross over by jumping (*bi-l-waṭb*), or the like." **yañraq**  
0

YANK·ŠAQ·'AR· **yañšaq ār** "A garrulous (*ṭarṭār*) man." 0 **yañšaq**

YALINKUQ **yalñuq** A name for Adam, God's blessings upon him. Proverb [cf. 605 **yalñuq N**  
**sūñük**]: YALINKUQ 'UḤLY YUVQA'DUVR 'ADKUV 'ATY QALIYR· **yalñuq oyli yōqādūr** **P**  
**ādgi ati qalīr** 0 "The son of Adam passes away (with death), his good name remains behind  
(if he has done good deeds)." Coined to advise someone to acquire virtue. YALNKUQ **yalñuq**  
"Mankind (*al-bašar jamī'an*)."  
Verse:

YAGY 'ARUR·YALNKUQNK N'NKY TAW'R **V**

BILK 'ARIY YA'TISIN NA'LİK SAWA'R·

**yaḡi ārūr yalñuqnig nāñi tawār**

**bilig āri yāyisin nālūk sāwār**

"Man's wealth is an enemy to him; why should a man of intelligence love his enemy?" 0  
YALNKUQ **yalñuq** "Slavegirl (*ama*)."  
Dialect of Oğuz, Qifčāq, and Suvārīn. **D**

YANK·LUQ **yañluq** "An error (*xatā'*)" in affairs, speech, action, etc. **yañluq**

[Final] *γunna*

TAB·JANK· **tapčañ** "A three-legged [stool] shaped like a tray (*xiwān*) which the **tapčañ**  
vineyard keeper mounts when picking grapes in order to reach the bunches." Kāncāk dialect. 0 **D**

JAL·BANK **čalpañ** "Mud (*waḥl*)."  
**čalpañ**

## Š

JIFŠA'NK JAFIR **čiwšañ čayir** "Sour (*qāriš*) juice." **čiwšañ**

JAFŠA'NK **čawšañ** "The shears for shearing sheep (*al-miqašš alladī yujazzu bihi l-* **čawšañ**  
*yanam*)."  
Čigil dialect. 0 **D**

JWŠA'NK **čawšañ** "Blear-eyed (*a'maš*)."

KFŠNK **käwsän** Name for a gift of food to one who helps stack the grain after it is cleaned (*hadiyya min aṭ-ṭa'ām li-man ḥaḍara l-kuds ba'd at-tanqiya*).” **käwsän**

L

SUW·LA'NK· YṬIA'J· **suwlāṇ yiṛāč** “A leafless (*mardā*) shrub, which has no branches on the stem.” 0 **suwlāṇ**

SUW·LA'NK· SAJ· **suwlāṇ sač** “Lank (*sabaṭ*) hair.”

Q

QALQNK **qalqaṇ** “Shield (*turs*).” A variant of: QAL·QAN· **qalqan**. **qalqaṇ** D

Defective

TAY·LANK 'AR· **taylaṇ ār** “A man who is graceful and delicate, of pure countenance and clean dress (*ẓarīf laṭīf al-qadd waḍī' al-lawn naqī aṭ-ṭawb*).” This word is usually used **taylaṇ**

[III. 286/386]

613

for young lads. ∴ TAYLANK· YIKIT· **taylaṇ yigit** “A refined and graceful (*mutaqazziz*, <sup>1</sup>*ẓarīf*) youth.”

With *jīm*

Γ

QAZ·ΓANJ **qazyanč** “Gain or earnings (*kasb*).” **qazyanč**

Q

QURQNJ **qorqunč** “Fear (*xawf*).” **qorqunč**

K

TAZ·KINJ **tāzginč** “Folds (*ma'āṭif*),” of mountains, or other. Similarly ∴ TAZKNJ **tāzginč**  
YUVL **tāzginč yōl** “A winding (*multawī*) road.”

Initial Weak

YUR·KAN·J **yörgänč** Like: TAZ·KNJ **tāzginč** for “winding (*iltiwā*)” or “bends (*aṭf*)” **yörgänč**  
in a road, or other. 0 YURKNJ **yörgänč** Name of a plant that winds (*yaltawī*) about a tree causing it to dry up—“bindweed (*ašaqā*).”

Chapter: *fa'lalu*

Γ

QUNK·RAΓUV **qoṇraγu** “Bells (*jalajil*).” 0 QUNKRAΓUV **qoṇraγu** “The pro- **qoṇraγu**  
tuberant bone behind the ear (*xuššā*<sup>2</sup> [defined]).”

K

SANK·RAKUV 'AT· **sāṇrāgü at** “A horse that has glanders (*ṣudām*).” There is a flow **sāṇrāgü**  
of mucus from its nose like pus. This word may be used to curse out a boy whose nose is  
always running.

## Initial Weak

To curse out a boy they say: YINK·DAKUV **yīṇdāgü** meaning “Hey runny-nose! **yīṇdāgü**  
(*yā man yašīlu min anfihi l-muxāt*).”

Quinquiliterals, on the pattern: *fa'anlāl*, in its various vocalizations

Q

SINKAR·SUQ **siṇarsuq** “Croup (*qaṭāt*)”—it is where the second rider sits on a horse. **siṇarsuq**

K

MUNKZK'K **müñüzgāk** “A blister (*majal*) on the hand”—it is a rough spot that appears **müñüzgāk**  
due to work.

Final *γunna*

QARANK·FUV<sup>3</sup> **qaraṇqu** “Darkness (*ṣulma*).” 0 **qaraṇqu**

:: YB· QAZNKQUV BUL·DIY **yip qaziṇqu boldi** “The thread was so knotted and **qaziṇqu**  
tangled that it could not be undone (*in'aqada . . . wa-ltawā kaṭīr<sup>an</sup> ḥattā lā yaṣariḥa*).”

## Initial Weak

Γ

YANKILΓA'N 'AR· **yaṇilyān är** “A man who forgets or gets wrong (*yansā, yuxṭi'u*) **yaṇilyān**  
everything he sets about doing.

613 <sup>2</sup>MS. *xašā*.

<sup>3</sup>Γ altered from Q (?). Final *alif* (') by later hand.



## Another type

TANKLKUJ **tāṇlāgüč** "Kite (*hida'a*)"—a bird. Oğuz dialect.**tāṇlāgüč** D

N

TANKLKUVN **tāṇlāgün** "Kite (*hida'a*).” Dialect of the rest of the Turks.**tāṇlāgün** DTANK\_RIKA'N\_ **tāṇrikān** "A wise man, a pious man (*'ālim, nāsik*).” Dialect of the infidels. **tāṇrikān** D

## Sextiliterals

Q

YANKLDURQ **yaṇalduruq** "A piece of felt (*libda*) that is sewn on the shoulder of a felt cape and is used to cover the head during a blizzard or rainstorm. 0 **yaṇal-duruq**The joining of two unvowelled consonants did not appear in this book because nasality (*ḡunna*) is heavy and the joining

G

[III. 288/389]

614

of two unvowelled consonants is also. Expressing both of them [together] in speech is therefore impossible. For this reason the latter is joined to liquids in order to ease the pronunciation [cf. 626]. There is one rare word [in which both occur], namely: SUVZ\_NKRY KYŠY **sözṇri kīši** meaning "a person who rants and raves (*mihdār*)"; but even this word has *rā'* which is one of the liquids and so the pronunciation is eased by its presence. Know it!

**sözṇri**

## End of the Chapters of Nasal Nouns

## In the Name of God the Merciful the Compassionate

## Book of Verbs

## Chapter: Biliterals

T

:: QUŠ SINK\_DIY [sic] **quš tāṇdi** "The bird soared (*hallaqa*).” Similarly they say of an arrow that is shot up toward the sky and is lost from view in the air: 'UQ ?NKDY oq **tāṇdi** "The arrow soared." ?NK'R<sup>1</sup> ?NKM'K **tāṇār tāṇmāk**.

**tāṇ-**

614 <sup>1</sup> In MS. this is misplaced before the translation of the previous example.

:: 'UL 'ANIK BAŠIN TANK·DIY **ol anig bašin taṇdi** "He tied a headband (*šadda* . . . *bi-ʿiṣāba*) on his head." The same for anything that you tie tightly (*šaddan qawiyyan*) with a rope or the like. TANKA'R TANK·MA'Q **taṇār taṇmāq**. 0 taṇ-

:: SUVF· TUNK·DIY **sūw toṇdi** "The water (or other) froze (*jamida*).": 'AR TUNK·DIY **ār toṇdi** "The man froze to death (*huri'a* . . . *min al-bard idā māta*).": TUNKA'R TUNKM'Q **toṇār toṇmāq**. toṇ-

## S

:: 'AŠ· SINK·DIY **aš siṇdi** "The food was digested (*hana'a*).": SUVF· YYR·K' SINK·DIY **sūw yērka siṇdi** "The water sank (*γāra*) into the ground.": SUVZ· KUNKUL·KA' SINK·DIY **sōz kōṇülkä siṇdi** "The words had a good effect (*naja'a*, *'amila*) on the heart.": SINK·A'R· SINK·M'K **siṇār siṇmāk**. siṇ-

:: 'UR·DAK QAMIŠ·Q' SIΨNK·DY **ördäk qamišqa sūṇdi** "The duck (or other) concealed itself (*tadaxxala*<sup>2</sup> . . . *ḥattā tawārā*) in the reeds (or in the rubbish).": The same for anyone who goes into (*yadxulu*) a thing, such as a man who intrudes (*yata daxxalu* . . . *dāmiran*) into a person's house, or the like. SIΨNKA'R SIΨN·KM'K **sūṇār sūṇmāk**. sūṇ-

## M

:: 'AT· MUNKDY **at möṇdi** "The horse pulled in its legs and kicked (*jama'a* . . . *jarāmīzahu wa-ramāha*).": MUNK'R MUNKM'K **mōṇār möṇmāk**. möṇ-

## Initial Weak

:: 'AR· 'ANY YANK·DIY **ār ani yāṇdi** yāṇ-

[III. 290/391] 615

"(That) man overcame (*γalaba*) him (in something).": Oγuz and Qifčāq dialect. YANKA'R YANK·M'K **yāṇār yāṇmāk**. D

Chapter: Triliterals, on the pattern: *fa'aldī*, with vowelled second radical,

in its various vocalizations

## R

:: 'AR· 'UQ <sup>?</sup>NKRDIY **ār oq tāṇürdi** "A man shot his arrow up toward the sky and it disappeared in the air (*ramā* . . . *muš'idan naḥw as-samā' ḥattā γāba fī l-jaww*).": The same if one launches (*azḥala*) a bird from one's hand so that it soars (*ḥallaqa*). <sup>?</sup>NKRR <sup>?</sup>NKRMA'K **tāṇürür tāṇürmāk**. tāṇür-

:: 'UL TANJUV SINKIR·DIY ol tanču siñürdi "He swallowed (*ibtala'a*) the morsel (or other)." SINKRUIR SINKRUMA'K siñrür siñürmāk. Similarly :: YA'T·NIY TARIYK' SINKIRDIY yāṅni tārīkā siñürdi "He caused the oil (or other) to penetrate (*anja'a*) his skin." SINKRUIR SINKRUIMA'K siñrür siñürmāk.

siñür-

:: 'AR· YFA'J QUNKURDIY är yiṯāč qoñurdi "The man uprooted (*qala'a*) the tree (or other)." The same if the wind uproots something. QUNKRUR QUNKURMA'Q qoñrur qoñurmaq.

qoñur-

:: 'AR· 'AWIN KIYNKURDIY är äwin kēñürdi "The man widened (*awsa'a*) his house (or other)." KYNKRUR<sup>1</sup> KYNKRMA'K kēñrür kēñürmāk.

kēñür-

## Z

:: 'AR· 'UB·KA' SINDA' TANKIZ·DIY är öpkāsindä tañizdi "The man swelled with rage (*iṣma'adda* [?] . . . *wahwa an yantafixa yaḍaban*)." :: 'UB·KA' TANKIZ·DIY öpkä tañizdi "The lung swelled (*intafaxat*)"—you pour vinegar and mustard on it to cook and it swells up. TANKIZAR· TANKIZ·MA'Q tañizar tañizmaq.

tañiz-

## Š

:: TANKAŠ·DIY NA'NK tāñāšdi nāñ "One thing was on the same level (*ta'ādala*) with another."

tāñāš-

Verse:

|                               |                       |   |
|-------------------------------|-----------------------|---|
| MANIK· BILA' KAYNKAŠ·DIY      | mānig bilā kēñāšdi    | V |
| BILKY MANK' TANKAŠ·DIY        | bilgi maña tāñāšdi    |   |
| 'ARAN BILA' SUNKŠDY           | ārān bilā sūñūšdi     |   |
| 'AL·B· LA'R BAŠIN 'UL YUVA'R· | alplār bašin ol yuvār |   |

Describing a man who took counsel with him in battle: "(When) he took counsel with me, his mind was on a level with mine; he jousted with the men (in battle), rolling the heads of the warriors (like balls)." 0 TANKA'ŠUVR TANKAŠM'K tāñāšūr tāñāšmāk.

:: 'AR· TUNKUŠ·DIY är tōñūšdi "The man bowed his head (*ṭa'ṭa'a* . . . *ra'sahu muṭriqan*)." TUNKUŠUVR TUNKUŠ·MA'K tōñūšūr tōñūšmāk. 0

tōñūš-

:: TUNKUZ TUNKUŠ·DIY toñuz tūñūšdi "The boar fixed its gaze on the man and readied to attack him (*aḥdaqa* . . . *wa-hamma an yaḥmila 'alā l-insān*)." Also, they say of a man who hesitates before carrying out an order and stares at the one who gave the order with aversion (*idā ta'abbā qabūl al-amr wa-taraddada fī dālīka wa-aḥdaqa n-naẓar ilā āmirihi*<sup>2</sup> *kārihan li-l-amr*):

tūñūš-

[III. 292/394]

616

'AR TUNKUŠDY är tūñūšdi. TUNKŠUVR TUNKŠM'K-Q tūñūšūr tūñūšmāk.

615 <sup>1</sup> Second R added by later hand.

<sup>2</sup> MS. *amrihi*.

:: SUVV·LA'R QAMUṬ·SINKIŠDIY sūwlār qamuṭ siṇišdi "The water was all absorbed (*tanāḡdabat*).” The same for any liquid which is absorbed (*tadāxala ajzā'uhu*) into something else. SINKIŠUVR SINKIŠ·M'K siṇišūr siṇišmāk.

siṇiš-

:: 'IḲY 'AR·BIR·LA' SUNKUŠ·DY ekki ār birlā sūṇüşdi "The two men jousted in battle (*ṭārada . . . fi l-ḡarb wa-ṭā'anā*).” SUNKUŠUVR SUNKUŠ·M'K sūṇüşūr sūṇüşmāk.

sūṇüş-

:: 'UL MANK' KAYNKAŠ·DIY ol maṇa kēṇāšdi "He consulted (*šāwara*) with me.” KAYNKAŠUVR KAYNKAŠ·MA'K kēṇāšūr kēṇāšmāk.

kēṇāš-

## Q

:: 'ANIK YUVZIY 'UNKUQ·TIY anig yūzi oṇuṇti "His face became thin (*ḡamara*) (from sickness, or other).” :: BAR·JIN 'UNKUQ·TIY barčīn oṇuṇti "The brocade lost its luster (*ḡahabat ṭarāwa, naḡāra, mā', rawnaq*).” 'UNKUQA'R 'UNKUQ·M'Q oṇuṇqār oṇuṇmāq. The same for anything similar to that.

oṇuṇ-

:: 'AR·MUNKUQ·TIY ār muṇuṇti "The man was in trying or straightened circumstances (*umtuḡina, uḡṭurra*).” MUNKUQ'R MUNKUQ·MA'Q muṇuṇqār muṇuṇmāq.

muṇuṇ-

## L

:: SUKAL 'UNKUL·DIY sōkāl oṇuldi "The sick man recovered (*indamala*).” :: 'IYŠ·'UNKUL·DIY īš oṇuldi "The affair (which had been in disorder) turned out right (*istaḡāma*).” 'UNKULUVR 'UNKULM'Q oṇulūr oṇulmāq.

oṇul-

:: YIḡA'J 'UNKUL·DIY yiḡāč üṇülđi "The wood (or other) was carved out (*nuḡira*).” 'UNKULUVR 'UNKULM'K üṇülūr üṇülmāk. 0

üṇül-

:: TANKIL·DIY BAŠ taṇildi bāš "The man wrapped his head with a headband (*aṣṣaba*)” [lit. "The head was bound"]. The same for anything that is tied (*šudda*) with a thread. TANKILUVR TANKIL·MA'Q taṇilūr taṇilmāq.

taṇil-

:: 'AR·'IYŠTIN TUNKUL·DIY ār īštin tūṇülđi "The man despaired (*ayisa*) of the matter.”

tūṇül-

## N

:: 'AR·BAŠIN TANKIN·DIY ār bašin taṇindi "The man wrapped his own head with a headband (*ta'aṣṣaba . . . wa-nfarada bi-fi'lihi*).” TANKINUVR TANKIN·MA'Q taṇinūr taṇinmāq.

taṇin-

## Doubled

:: 'AR·BAŠIN TUNKUṬ·TIY ār bašin tōṇūtđi "The man bowed (*ṭa'ṭa'a*) his head (or other).” TUNKUṬUVR TUNKUṬ·M'K tōṇūtūr tōṇūtđmāk.

tōṇūt-

:: 'AR· 'UQIN TANKIṬIY är oqin täñitti "The man shot his arrow up toward the sky (a'lā . . . muṣ'idān naḥw as-samā')." TANKTUVR TANKTM'K-Q täñitür täñitmāk. täñit-

:: 'AR· 'AWIN KIYNKIṬIY är äwin kēñitti "The man widened (awsa'a) his house (or other)." KIYNKIṬUVR KAYNKIṬM'K kēñitür kēñitmāk. kēñit-

Final Weak

K

:: 'UL MANK' KIYN·KA'DIY ol maṇa kēñādi "He arranged his affair (dabbara am-  
rahu) with me." KYNK'R KIYNKA'MA'K kēñār kēñāmāk. kēñä-

:: YIYR· KIYNKUVDIY yēr kēñūdi "The place (or other) became wide (tawassa'a)." kēñü-  
[III. 293/396] 617

KIYNKUVR KIYNKUVMA'K kēñūr kēñūmāk.

Doubly Weak

:: 'UL 'ANY BAK·KA' YUNKA'DIY ol ani begkā yoṇādi "He slandered him (waṣiya  
bihi) before the emir (or other)." YUNKA'R YUNKA'MA'Q yoṇār yoṇāmāq. yoṇa-

Chapter: Quadrilaterals, on the pattern: *fa'laldī*, in its various vocalizations

R

:: 'UL QUṢ TUNKTRDIY ol quṣ täñtürdi "He let fly (azḥala) the bird (or the arrow)." täñtür-  
TANK·TURUR· TANK·TURMA'K täñtürür täñtürmāk.

:: 'UL 'AY'Q TUNK·DAR·DIY ol ayāq tōṇdārdi "He turned over (qalaba) the bowl tōṇdār-  
(or other)." TUNK·DARUR TUNK·DARMA'K tōṇdārür tōṇdārmāk. 0

:: SUJK 'AŠIṬ SINK·DURDIY süčig ašiy siṇdürdi "The wine made the food (or other) siṇdür-  
palatable (amra'a)." SINK·DURUR· SINK·DURMA'K siṇdürür siṇdürmāk.

:: 'UL 'ANY 'AWK' SIṬNK·DUR·DIY ol ani äwkä sündürdi "He had (the man) enter sündür-  
the house to spy it out (adxala wa-ajassa)."¹

:: 'UL 'ANY MUNK·QAR·DIY ol ani muṇqardi "He tried him and troubled him muṇqar-  
(iḍṭarrahu wa-mtaḥana bihi)." MUNKQARUR MUNK·QARMA'Q muṇqarur muṇqarmāq.

:: 'UL BIYR·N'NKNY BIYR·K' TAN·KAR·DIY<sup>2</sup> ol bīr nāṇi bīrkā tāngārdi "He balanced (*'ādala*) one thing with another." TAN·KARVR<sup>2</sup> TANKAR·MA·K<sup>2</sup> tāngārūr tāngār-māk. tāngār-

Š

:: BYR·NA'NK BYR·KA' TANK·LAŠDIY bīr nāṇ bīrkā tāṇlāšdi "One thing balanced (*ta'ādala*) the other." TANK·LAŠUVR TANK·LAŠMA·K tāṇlāšūr tāṇlāšmāk. 0 tāṇlāš-

:: 'UL MANIK BIR·LA' SUVZ·TÅINK·LAŠ·DIY ol mānig birlā sōz tiṇlāšdi "He vied with me in listening (*istimā'*) to the words." TÅINK·LAŠUVR TINK·LAŠ·MA·Q· tiṇlāšūr tiṇlāšmāq. tiṇlāš-

:: KIŠYLA'R BUV 'YŠI' TANK·LŠDIY kišīlār bu īšiy taṇlāšdi "The people marvelled (*ta'ajjaba*) at this matter." TANK·LAŠUVR TANK·LAŠ·MA·Q· taṇlāšūr taṇlāšmāq. Verse: taṇlāš-

'URDIY BULIT 'INK·RAŠUV

ōrdi bulit inrašu

V

'QTY 'QN MUNKRŠV

aqti aqin münrāšū

QAL·DIY BUDUN TANK·LAŠUV

qaldi bodun taṇlāšu

KUK·RAR TAQY MANKRAŠUVR

kōkrār taqi maṇrašūr

Describing rain: "A cloud rose up with a roar, the torrent flowed from it moaning and murmuring, the people were left marvelling at it, while it thundered and shouted (and lightened)." 0

:: 'IKY 'URA'TUT MANK·DAŠ·DIY ekki urāyut māṇdāšdi "The two women plucked out each other's hair (*tanātafat . . . fa-axaḍat . . . ša'r al-uxrā*)." This indicates mutuality of the action (*muḥā'ala*). MANK·DAŠUVR MANK·DAŠ·M·K māṇdāšūr māṇdāšmāk. māṇdāš-

Another type

Š

[III. 295/399]

618

:: 'UL MANIK BIR·LA' MUINKAŠ·DY ol mānig birlā mūṇāšdi "He rode behind me on the horse (*irtadafa ma'ī l-faras*) (or the like)." MUINKAŠUVR MUINKAŠ·M·K mūṇāšūr mūṇāšmāk. mūṇāš-

N

:: 'AR·'IYŠ Q' KUNK·RAN·DIY<sup>1</sup> ār īšqa kāṇrāndi "The man<sup>2</sup> balked at carrying out the order and muttered to himself (*ḥaruna li-l-iqdām 'alā l-amr wa-takallama ma'a nafsīhi bi-kalām xafī*)." KUNK·RANUVR<sup>1</sup> KUNK·RAN·MA·K<sup>1</sup> kāṇrānūr kāṇrānmāk. kāṇrān-

:: 'UL KIYNK·RUN·DIY ol kēṇrūndi "The man lived a while in wide comfort (*tawas-sa'a . . . zamānan fī ni'ma*)." KIYNK·RUNVR KIYNK·RUNM·K kēṇrūnūr kēṇrūnmāk. kēṇrūndi

617 <sup>2</sup> *Tāšdīd* (~) over the K crossed out by later hand.

618 <sup>1</sup> U changed from A by later hand (?).

<sup>2</sup> MS. *raḡulāni*, read *raḡul*.

:: 'AR·'IYŠIN·TANK·LAN·DIY **är išin täñlädi** "The man took measures (*dabbara*) in his affair." TANK·LANUVR TANK·LANM'K **täñläñür täñläñmāk**. täñläñ-

## Initial Weak

:: 'UL 'SIK SUVWUḤ TUM·LUF·QA' YINK·ŠURDIY **ol isig sūwuy tumluḡqa yeñ-yeñšür-?** **šürdi (?)** "He mixed (*xalaṭa*) the hot water with the cold until it became lukewarm (*fātir*)." YANK·ŠURUR YANK·ŠUR·MA'K **yeñšürür yeñšürmāk**.

:: 'AR·YANKQUR·DIY **är yañqurdi** "The man turned (*ilṭafata*) right and left as though he heard a call or voice or sound (*ḥātif*, *ṣawt*, *ḥiss*)." YANK·QURA'R·YANK·QUR·MA'Q·**yañqurār yañqurmāq**. yañqur-

Chapter: *fa'lādi*, in its various vocalizations

## D

:: 'UL YAFIYNY SUNKDA'DIY **ol yaḡini soñdādi** "He followed on the heels of (*atba'a . . . wa-rakiba fī 'aqib*) the enemy." The same for anyone who chases after (*sāra 'aqiba . . . li-ya'xuḍa*) something. SUNKDA'R SUNKDA'MA'Q **soñdār soñdāmāq**. soñda-

:: 'UL 'ANIK SAJIN MANKDA'DIY **ol anig sačin mändādi** "He plucked out (*natafa*) his hair." mändä-

Verse:

'UḌM [sic] BARIB·SUNKDADIY

**uḍu barip soñdadi**

V

TKR [sic] TRUB 'ANK·DIDIY

**tāgrā turup aṇdidi**

SAJN QR' MANK·DADIY

**sačin qira mändādi**

'ARZUḠLAYUV 'AR 'WA'R

**aržūlayu är awār**

Describing a man who has routed an emir: "He rode hard on his heels, he surrounded him to ensnare him; they plucked out his hair, the men crowding round him [like jackals]"—he likens the press of men around him to jackals since when they meet up with a man alone they circle round him and then eat him. MANKDA'R MANKDA'MA'K **mändār mändāmāk**.

## R

:: 'UL QUNK·RA'ṬUV JINK·RADIY **ol qonrāyu činradi** "He jingled (*ṣawwata*) the bells and rattled (*ṣalṣala*) the bridle." JINKRA'R·JINKRA'MA'Q·**činrār činrāmāq**. The same for any sound that resembles this. činra-

[III. 297/402]

619

:: 'AR·'IYŠQA' SUNKRA'DIY **är išqa soñrādi** "The man balked at carrying out the order and disputed the statement (*ḥaruna . . . fī qabul al-amr wa-raddada l-kalām*)." SUNK·RA'R·SUNKRA'MA'Q **soñrār soñrāmāq**. soñra-

:: 'UḤLA'N 'UVNIY QUNK·RA'DIY **oḡlān ūni qonrādi** "The boy's voice deepened (*ḡaluḡa*)." This occurs when he reaches puberty. :: QUVY·QUNK·RA'DIY **qōy qonrādi** "The sheep became chestnut colored (*ašhaba*)." QUNKRA'R QUNKRA'MA'Q **qonrār qonrāmāq**. qonra-

:: 'AR· MANKRA'DIY är maṇṛādi "The man (or other) shouted (*ṣāḥa*)."  
MANKRA'R maṇṛa-  
MANKRA'MA'Q maṇṛār maṇṛāmāq.

:: 'UVD· MUNK·RA'DIY uḍ münṛādi "The ox bellowed (*xāra*)."  
MUNKRA'R münṛa-  
MUNKRA'MA'K münṛār münṛāmāk.

Z

:: BIYR· NA'NK BIYR·K' MANKZA'DIY bīr nāṇ bīrkā māṇzādi "One thing resembled  
(*tašabbaha*) another." MANKZA'R MANKZA'MA'K māṇzār māṇzāmāk.

L<sup>1</sup>

:: 'AR· 'IYŠIṬ TANK·LA'DIY är īšiy taṇlādi "The man marvelled (*ta'ajjaba*) at the  
matter." TANK·LA'R TANK·LA'MA'Q taṇlār taṇlāmāq.

:: BIYR NA'NK BIYR·KA' TANK·LA'DIY bīr nāṇ bīrkā tāṇlādi "He balanced (*'adala*  
*bayna*) the two things." TANK·LA'R TANK·LA'MA'K tāṇlār tāṇlāmāk.

:: 'AR· SUVZ TINKLA'DIY är sōz tiṇlādi "The man listened (*aṣṣā*) to the words."  
TINK·LA'R TINKLA'M'Q tiṇlār tiṇlāmāq.

:: QUŠ· SANK·LA'DIY quš saṇlādi "The bird excreted (*dāraqa*)."  
SANK·LA'R saṇla-  
SANK·LA'MA'Q saṇlār saṇlāmāq.

Initial Weak

R

:: 'UL BYR· SUVZ YANK·RA'DIY ol bīr sōz yaṇṛādi "He said something that should  
have been kept secret (*takallama bi-kalām min ḥaqqiḥi an yuxfā*)."  
YANKRA'R YANKRA'-  
MA'Q yaṇṛār yaṇṛāmāq.

L

:: 'UL QUVYUN YUNK·LA'DIY ol qōyin yuṇlādi "He sheared (*jazza*) his sheep."  
YUNK·LA'R YUNK·LA'MA'Q yuṇlār yuṇlāmāq.

Chapter: *fa'īlādī*, in its various vocalizations

:: NA'NK TṢINKIYLA'DIY nāṇ toṇlādi "The heavy (*ṭaqīl*) thing made [such] a  
sound"—as when a mortar falls to the ground. TṢINKIYLA'R TṢINKIYLA'M'K-Q toṇlār  
toṇlāmāq.



:: 'IT· JAṆKYLA'DIY it *čaṇlādi* "The dog yelped (*harra*) when beaten"—it is a sound that is less than barking. And they say to a man who uses foul speech (*šanna'a bi-kalām*): TALIM JANKIYLA'DINK *tālim čaṇlādiṇ* meaning "You have made too much tumult and shouting (*šarabta, šihṭa*)."  
JANKIYLA'R JANKIYLA'MA'Q *čaṇlār čaṇlāmāq*. čaṇlā-

:: 'UL 'ANY SUNKUVLA'DIY ol ani *sūṇlādi* "He speared him (*ṭa'anahu bi-r-ruṇḥ*)."  
SUNKUVLA'R SUNKUVLA'MA'K *sūṇlār sūṇlāmāk*. sūṇlā-

:: 'IT· SINKIYLA'DIY it *siṇlādi/siṇlādi* "The dog whimpered (*harra*) (from the cold, or the like)." :: SUVW· SINK·YLA'DY *sūw siṇlādi* siṇlā-/  
siṇlā-

[III. 299/405]

620

"The water nearly froze (*barada . . . ḥattā kāda an yajmada*)."  
:: QULA'QIM SINKIYLA'DIY *qulāqim siṇlādi* "My ears rang (*ṭannat*)."  
SINKIYLA'R SINKIYLA'MA'K-Q *siṇlār siṇlāmāq/siṇlār siṇlāmāk*.

:: 'AR· TUNKA'LA'DIY *ār toṇlādi* "The man performed a heroic deed (*'amal al-abṭāl wa-l-aqwīyā*)."  
TUNKA'LA'R· TUNKA'LA'MA'Q *toṇlār toṇlāmāq*. toṇlā-

:: 'AR· MANKIYLA'DIY *ār māṇlādi* "The man ate the brain (*akala . . . d-dimāy*)."  
This is the root-meaning. Then it came to have in speech a meaning corresponding to the Arabic phrase *ṭūbā laka* ("Blessed art thou!"). The reason is that the sheep has to be slaughtered to get the brain which is its noblest organ, and the person who has the privilege of slaughtering the sheep for its sake and is presented the brain is much honored thereby. Then this phrase became a sobriquet for anyone who gets some delicacy. māṇlā-

Verse:

|                            |                             |   |
|----------------------------|-----------------------------|---|
| 'ANY YYTB· SUNKUVLA'DIY    | ani yētip <i>sūṇlādi</i>    | V |
| BAŠIN YANDURUV YANKYLA'DIY | bašin yandru <i>yaṇlādi</i> |   |
| 'ARAN BA'²UB MUNKYLA'DIY   | ārān bāyup <i>māṇlādi</i>   |   |
| 'ANIK 'AL·BIN QAR'²UḌDY    | anig alpin qira boṇdi       |   |

Describing a man who routed some troops: "He caught him up and speared him, he opened anew his old wound; the men savored (*tana'ama*)<sup>1</sup> their pondered wealth; he strangled the enemy warriors."

Initial Weak

L

:: 'UL TUVNIN· YANKIYLA'DIY ol *tōnin yaṇlādi* "He renovated (*ajadda*) his garment (or other)."  
YANKIYLA'DIY [sic] YANKYLA'MA'Q *yaṇlār yaṇlāmāq*. yaṇlā-

Another type

:: 'ANIK KUVZIY YAŠA'NKURDIY anig *kōzi yašāṇurdi* "His eyes were dazzled from the sun's rays and teared (*ismadarra . . . ḍarafat 'anhā l-'abra*)."  
YAŠA'NKUR [sic] YAŠA'NKURMA'Q *yašāṇurur yašāṇurmāq*. yašāṇur-

## Quinquiliterals

## R

:: 'UL MANKA' TUNKUR·LANDIY ol maña tünjürländi "He considered himself an in-law (*şıhr*) of mine." TUNKUR·LANUVR TUNKURLANM'K tünjüriänür tünjürlänmäk.

:: 'AT· SINKIRLAN·DIY ät siñirländi "The meat had many sinews (*a'sāb*).": siñirlän-YA' SINKIR·LAN·DIY ya siñirländi "The bow (or other) was outfitted with a tendon-string (*'aqab*).": SINKIRLANUVR SINKIRLANM'K siñirlänür siñirlänmäk.

## Z

:: KŞIY MANKIZLANDIY kişi mänizländi "The person had a beautiful face (*hasuna* mänizlän-*wajh*).": MANKIZLANUVR MANKIZLANM'K mäniziänür mänizlänmäk.

:: QUZIY MUNKZLANDIY qozi münjüzländi "The lamb (or other) grew a horn münjüzlän-*(qarn)*.": MUNKUZLNUVR MUNKUZLANM'K münjüzlänür münjüzlänmäk.

## K

:: 'UFLA'N· SUNKUVK·LAN·DIY oylan süñükländi süñüklän-

[III. 300/408]

621

"The boy (or other) was big-boned (*kabura alwāḥ*).": SUNKUK·LANVR SUNKUK·LANM'K süñüklänür süñüklänmäk.

## L

:: 'AR· 'IYŞ-QA' KUNKUĻAN·DIY är işqa köñülländi "The man determined (*'azama*) köñüllän-to do the thing." The same for a child when he understands (*'aqila, faṭina*) something. KUNKUĻANUVR KUNKUĻANM'K köñüllänür köñüllänmäk.

:: 'UL QIYZI' SINKIĻAN·DIY ol qiziñ siñilländi "He adopted the girl as a sister siñillän-*(ittaxada . . . uxtan)*.": SINKIĻANVR SINKIĻANM'K siñillänür siñillänmäk.

## Final Weak

## [R]

:: 'UL MANIY TUNKURLA'DIY ol māni tünjürlädi "He considered me an in-law tünjürlä-*(addanī min aṣḥārihi wa-nasabanī ilā dālika)*." TUNKUR·LA'R TUNKURLA'MA'K tünjürlär tünjürlämāk.

:: 'UL 'ANIY SINKAR·LA'DIY ol anī siñarlädi "When he found him alone and help-less he considered him weak and took revenge on him (*lammā wajadahu farīdan bi-ḡayr mu'in istad'afahu wa-ntaqama minhu*).": SINKAR·LA'R SINKA'RLA'MA'Q siñarlär siñarlämāq.

:: 'UL YA'SIN SINKIR·LA'DIY ol yāsin **sinjirlādi** "He outfitted the bow (or other) **sinjirlā-**  
with a tendon-string ('*aqib*')." SINKIRLA'R SINKIRLA'MA'K **sinjirlār sinjirlāmāk**.

:: 'AŠAJ· KANKIRSIYDIY ešič **kāñirsīdi** "The pot smelled from something burning **kāñirsi-**  
at the bottom (*iḥṭaraqa š-šay' fī asfal naḥw al-qidra ḥattā rtafa'a riḥuhu*)." KANKIRSIYR·  
KANKIR·SIYMA'K· **kāñirsīr kāñirsīmāk**.

K

:: 'AR· BALINK·LA'DIY **ār bālinlādi** "The man started in his sleep (*waṭaba . . . min* **bālinlā-**  
*nawmihi bi-faza' ašābahu*)." The same for an animal that is startled by something and runs away  
(*fazi'a min šay' yaflatan fa-waṭaba 'anhu wa-nafara*). BALINK·LA'R BALINK·LA'MA'K **bālinlār**  
**bālinlāmāk**.

:: 'UL QULIN TULUNK·LA'DIY ol **qulin tulunlādi** "He struck him [his slave] on the **tulunlā-**  
jaw or under the ear (*wakazahu 'alā laḥyihi<sup>1</sup> wa-taḥta uḍunihi*)." TULUNK·LA'R TULUNK·  
LA'MA'Q **tulunlār tulunlāmāq**.

Qunquilateral

K

:: 'AR· SARIN·KUVLA'DIY **ār sarñūlādi** (?) "The man slipped (*tazallaqa*) (on the **sarñūla- ?**  
ice, or the like)." SARIN·KUVLA'R· SARIN·KUVLA'MA'K·Q **sarñūlār sarñūlāmāq**.

:: 'UZUM SALIN·KUVLA'DIY **üzüm salñūlādi** "The cluster hung (*tadallā*) from the **salñūla-**  
trellis." The same for anything that hangs down from above. :: 'AR· 'AṬITIF SALIN·KUVLA'  
DIY **ār itiy salñūlādi** "The man shot at the dog with a sling (*ramā . . . bi-qadāfa*)." SALINKUV-  
LA'R SALINKUVLA'MA'Q **salñūlār salñūlāmāq**.

:: 'AR· SUW·DA' QALIN·KUVLA'DIY **ār suwda qalñūlādi** "The man floated (*tafā*) **qalñūla-**  
on the water." He does this by kicking his feet and moving his shoulders so that he remains  
supported by the water.

[III. 302/410]

622

QALINKUVLA'R QALINKUVLA'MA'Q **qalñūlār qalñūlāmāq**.

Initial Weak

Q

:: TA'Ṭ YANK·QUVLA'DIY **tāy yañqūlādi** "The mountain echoed (*šadiya*)." This is **yañqūla-**  
when it answers you what you have shouted. :: 'AR· QULA·QIY YANK·QUVLA'DIY **ār qulāqi**

yaṇqūlādi “The man’s ears picked up a sound (*ka-annahā sami‘at ṣawtan aw ḥissan*) and so he turned right and left.” YANKQVLA’R YANKQVLA’MA’Q yaṇqūlār yaṇqūlāmāq.

:: QIYZ· YALINKUVLA’DIY qīz yaṇqūlādi “The girl (or other) played on the swing yaṇqūla- (*la‘ibat . . . bi-l-ḥablayn alladī fussira* [?] <sup>1</sup> ).” YALINKUVLA’R· YALINKUVLA’MA’Q yaṇqūlār yaṇqūlāmāq.

:: ‘UL NA’NKNY YINJ·K’LA’DIY ol nāṇni yinčgālādi “He considered the thing thin, yinčgālā- or he made it thin (‘*adda . . . daqīq<sup>an</sup>, adaqqa*).” YIN·J·KA’LA’R YNJK’LA’MA’K yinčgālār yinčgālāmāk.

#### Doubled Quadrilaterals

##### K

:: SUVF TARIN·KUK·LANDY sūw tārñüklādi “The water oozed out of the ground tārñük- (*istanjala, intahara*).” TARINKUK·LANUVR TARINKUK·LANM’K tārñüklānūr tārñüklānmāk. lān-

:: ‘AR· KUNK·LAK·LANDIY är köñläklādi “The man (or other) put on a shirt köñlāk- (*taqammaša*).” KUNK·LAK·LANUVR KUNK·LAK·LANM’K köñläklānūr köñläklānmāk. lān-

End of the Book of Nasal Words

Praise be to God

In the Name of God the Merciful the Compassionate 0

#### Book of Consonant Clusters

#### Chapter of Nouns [Vowel-initial and Sound]

##### [K]

‘LDRK ildrük “Rue (*ḥarmal*).” ildrük

##### N

‘URTM’N örtmān “Roof (*saṭḥ*).” örtmān

‘URTKUVN örtgūn “Stack of harvested grain (*ṣubra*).” örtgūn

‘AR·S·LA’N· arslān “Lion (*asad*).” It is used as a name for kings. Proverb [= 53 āl, arslān N 410 kösgük]: ‘ALIYN ‘AR·SLA’N TUTA’R· KUVJIN· SIJ·TA’N TUTM’S· alīn arslān tutār, P

622 <sup>1</sup> Clauson (ED, 932) suggests reading the last word as *tušadd*; the phrase would then mean “played with the two ropes that are fastened (to a tree)”; cf. 610 yaṇḡu. Alternately, *alladī fussira* should be taken to mean: “which was explained above.”

**kūčīn sičyān tutmās** "You can catch a lion with cunning but you can't catch a mouse with force." Coined to advise a person to proceed gradually, using subtle cunning and leaving off contention.

M

'UL·DURUM· **oldrum** "Disabled (*muq'ad*)," of a man.

oldrum

#### Another Type

TUR·KMA'N· **türkmān**. They are the Oğuz. There is a story about their being named **türkmān** thus, which is as follows: N

Ḍu-l-Qarnayn had passed by Samarqand and was heading toward the lands of the Turks.

[III. 304/413]

623

The king of the Turks at that time was a young man named Shu. he had a great army. He was the one who began the construction of the fortress of Sūyāb<sup>1</sup> near Balāsāyūn. He used to have 360 drums beat every day for the emirs in his army at the fortress of Sūyāb.<sup>2</sup>

Someone informed him that this man—I mean Ḍu-l-Qarnayn—was approaching. "Shall we do battle with him, or what do you command us?"

Now Shu had sent to the shore of the River of Khojende forty generals to act as a vanguard and to report when he [Ḍu-l-Qarnayn] crossed. This detachment had left without any of the king's soldiers being aware of it, and the king was very anxious about the vanguard. He had a silver tank which he used to carry on his campaigns and fill with water, then let geese and ducks wade in it. Now when they asked him, "Shall we do battle?" he answered, "Look how these geese and ducks are sinking in it!" This worried the people, because they thought he had failed to prepare either for battle or for retreat.

Ḍu-l-Qarnayn crossed, and the vanguards came to him at night and reported his crossing. He [Shu] shounded the alarm that night and fled toward the east. Great commotion befell the people when their king went off without alerting them about his departure. Whoever could find a mount threw himself on it and went with the king—this one grabbed the animal of that, and that one snatched the animal of this—so that by morning the camp was an empty plain. At that time, you see, none of the cities and settlements had yet been built—such as ʿIṣṣāz, Isbījāb, Balāsāyūn, and so on—all of them were built later on. The people then were nomads.

When the king retreated with his army there were left behind 22 men with their families. They had not been able to round up their animals during the night in time to load and leave. These are

623 <sup>1</sup>MS. *šuw*. "Began the construction" is Ar. *fataḥa binā* (for *binā'a*); possibly this means instead, "conquered for us."

<sup>2</sup>MS. *suwb'b*, with *suw* overlined, and *s* changed to *š* (three dots added by a later hand).

[III. 306/414]

624

the ones I named in the beginning of this book and distinguished the brands of their cattle, including Qiniq, Salyur, and so forth [40-41]. Now these 22 were wondering whether to go by foot or to stay where they were. Then they saw two men who had loaded their baggage on their backs and in this manner, along with their families, were making their way in the track of the army. They were exhausted and sweating under their load when they met up with these people, so they stopped to consult with them about it. Then they—I mean the 22—said, “You two! this man”—meaning *Ḍu-l-Qarnayn*—“is a traveller, he never stays in one spot. He’ll leave us too, and we’ll stay in our land.” In Turkic they said: QA’LA<sup>1</sup> qāl ač meaning “You two! stay! remain! abide! (*yā hādāni mkuṭā wa-bqayā wa-talabbatā*).” Afterward they came to be called: XALAJ-xalač This is the origin of the Khalajiyya; they are two tribes.

N

When *Ḍu-l-Qarnayn* came up and saw this group of people with their distinguishing marks<sup>2</sup> and with the brands of the Turks, he said, before inquiring [who they were]: TUR-KUM’N. ’ĀND. *turk mānand* meaning [in Persian] “These look like Turks.” This remained their name ever since his time, and until our own day. In origin they are 24 tribes, but the two Khalajiyya tribes are distinguished from them in certain respects<sup>3</sup> and so are not counted among them. This is the origin.

N

The king [Shu] went on to Šīn and *Ḍu-l-Qarnayn* followed after him. When he approached him near Uighur, the king sent a vanguard toward him, and *Ḍu-l-Qarnayn* sent out another vanguard. They fought during the night, and defeat<sup>4</sup> fell upon the vanguard of *Ḍu-l-Qarnayn*. The battle took place at: ’LŃUVN [sic] QA’N. *altūn qān*—today this is the name of a mountain<sup>5</sup> called: ’AL-TUVN XA’N. *altūn xān*. Afterward *Ḍu-l-Qarnayn* made peace with him and built the cities of Uighur. He remained there for some time.

N

Shu the king retraced his steps until he came to Balāsāyūn.

[III. 307/415]

625

He built this city, which is called by the name of the king, Shu, and he ordered that a talisman be fastened to it. Even today the storks come as far as that city, but never go beyond it. So it has remained, from his day to our own.

### Another Type

Š

SAN·D·RUŠ. sandruš “Quarreling (*mu’ātaba, mujādala*).” Proverb [= 203 *saban*, 373 *sanriš*]: SABAN·DA’ SAN·DURŠ BUL·SA’ ’URT·KUVN DA’ ’IR·TAŠ BUL·MA’S sabanda sandruš P

624 <sup>1</sup> *Sic.* In margin, by later hand: ’AJ.

<sup>2</sup> MS. *šu’ūr*, read *šu’ur*.

<sup>3</sup> “are distinguished from them in certain respects” is Ar. *infaradatā ‘anhā bi-ba’d al-ašyā’*; possibly this means instead, “separated from them with some of the belongings.”

<sup>4</sup> MS. *dayra*, corrected to *dabra* by later hand.

<sup>5</sup> MS. *jīl* “tribe,” corrected to *jabal* by a later hand.

**sandruš bolsa örtgündä irtäš bolmäs** "If there is quarreling during the season of plowing there will be no strife during harvest." The meaning is that an affair should be well planned before its actual occurrence.

## Q

BURSUM·AQ [sic] **borsmuq** [badger] "A small animal resembling the monitor lizard **borsmuq** (*waral*)."<sup>1</sup> It is proverbial for fatness. The Oʻyuz drop the *mīm* and say: BUR·SUQ· **borsuq**(*borsuq* D) They add [the *mīm*] in the word: BAŠ·MAQ **bašmaq** "Shoe (*midās*)" which the Türks call: BAŠAQ· **bašaq**. 0

QLDRQ<sup>2</sup> **qildruq** "Awn or beard (*safā*)," on wheat, or other. 0 **qildruq**

QURQ·LXUQ 'AR· **qorqliq** ār "A timid, cowardly (*xā'if, jabān*) man." **qorqliq**

## L

TURT·KUIL· 'AW· **törtgil** āw "A square (*murabba'*) house." The same for anything **törtgil** square.

## N

BARS·ΓA'N **barsyān** Name of a son of Afrāsiyāb. He is the one who built: BARAS· **barsyān** ΓA'N· **barsyān** the city from which came the father of Maḥmūd. Some say that it was the name of a groom who belonged to the king<sup>3</sup> of Uighur and who used to tend the horses there because of its fine air; then the city was named after him. 0 N

BUR·S·LA'N· **burslān** "Tiger (*babr*)"—this is its actual meaning (*fī ḥaqīqa al-luḡa*). **burslān** Hence :: 'ARS·LA'N BUR·S·LA'N **arslān burslān** "Lions and tigers." 0 BUR·S·LA'N **burslān** A man's name. It is correct to say that: BURS·LA'N **burslān** is secondary (*taba'*) to: 'AR·S·LA'N· **arslān** since they are mentioned paired and: BURS·LA'N **burslān** is never found alone. N But the more correct view is that it means "tiger," since, if it were [merely] a secondary element, it would not be permissible to use it as a proper name; and since you do not say [in Arabic] *ḥādā šay' basan* but rather *ḥasan basan* ("This is a very good thing"). 0

## M

QIRQ·LM SA'ΓUV **qirqlim** sāyu "A heaping (*jammān*) measure," one in which the **qirqlim** measure is filled to the brim (*balaḡa l-kayl tufafāhu*).<sup>4</sup>

## Sextiliterals

625 <sup>1</sup> MS. *warak*; cf. 183 *suḡur*!

<sup>2</sup> I below Q and *sukūn* above L in pencil!

<sup>3</sup> "to the king" (*li-malik*) added in margin by later hand.

<sup>4</sup> MS. *tuḡāfahu*.

:: 'IKR·J·KUVN· 'IYŠ· ekirčgūn īš "A matter that wavers (*mutaraddad*) between ekirčgūn

[III. 309/419]

626

being done and being left undone." :: KUNK·LUM 'IKIR·J·KUVN BUL·DIY köñlüm ekirčgūn  
boldi "My heart wavered (*taraddada*) between doing and leaving undone."

KUKURJ·KUVN· kögürčgūn "Dove (*ḥamām*)."

kögürčgūn

## Verbs

## Q

:: 'UL TVA'RIN 'AL·Q·TIY ol tavārin alqti "He used up (*afnā*) his wealth (or other)." alq-  
'AL·QA'R· 'AL·Q·MA'Q· alqār alqmāq.

Know that the joining of two unvoiced consonants [i.e. clusters] is rare, since the composition must include one of the three liquids: *rā'*, *lām*, *nūn*. This is a basic rule, for both nouns and verbs. No [cluster] is conceivable except in connection with one of these letters which lighten the word from its heaviness and make it as though the two [joined] letters were one letter. For this reason the poet is permitted to use them as if they were one.

G

## K

:: QUVY· 'UR·K·TIY<sup>1</sup> qōy ürkti "The sheep was startled (*nafara*) (at night, or during the day, by a wolf, or the like)." :: BUDUVN 'UR·K·TIY<sup>1</sup> bodūn ürkti "The people were frightened (*nafara*) at the appearance of the enemy and panic-stricken (*waqa'a baynahum al-hazāhiz*)." 'UR·KA'R 'UR·KA'MA'K ürkkār ürkmāk (ürkāmāk?).

ürk-

:: 'AR TVA'R· 'IR·K·TIY<sup>2</sup> ar tavār irkti "The man gathered (*jama'a*) wealth (or other)." 'IR·KA'R· 'IR·K·MA'K irkkār irkmāk (irkāmāk?).

irk-

## J

:: 'AT· SUR·J·IDIY at sürēdi "The horse (or other) stumbled (*aṭura*)." SUR·JA'R SUR·J·M'K sürčār sürčmāk.

sürč-

:: 'UL 'ANY BJA'KIN SAN·J·DIY ol ani bičākin sančdi "He stabbed (*waja'a*) him with a knife (or other)." :: BAK· YAḠYSIN SAN·J·DIY beg yaḡisin sančdi "The emir routed (*hazama*) his enemy." SAN·JA'R SAN·J·MA'Q· sančār sančmāq.

sanč-

## S

626 <sup>1</sup> Corrected from: 'URKUṬIY ürkütti.

<sup>2</sup> Corrected from: 'IRKIṬIY irkitti.



:: YKIT QA'N-İKA' KUR·S·DIY **yigit qāniga kürsdi** "The young man was filled up with blood and fat until he became lusty (*imtalā'a . . . dam<sup>an</sup> wa-simn<sup>an</sup> hattā abdā min nafsīhi l-mujūn*)."<sup>3</sup> Its root-meaning is for any vessel<sup>3</sup> to be filled with something and then, after a while, to expand until it overflows (*intafaxa hattā zāda 'an hadd al-imtilā'*). For example, if you add to dough a good fermenting agent, then put it in a bowl, nearly full, and leave it for a while, it will expand until it goes over the rim of the bowl. KUR·SA'R KURSA'MA'K **kürsār kürsmāk** (**kürsāmāk?**). Its root is the word for a man who is "arrogant and high-spirited (*baṭar, ašir*)" [i.e. **kür** (163); then you add the suffix:] SA'DIY -**sādi** whose meaning we have already explained [569?]. KUR·SA'R KUR·SA'MA'K **kürsār kürsmāk** (**kürsāmāk?**).<sup>4</sup>

[III. 311/421]

627

## Q

:: SUFV· SAR·Q·DIY **sūw sarqdi** "The water leaked or ran out (*sariba*)."<sup>5</sup> The same for any liquid that drips (*taqāṭara*) from something. :: 'DA'QIM SAR·Q·DIY **aḏāqim sarqdi** "My leg hung limply (*xadirat wa-taqāṭarat a'yā'an*) (from riding)." SARQ'R SAR·Q·MA'Q **sarqār sarqmāq**.

:: QUL TANKRIY·DAN· QUR·Q·DIY **qul tānṛidān qorqdi** "The slave (worshipper) feared (*xāfa*) God (may He be exalted)." The same for someone who is afraid (*xāfa*) of something. QUR·QAR QUR·Q·MA'Q· **qorqar qorqmāq**. Proverb: QARIY 'UKUVZ· BAL·DUVQA' QUR·Q·MA'S· **qari öküz baldūqa qorqmās** 0 "The old ox fears not the ax." Coined about someone who is threatened with something to which he is already accustomed, as if to say, "He will not fear that, just as the old ox does not fear the ax," since he is accustomed [to having it around].

qorq-

P

Verse:

QUR·Q·MA' 'ANKAR 'UTRUV TURB· TAK·RA' YRA'

V

QAB·SA' 'ANIK 'ALBAḒUTIN· 'AN·DAN· YARA'<sup>1</sup>**qorqma aṇar utru turup tāgrā yörä****qapsa anig alpayutin andan tür-ä**

"Do not fear (the enemy), confront him, surround him, repel his warriors, and roll them up (like a scroll of paper)."

:: 'UL QUVYUN· QIR·Q·DIY ol **qōyin qirqdi** "He sheared (*jazza*) his sheep (or other)." QIR·QA'R QIR·Q·MA'Q· **qirqār qirqmāq**.

qirq-

## K

:: 'AR· YIḒA'J SIL·K·DIY **är yiḒāč silkdi** "The man shook (*nafaḏa*) the tree (or other)." SIL·KA'R· SIL·K·MA'K **silkāṛ silkmāk**.

silk-

## Quadriliterals

626 <sup>3</sup>MS. *ṭarf*, read *ṣarf*.

<sup>4</sup>The explanation given here, and the form of the infinitive, imply that **kürs-** is a back-formation from **kürsā-**, the intermediary form being the aorist **kürsār**; cf. **ürk-** and **irk-** above, and 559 **tara-**.

627 <sup>1</sup>Two dots of Y by later hand.

:: 'UL 'ANY 'AN·D·ΓAR·DIY ol ani andγardi "He made him swear an oath (*ḥallafa*)."  
'AN·D·ΓARUR· 'AN·D·ΓAR·MA'Q· andγarur andγarmāq.

:: 'UL YΓA'J KUND·KAR·DIY ol yiγāč köndgārdi "He straightened (*qawwama*) the köndgār-  
piece of wood (or other)." :: 'UΓRYNY KUND·KAR·DIY oγrīni köndgārdi "He struggled  
(*mārasa*) with the thief until he confessed (*aqarra*)."  
:: 'UL 'ANY<sup>2</sup> YUVL·QA' KUNDKRDY ol māni yōlqa köndgārdi "He guided (*hadā*) me to the road (or other)."  
KUND·KURUR KUND·KURMA'K köndgārūr köndgarmāk.

N

:: QUL TANK·RIYKA' KIRT·KUN·DIY qul tānrikā kertgündi "The slave (worshipper) kertgün-  
confessed (*aqarra*)<sup>3</sup> the oneness of God and acknowledged (*ṣaddaqa*) His messengers." The same  
if he confesses (*aqarra*)<sup>3</sup> something that he has said or done. KAIR·TUKUNUVR· KAIR·  
TΨKUN·M'K kertgünūr kertgünmāk.

The imperative of this chapter has five letters. Example :: YIΓ'J KUND·KUR· yiγāč G  
köndgār "Straighten the piece of wood." TANK·RIYKA' KIRT·KUN tānrikā kertgün

[III. 312/423]

628

"Believe (*āmin*) in God."

To transitivize these verbs, which have consonant clusters, you add the augment *tā'* to the stem. Example :: 'UL NA'NK BAR·K·LATIY ol nān bārklätti "He ordered the thing to be guarded (*ḥifẓ*)."  
:: 'UL YΓIA'J· KUND·KURTY ol yiγāč köndgärtti "He ordered the piece of wood (or other) to be straightened."

The following transitivizing suffixes do not occur in this chapter: *tā'* plus *rā'* as in :: BAR·TUR·DIY barturdi "He caused (him) to go"; *γayn* plus *rā'* as in :: 'UL 'ANY TUDΓURDIY ol ani tođyurdi "He filled him to satiety"; *kāf* plus *rā'* as in :: TANKRIY 'ULUK· TIRKUR·DIY tānri ölüg turgürdi "God brought the dead man to life."

Doubled

K.

TIÆR·S·KA'K tirsgāk [Sty] "a swelling that breaks out on the edge of the eyelid tirsgāk  
(*baṭra taxruju bi-aṣfār al-'ayn*)."  
0

TIRS·K'K tirsgāk "Forearm (*zind al-yad*)."

627 <sup>2</sup>M written in between ' and N by later hand. Either 'ANY is an error for MANY, or *hadānī* is an error for *hadāhu*.

<sup>3</sup>MS. *qarra*.

Of doubled nouns there is only one with unvowelled middle radical, namely: MAĶAH· G  
mäkkäh (?). It is the name of an ink (? *naqš*) imported from Šīn, with which Turkic books are mäkkäh ?  
written. The *kāf* is doubled; the *hā'* is from an original *alif* [i.e. *mäkkä* ?].<sup>1</sup>

Also, there is none with augments. 0

#### Verbs

##### T [Vowel-initial]

:: 'AR·T̃IY NA'NK artti nāṇ "The thing increased or expanded (*zāda*).": 'ANIK art-  
'AYA'KUVSIY 'AR·T̃IY anig äyägüsi artti "His rib expanded"—this is [an idiom] alluding to  
arrogance (*taṭāwul*). 'AR·TA'R· 'AR·T·M'Q artār artmāq.

:: 'UL 'UR·T̃Y NA'NK·NY ol örtti nāṇni "He covered (*satarā*) the thing." 'URTA'R ört-  
'UR·T·M'K örtār örtmāk.

:: 'UDLAK· 'AR·T̃IY ödläg ärtti "Time passed (*maḍā*).": 'AR· 'AWIN·DAN 'AR·T̃Y art-  
är äwindän ärtti "The man passed by (*jāwaza min*) his house." The same for anyone who goes  
past (*maḍā wa-jāwaza 'an*) a place. 'ARTA'R· 'ART·M'K ärtār ärtmāk.

##### T [Sound]

:: 'UL 'ANIK 'ALKIN BAR·T̃Y ol anig älgin bārtti "He bruised (*awṭa'a*) his hand." bārt-  
The same for anything that one wounds or that one breaks without apparent injury (*jaraḥa aw*  
*kassara kasran* *ṡayr mubīn*). BARTA'R BARTM'K bārtār bārtmāk.

:: KUVNK' YA'Γ TUR·T̃Y kōnkä yāṡ türtti "He rubbed (*laṭaxa*) oil on the leather." tür-  
The same for any rubbing or wiping on (*laṭx*). TURTA'R TURTM'K türtār türtmāk.

:: 'UL YAR·MA'Q TAR·T̃Y ol yarmāq tartti "He weighed (*wazana*) the dirham (or tart-  
other).": 'UL YIB· TAR·T̃Y ol yip tartti

[III. 314/426]

629

"He stretched (*madda*) the string (or other).": 'L TRTN TRTY ol tartin tartti "He outfitted  
himself with provisions (*imtāra min al-mīra*).": The same for pulling (*jaḍaba*) anything. TART'R  
TRTM'Q tartār tartmāq. 0 Also :: 'UL 'ATUVKIN TAR·T̃Y ol ätūkin tartti "He took off  
(*naza'a*) his boots." Proverb: SUVF· KURMA'KINJ' 'ATUK· TART·MA' sūw körmāginčä ätük P  
tartma "Don't take off your boots before you see the water." Coined to advise a person to act  
slowly and carefully.

:: 'UL JAR·T̃Y NA'NK·NY ol čärtti nāṇni "He let go of (*aflata*) the thing." :: 'UL čärt-  
YARMA'Q 'UVJIN JAR·T̃Y ol yarmāq ūčīn čärtti "He broke off (*kasara*) the edge of the

628 <sup>1</sup>The structure of this book requires a liquid (R, L, or N—see 626 G) before the doubled K; in  
view of the orthography, probably R or N (thus \*märkkä(h) or \*männkkä(h) ?). But see ED, 766.

dirham.” The same for breaking off the edge (*kasara ʔarf*) of anything. JAR·TA·R JAR·T·M·K *čärtār čärtmāk*.

:: 'UL 'ATM·KĀ' YA·Γ SUR·T̄Y *ol ätmākkä yāγ sūrtti* “He spread (*laʔaxa*) butter on the bread.” :: 'UL YARMA·QI· TA·Š·QA' SUR·T̄Y *ol yarmāqiy tāšqa sūrtti* “He rubbed (*aḥakka*) the dirham on a stone.” The same for other things. SUR·TA·R SURTM·K *sūrtār sūrtmāk*. sūrt-

:: 'UL YI·Γ·J KAR·T̄Y *ol yiγāč kārtti* “He notched (*ḥazza*) the wood (or other).” :: 'UL QULIN BUY·NY KAR·T̄Y *ol qulin boyni kārtti* “He ‘notched’ his slave’s neck”—this is a saying that connotes “humbling (*iḍlāl*).” KARTA·R KARTM·K *kārtār kārtmāk*. kārt-

The imperative of this chapter has three letters. Example :: 'ART· *ärt* “Pass”; KAR·T· *kārt* “Notch.” These verbs in the root-form have three letters, but they are pronounced as biliterals. All of the conjugations may be formed by analogy with what has gone before. G

#### Quadrilaterals

[R; Vowel-Initial]

:: MAN· 'ANKAR SUVF 'UBUR·TUM· *mān aṇar sūw öpūrttūm* “I made him drink (*šurb*) the water (or other).” 'UBURTUR MAN 'UBURTM·K *öpūrtūr mān, öpūrtmāk*. öpūrt-

:: SUJIK· 'ANY 'ASUR·T̄Y *süčig ani äsūrtti* “The wine intoxicated (*askara*) him.” 'ASUR·TUR· 'ASUR·T·M·K *äsūrtūr äsūrtmāk*. äsūrt-

:: 'UL 'ANKAR 'ATM·K 'ISIR·T̄Y *ol aṇar ätmāk isirtti* “He caused him to bite (*a'aḍḍa*) the bread (or other).” The same for anyone who causes [someone] to bite something. 'ISIR·TUVR 'ISIRTM·Q *isirtūr isirtmāq*. 0 isirt-

:: 'UL KUN·KĀ' YIB· 'KIR·T̄Y *ol kūnkā yip ägirtti* “He set his maidservant to spin (*γazl*).” The same if one orders the besieging (*taḥḍīq ḥawla*) of a fortress in order to capture it. 'AKIRTUVR 'IKIRTM·K *ägirtūr ägirtmāk*. 0 ägirt-

:: 'UL 'ANKA·R KUVZIN· 'ALAR·T̄Y *ol aṇār kōzin alartti* “He looked at him askance (*lamaḥa . . . bi-baṣar bāṣir šazr*).” 'ALARTUR 'ALARTM·Q *alartur alartmāq*. 0 alart-

:: 'UL 'ANIK KUVZIYNK· BIYR· NA·NK 'ILAR·T̄Y *ol anig kōziṇa bīr nāṇ ilārtti* “He brought before his eyes the dim outline or apparation (*xīyāl*) of a thing.” 'ILAR·TUR· 'ILART·MA·K *ilartūr ilārtmāk*. ilārt-

[III. 316/428]

630

:: 'UL BAK· 'UB·KA·SIN 'AMUR·T̄Y *ol beg öpkāsin amurtti* “He quieted (*askana*) the emir’s anger.” The same for quieting a refractory foal, or a boiling kettle, or the like. Verse: amurt-

TUSUN MUNUB· SAKIR·T·SUN

tosun münüp sekirtsün

V

'ASIZLIKIN 'AMURT·SUN

esizlikin amurtsun

'IT·QA' KAYIK·QAY·TAR·T·SUN      itqa kâyik qaytartsun  
TUT·MIŠ<sup>1</sup> SA'NIY 'UM·NALIM·      tutmiš sāni umnalim

Describing a boy: "Let him mount the unruly foal and make it run, so that he quiets its refractory nature (and may hunt on its back); let him urge on the dog to turn the game (toward us, and) let us consider the game taken"—for they hoped to eat its flesh afterward.

R [Sound]

:: 'UΓRIY 'ARIK·JUB·RAȚY oγri ārig čopartti "The thief stripped him [the man] of his wealth (*salaba mālahu hattā a'rāhu*)."  
JUBARTUR JUBARTM'Q čopartur čopartmāq.  
And they also say: JUBARTUV SIYDY čopartu sīdi meaning "He plundered him and stripped him (*salaba*, 'arrā)."

:: 'UL 'UFLIN·JIBIRI·ȚIY ol oylin čipirtti "He beat his child with a fresh switch (*daraba . . . bi-qadīb nā'im*)."  
JIBIR·TUVR JIBIR·T·M'Q čipirtūr čipirtmāq.

:: 'UL 'ARIK 'UR·NIN·DIN QUBUR·ȚIY ol ārig omindin qopurtti "He raised (*an-ḥaḍa*) the man from his place (or other)."  
QUBUR·TUVR QUBUR·T·MA'Q qopurtūr qopurtmāq.

:: 'ATUK 'AȚA'QIȚ QABAR·ȚIY ätük aȚāqiy qapartti "The boot caused blisters (*warrama* [defined]) on the foot."  
QABARTURUR [sic] QABAR·TMA'Q qapartūr qapartmāq.  
Hence :: 'UL SUVZUK QABAR·ȚIY ol sōzūg qapartti "He inflated (*faxxama*) his speech." Then a man is called: QABRTȚA'N qapartγān because of his inflated pride (*naḥx*).<sup>2</sup>

:: 'UVT·'Š·J·NY KUBUR·ȚY ot ešični köpürtti "The fire caused the kettle to foam (*azbada*)."  
The same if a thing causes lips, or water, or the like, to foam. KUBUR·TUR KUBUR·T·M'K köpürtūr köpürtmāk.

:: 'ATIȚ QATAȚR·ȚY atiy qatartti "He ordered the horses to be turned back (*radd*)."  
QATIRTUR QATIRTM'Q qatartur qatartmāq.

:: 'UL 'ANY QAJUR·ȚY ol ani qačurtti "He had him chase [someone] away (*ihrāb*)."  
QAJUR·TUR QAJUR·T·M'Q qačurtur qačurtmāq.

:: 'UL 'ANINK BUY·NIN QAȚIR·ȚIY ol aniγ boynin qaȚirtti "He had his neck twisted (*alwā*)."  
QAȚIR·TUR QAȚIR·T·M'Q qaȚirtur qaȚirtmāq.

:: 'UL 'ANIK TUVNIN·QARAR·ȚY ol anig tōnin qarartti "He blackened (*sawwada*) his garment (or other)."  
QARAR·TUR QARAR·T·MA'Q qarartur qarartmāq.

:: 'UL QIZAR·ȚY NA'NK·NY ol qizartti nāḡni "He reddened (*ḥammara*) the thing."  
QIZAR·TUR QIZAR·T·MA'Q qizartur qizartmāq.

630 <sup>1</sup> Also pointed: YIYMIŠ yēmiš (يَيْمِشْ) T(Y)UIT(Y)·MIŠ; thus "eaten" instead of "taken."  
<sup>2</sup> MS. *naḥx*.

:: 'UL 'ANKAR TARİΓ· SAUWURȚY ol aṇar tariṇ sawurtti "He had him winnow (aḡrā) the wheat sawurt-

[III. 318/431]

631

(or other)." SAWUR·TUR· SAWUR·TM'Q· sawurtur sawurtmāq.

:: 'UL 'AT· SAKIR·ȚY ol at sekirtti "He made the horse (or other) gallop (a'dā)." sekirt-SAKIRTUR SAKIRT·M'K sekirtür sekirtmāk.

:: 'UL 'ANKAR SUVF· KAJR·ȚY ol aṇar sūw kăčürtti "He made him cross (a'bara) the water (or other)." The same if he transfers (amḡā) a matter to someone else. KAJURTUR KAJURTM'K kăčürtür kăčürtmāk.

The imperative of this chapter has four letters. Example :: SAKIR·T· sekirt "Make (the horse) gallop." In pronunciation, however, it is like a trilateral. The rest of the conjugation—active and passive participles, nouns of place, time and instrument—is formed absolutely regularly, by analogy with the previous chapters. G

#### Initial-Weak

Γ

YAL·T·ΓA' yaltṡa "Ridiculing (*suxriyya*)" a thing. :: 'UL 'ANIY YAL·T·ΓA' QIL·DIY ol ani yaltṡa qildi "He ridiculed (*istahza'a*, *saxira*) it." yaltṡa

Q

YAL·DUR·IQ· NA'NK yaldriq nāṇ "Something shining (*muḡī*)," such as a polished basin, or the like. And they call "a woman who is decked out (*mutabarrija*, *mutazayyina*)": YALDU·RI·Q 'AŠ·LA'R yaldriq ešlār. In both of these, the yā may have ḡamma [i.e. yoldriq]. (yoldriq)

YARIYMA'Q· [sic] yartmāq Uighur dialect for: YAR·MA'Q yarmāq meaning "Dirham (*dirham*)."

D

#### Doubled

YARS·ΓA'Γ yarsyāy "A slippery place (*mazlaqa*)," on a mountain, etc. yarsyāy

#### Another Type

YULDURΓA' yuldruṡa "Thistle (*naṡī*)"—it is a plant that grows long like a sword. yuldruṡa The *dāl* may also be vowelised, thus: YULDUR·ΓA' yuldurṡa. (yuldurṡa)

K

"Bat (*xuffāš*)" is called: 'AYA' YARS·KUV aya yārsḡü in Čigil dialect. Some call it: yārsḡü D YARISA' yarasa (?). (yarasa ?)

## Final Weak

## Γ

YURINJΓA' yorinčya "Clover (*qatt*)."<sup>0</sup> yorinčya

YLINJΓA' 'AŠ· yilinčya aš "Food that has no grease, no salt, and no taste (*lā dasam fihi wa-lā millī wa-lā ṭa'im*)."<sup>0</sup>

YUMURTΓA' yumurtya "Egg (*bayḍ*)," of a hen or other bird. And they call the yumurtya "testicles (*xuṣya*)" of a man or other animal: YUMUR·TΓA' yumurtya.<sup>0</sup>

YIMIRTΓA' YAŠ· yimirtya yāš—with *kasr* of the *yā*' and the *mīm*—"Any soft (*nā'im*) vegetable (such as spinach or cauliflower) that has no roots (*lā 'urūq fihi*)."<sup>0</sup> Also, anything that has a crunch (*xaḍad*); and so "cucumber (*qitā*)" is called: YUMIRTΓA' yimirtya.

## Verbs

## D

:: 'UL YA'D·TY NA'NKNY ol yāḍti nāḡni "He spread out (*basāṭa*) the thing"—such as bread on a tray. YAD·R· YAD·MA'Q yaḍār yaḍmāq. yāḍ-

::

[III. 320/434] 632

'UL TUB·RA'Q· YUVZIN·DIN YUVD·TIY ol toprāq yūzindin yōḍti "He wiped off (*masaḥa*) the dirt from his face." Also :: 'UL BITK YUVD·TY ol bitig yōḍti "He erased (*maḥā*) the book (or other)." YUVD·R· YUVD·MA'Q yōḍār yōḍmāq. yōḍ-

:: 'UL YUK· YUVD·TY ol yūk yūḍti "He carried (*ḥamala*) the burden." YUVD·R· YUVD·MA'K yūḍār yūḍmāk. yūḍ-

:: 'UL YAT·KA'K· YAYḌTY ol yetgāk yēḍti "He sewed up (*'abbā*) the bag or pouch." YAYḌ·R· YYḌMA'K yēḍār yēḍmāk. yēḍ-

## Triliterals

## T

:: 'ATLIΓ YUR·T̃TY atliγ yortti "The horseman ambled (*xabba*)."<sup>0</sup> YURTUVR· YURTA'R.—two variants—YURT·M'Q yortūr/yortār yortmāq. yort-D

:: 'UL TUVNIN YIR·T̃TY ol tōnin yirtti "He tore (*mazzaqa*) his garment (or other)."<sup>0</sup> YIR·TA'R YIRT·M'Q yirtār yirtmāq. yirt-

## J

:: 'UL QA'FUVNUF YANJ·DIY ol qāyūnuḡ yāñēdi "He crushed the melon (or other) under his foot (*xabbāṭa wa-daqqā* . . . *taḥt ar-rijl*). The same for something that one mashes together by biting (*aḍḍa fa-ḍamma ba'd ajzā' ilā ba'd*). YAN·J'R YN·JM'K yāñčār yāñčmāk. yāñč-

## Q

:: 'UL YA'Γ·QA' YAL·Q·DIY ol yāḡqa yalqdi "He got sick to his stomach from the oil (*ḡamatahu d-duhn ḥattā bašima minhu*). YAL·QA'R YAL·Q·M'Q yalqār yalqmāq. Proverb: YAL·Q·SA' YAM' YA'Γ 'ADKUV KUVY·SA' YAM' KUVN 'ADKUV yalqsa yemā yāḡ āḍḡü, P  
kōysā yemā kūn āḍḡü 0 "Butter, though it causes indigestion, is better (than plain salted food); the sun, though it burns, is better (than cloudy weather or fog)." 0

:: TA'Š 'ANINK 'DA'QIN YULQ·DIY tāš aniḡ aḍāqin yulqdi "The stone scraped and bruised (*saḥaja, laṭama*) his foot." The same for anything that scrapes (*saḥaja*) a thing. YUL·QA'R YUL·Q·M'Q yulqār yulqmāq. yulq-

:: 'UL 'ANDIN NA'NK YUL·Q·DIY ol andin nāḡ yulqdi "He scraped off (*qašara*) something from it"—meaning he got some use or profit from it (*intafa'a, ḥašala*). YUL·QA'R YUL·Q·M'Q yulqār yulqmāq.

## Quadriliterals

## T

:: 'UL SUVZUK YABUR·T̃Y ol sōzüḡ yapurtti "He ordered that (the matter or) the words be kept secret (*ixfā'*). YABUR·T̃Y ol yēriḡ yapurtti "He had someone level (*mallasa*) the ground." The same for anything disorganized (*ša'aṭ*) which one puts back together (*ḍamma ba'd ajzā' ilā ba'd*). YABURTUR YABURTM'Q yapurtur yapurtmāq. yapurt-

:: YA'ΓMUR 'UTUF YAŠAR·T̃Y yaḡmur otuḡ yašartti "The rain greened (*xaḍḍara*) the vegetation." YAŠAR·TUR YAŠARTM'Q yašartur yašartmāq. yašart-

:: 'UL 'ANKAR·'UVN·YUFUR·T̃Y ol aḡar ūn yoḡurtti "He had him knead (*a'jana*) the dough." YUFUR·TUR YUFUR·T·M'Q yoḡurtur yoḡurtmāq. 0 yoḡurt-  
[III. 322/436] 633

:: 'UL 'ANY YUKUR·T̃Y ol ani yūḡurtti "He made him run (*a'dā*). YUKUR·TUR YUKR·TM'K yūḡürtür yūḡürtmāk. yūḡürt-

## Another Type

:: KUVN YAL·DRAIN·DIY [sic] kūn yaldrīdi "The sun shone dimly (*aḍā'at* . . . *qalīlan*). The same for lightning or fire, etc., when they shine dimly :: YAL·DIRADIY yaldrīdi. YAL·DIRAIYR·YALDIRIYMA'Q yaldrīr yaldrīmāq. 0 yaldrī-

:: QILJ YΨILD·IRADIY qilič yoldridi "The sword gleamed (*aḍā'a*). The same for jewels. With *fath* [i.e. yaldrī-] the word refers to light (*ḍiyā'*), with *ḍamm* [i.e. yoldrī-] it refers to the shimmering (*talāmī'*) of jewels. YΨILD·IRAIYR·YΨILDIRAMA'Q yoldrīr yoldrimāq. yoldrī-



## Defective

## J

'IYNJ ēnč "Content, quiet (*muṭma'inn, sākin*).” Thus :: KUNKUL 'IYN·JMUV kōñül ēnč  
ēnčmü "Is your heart content?" 'IYN·J·KAN·D· ēnč känd Name of a town that belonged to the  
people of al-Muqanna', may God curse him; it has fallen to ruin. N

KA'N·J· kănč "Baby (*tiḥl*).” Also the "young (*ṣaḡīr*)" of an animal. KA'N·J· LIYUV kănč  
kănč liyu "A table that is set up during festivals and the feasts of kings, for booty.” It is like a  
minaret, thirty cubits straight up.

## Quadrilaterals

## R

Q'FṬR qāfyar "Bahramān silk."<sup>1</sup> qāfyar

## Γ

BA'R·LIṬ· 'AR· bārliḡ ār "A wealthy (*muṭrī, dū māl*) man." bārliḡ

## K

'UVZ·LUK ōzlük "A favorite horse (*al-muqarraba<sup>2</sup> min al-xayl*).” Also, anything that  
a man reserves for himself (*xaṣṣa . . . li-naṣsihi*). ōzlük

## Verbs

## D [Vowel-initial]

:: 'UL MANK' 'AT· 'IYD·TIY ol maṇa at īdti "He sent (*ba'aṭa*) me a horse (or other).” īd-  
:: TANK·RIY YALA'VAJ 'IYD·TIY tāñri yalāvač īdti "God sent forth (*arsala*) a Messenger.”  
'IYDUVR· 'IYD·MA'Q· īdūr īdmāq.

## D [Sound]

:: 'ANIK KUVZIY ?YD·TIY anig kōzi bēdti "His eyes had weak vision (*abṣarat*  
*da'īfan*).” ?YD'R ?YDMA'K bēdār bēdmāk. 0 bēd-

:: 'AR TUM·LUF·QA' BUVḌ·TIY ār tumluḡqa būdti "The man froze to death (*ḥaṣura*  
. . . *min al-bard wa-māta*).” BUVḌA'R· BUVḌ·MA'Q· būdār būdmāq. būḍ-

633 <sup>1</sup>Cf. Steingass 211: *bahramān* ". . . fine silk interwoven or painted with flowers . . ."; Fakhru'd-Din Mubarakshah [A.D. 1206] (ed. E. D. Ross, London, 1927) 38, lists *bahramān* as one of the products of Turkestan.

<sup>2</sup>MS. *al-maḡarru bihi* (vowels by later hand); cf. 53:12 s.v. *āl*.

:: MANIK· QARIN· TUVĐ·TY mǎnig qarin tōđti “My belly is full (*šabi’a*).” TUV·DA’R· TVĐUVR—two variants—TUVĐ·MA’Q· tōđār/tōđūr tōđmāq. tōđ·D

:: ‘UL ‘ANY ‘AŠ·QA’ TIYĐ·TY ol ani ašqa tīđti “He detained (*mana’a*) him for a meal.” The same for any detaining. TIYĐA’R· TIYĐ·MA’Q tīđār tīđmāq. tīđ·

:: ‘AR· SUVĐ·TIY är sūđti “The man (or other) spit (*bazaqa*).” SUVĐA’R· SUVĐ·MA’Q sūđār sūđmāq. sūđ·

[III. 324/439]

634

Proverb [= 309 suγur-, 501 kōk]: KUVĶA’ SUVĐ·SA’ YUVZ·KA’ TUŠUVR· kōkkā sūđsa yūzkā tūšūr “If one spits toward the sky it falls on one’s face.” This is coined about one who acts hostilely against someone greater than himself in rank, as if to say, “This hostility and its consequences will come back to you, just as spittle comes back to the face [of one who spits toward the sky].” P

:: ‘AR· SIYĐ·TY är sīđti “The man (or other) urinated (*bāla*).” SIYĐA’R· SIYĐ·MA’K sīđār sīđmāk. sīđ·

:: ‘AR· QA’Đ·TY är qāđti “The man died in the blizzard (*māta . . . min ad-damaq*).” QA’ĐA’R· QA’Đ·MA’Q qāđār qāđmāq. qāđ·

:: ‘UL ‘IYŠIN QUVD·TIY ol īšin qōđti “The man put aside (*taraka*) his work.” The same for anything which one leaves or puts aside (*taraka*). QUVDVR QUVDMA’Q qōđūr qōđmāq. qōđ·

Verse:

‘UṬLUM SANK’ QUĐUR· MAN  
‘AR·DAM· ‘UKUT XUMA’RUV  
BIL·KA’ ‘ARIK BULB· SAN  
BAQIL ‘ANINK TABA’RUV

oṭlum saṇa qođur mǎn  
ārdām ögüt xumāru  
bilgä ärig bulup sǎn  
yaqqil anıñ tapāru

V

“My child, I leave (*atruku*) to you virtue and good breeding [as a legacy]; when you meet a wise man stay near him (and profit from him).”

K

:: ‘AR· TUVN KA’Đ·TIY är tōn kǎđti “The man put on (*labisa*) the garment (or other).” KA’ĐA’R· KA’Đ·MA’K kǎđār kǎđmāk. kǎđ·

:: ‘UL MANY KUVĐ·TIY ol mǎni kūđti “He waited for (*intažara*) me.” :: ‘UL QUVY· KUVĐ·TIY ol qōy kūđti “He tended (*ra’a*) the sheep (or other).” KUVĐA’R KUVĐ·MA’K kūđār kūđmāk. The latter is Oγuz dialect. kūđ·D

Final Weak

B

ZA’NBY zānbi “Cricket (*šarrār al-layl*).” ZA’NBY ‘AR·T zānbi art Name of a pass zānbi N between Qoçñār Bāsi and Balāsāγūn.

## J

SA'WJY *sāwči* "A messenger of God Most High (*ar-rasūl min rusul allāh ta'ālā*). Its root is: SA'W. *sāw* meaning "News, speech, proverb (*anbā', kalām, maṭal*)," since the Messenger conveys these things. 0 *sāwči*

SA'WJY *sāwči* "The go-between who conveys messages between the families of the groom and the bride (*ar-rasūl wahwa s-safīr alladī yamšī bayn al-aḥmā' wa-l-aḥār bi-r-rasā'il*). Oγuz dialect. D

## Z

K'RŽV *kāržü* "Shot or pellet (*julāhiq*). With *žāy* between the two points of articulation. *kāržü*

## J

SA'LJIY *sālči* "Cook (*maṭbaxī*)," in its root-meaning. Then "a kitchen-knife (*šafra al-maṭbaxī*)" is called: SA'LJIY BIJA'K *sālči bičāk*. 0 *sālči*

## [L]

JA'WLIY *čāwli* "Peach rinds and walnut shells, used as kindling (*qašr al-xawx wa-l-jawz alladī tūqadu bihi n-nār*). 0 *čāwli*

JAV\_WLIY<sup>1</sup> *čōwli* (?) "A strainer (*mišfāt*) for Tutmāč." It is [made of] thin rods that are plated together in the form of a ladle. *čōwli* ?

KA'WLIY *kāwli* "The mouth of an irrigation canal (*fūha an-nahr*). *kāwli*

The last three words

D

[III. 326/442]

635

are Kānčāk dialect.

## Another Type

## Γ

'ASUR·T·ΓUV 'UT. *asurtγu ot* "Sneezewort (*'aṭūs*). *asurtγu*

'Γ·RT·ΓUV *ayartγu* (?) "A drink made from wheat flour, like beer (*fuqqā'*). *ayartγu* ?

## Q

634 <sup>1</sup> A changed from U (?).

"A clever (*faṭīn*, *muta'āqil*) man" is called: 'ASRTTUQ [sic] 'AR· asirtqu (?) är.<sup>1</sup>

asirtqu ?

K

'AMIR·JK' ämirčgä "Cartilage (*γudrūf*)."

ämirčgä

QAL·DUR·ΓA' TUVN qaldraya tōn "A rustling (*mutaqa'qa'*) garment." Also anything that rustles, such as paper, etc. qaldraya

# Verbs

T [Vowel-Initial]

:: 'UL 'ANY 'ART·LA'DIY ol ani artlādi "He slapped him on the back of the neck (*ṣafa'a*)."

artla-

Q

:: QA'M· 'IR·Q·LA'DIY qām irqlādi "The diviner drew an omen (*takahhana . . . mutaṭafa'īlan fī ṣay*)."

irqla-

K

:: 'UL YIYRIK 'R·KLA'DIY ol yērig irklādi "He trampled (*waṭi'a*) the ground (or other)."

irklä-

D

A variant of: 'AK·LA'DIY iklādi [146].  
:: 'UL 'ATIΓ 'URK·LA'DIY ol atiy örklādi "He tethered (*ṣadda . . . bi-ṭawīla*) the horse (to a stake)."

örklä-

[B; sound]

:: 'AR· TUR·B·LA'DIY<sup>2</sup> NA'NKNY är torplādi nāṇni "The man inquired about (*taḥarrā*)<sup>3</sup> the thing."

torpla-

TURB·LA'R<sup>2</sup> TUR·B·LA'MA'Q<sup>2</sup> torplār torplāmāq.  
:: 'UL 'AR·NKA'K BILA' SURIYLA'DIY [sic] ol ärṇāk bilā sorplādi "He drew lots (*qāra'a . . . min al-qur'a*) with his finger."

sorpla- ?

SURIYLA'R SURIYLA'MA'K-Q sorplār sorplāmāq. 0  
:: 'UL QUZIY KURYLA'DIY [sic] ol qozi körplādi "He roasted the lamb in a pit dug out of the ground (*ḥanaḍa . . . wa-ṣawā fī xadd*<sup>4</sup> *min al-arḍ*)."

körplä-

T

635 <sup>1</sup> Cf. ED 252. Possibly \*u-si- "pretend that one is able"? Cf. 30 us (Oγuz)?

<sup>2</sup> U changed from A (by later hand?).

<sup>3</sup> MS. *taḥaddā*.

<sup>4</sup> MS. *ḥad*.

:: 'UL 'ANY SAR·T·LA'DIY **ol ani sartlādi** "He considered him a merchant (*tājir*)."  
SAR·T·LA'R SAR·T·LA'MA'Q **sartlār sartlāmāq.** sartla-

:: YIYBINIY SART(Y)·LA'DIY **yīpni sirtlādi** "He wound the string around the coarse  
hair (*lawā . . . 'alā l-hulb*)."  
Also, if one climbs up a small valley (*ša'ida . . . fī l-wādī š-ša'īr*), in  
Oyuz dialect. SÆIRIT(Y)LA'R SÆR-IT(Y)·LA'MA'Q **sirtlār sirtlāmāq.** sirtla-  
D

:: 'UL 'RK QAIRT·LA'DIY **ol ārig qartlādi** "He considered him ill-tempered (*nasabahu*  
*ilā šakāsa al-xuluq*)."  
Also, if one dresses a wound (*ašlaḥa l-qarḥ*). QART·LA'R QART·LA'-  
MA'Q **qartlār qartlāmāq.** qartla-

:: 'UL YIYR·TURQ·LA'DIY **ol yēr turqlādi** "He surveyed the length and breadth of  
the land (*masaḥa l-arḍ ṭūlan wa-'arḍan*)."  
Also, if one estimates the size (*qaddara haykal*) of a  
horse, or other. TURQ·LA'R TURQ·LA'MA'Q **turqlār turqlāmāq.** turqla-

## K

:: 'UL TAVA'RIN BAR·K·LA'DIY **ol tavārin bārklādi** "He guarded (*aḥraza, ḥafaḥa*)  
his property." Also, if one imprisons (*ḥabasa*) a person, or other, or guards (*ḥafaḥa*) anything,  
BARK·LA'R BARK·LA'MA'K **bārklār bārklāmāk.** Its root-form is: BAK·LA'DIY **baklādi** It  
may also be derived bārklā-

[III. 328/445]

636

from the phrase: BAR·K·YIYR· **bārklādi** meaning "A guarded (*ḥarīz*) place."

:: 'UL 'IYŠIF TAR·K·LA'DIY **ol īšiy tārklādi** "He hastened (*'ajjala*) the matter."  
TARK·LA'R TARK·LA'MA'K **tārklār tārklāmāk.** 0 tārklā-

:: 'UL MANY TUR·K·LA'DIY **ol māni türklādi** "He considered me a Turk." Also, if  
one considers him any non-Arab (? *ista'jama*). TURK·LA'R TURK·LA'MA'K **türklār türklāmāk.** türklā-

The imperative of this chapter has five letters. Example :: BARK·LA' N'NKNY **bārklā**  
**nāḥni** "Secure (*istawṭiq*)<sup>1</sup> the thing." :: SURIYLA' [sic] **sorpla** "Draw lots (*qāri'*)."  
In pronunciation, however, this pattern is more like a quadriliteral and functions like one (*fa-ḥumila*  
'*alayhi*'), since one of the unvowelled consonants does not appear distinctly in pronunciation.  
For this reason a poet is permitted to consider them as one letter, as I have explained [626 G]. G

The other rules and declensions may be formed by analogy with the preceding chapters.

This chapter has three aspects:

1) With the meaning that one considers it to belong to the class of the thing mentioned.  
Example :: TURK·LA'DIY **türklādi** "He considered him to be Turkic."

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636 <sup>1</sup> MS. *istawṭaqa* (vowels by later hand).

2) As a verb formed from a trilateral<sup>2</sup> noun with unvowelled middle radical. Example :: TAVAY<sup>3</sup> QURT·LA'DIY *teve qurtlādi* "He de-wormed (*naza'a d-dūd*) the camel (or other)."

3) As a simple verb with none of these meanings. Example :: 'UL TAV'RIN 'AL·Q·DIY ol *tavārin alqdi* "He used up his wealth." :: 'AR·YAL·Q·DY *ār yalqdi* "The man was sick to the stomach from greasy food (*bašima . . . min aṭ-ṭa'ām ad-dasim*)."

## Final Weak

## D

:: TUVY·TUL·DURA'DIY *bōy toldrādi* "The people dispersed on all sides (*tafarraqa n-nās min kull jānib*)."  
TULDRA'R TULDRA'MA'Q *toldrār toldrāmāq*. Oḡuz dialect. toldra-D

:: TUVN QAL·DIRA'DIY *tōn qaldrādi* "The garment (or other) rustled (*taqa'qa'a*)."  
QAL·DIRA'R QAL·DIRA'MA'Q *qaldrār qaldrāmāq*. qaldra-

:: TA'Š·JAL·DIRA'DIY *tāš čaldrādi* "The gravel (*raḍrāḍ*) made [such] a sound"—or other similar things, such as a chain that falls on the ground and makes a noise (*aṣātat*),<sup>4</sup> etc.  
JAL·DIRA'R JALDIRA'MA'Q *čaldrār čaldrāmāq*. čaldra-

:: TA'Š QUḌUVI·'IJ·RA' KUL·DURA'DIY *tāš quḍūy ičrā küldrādi* küldrä-

[III. 330/448]

637

"The stone resounded in the well and indicated its depth (*šawwata . . . wa-axbara bi-bu'd qa'r*)."  
KUL·DURA'R KULDURA'MA'K *küldrār küldrāmāk*.

Nasal with *jīm*<sup>1</sup>

## T

'UTUNJ· *ötünč* "Loan (*qarḍ*)."  
MAN 'ANK'R·YARMA'Q·'UTUN·J·BIYR·DIM *mān anār yarmāq ötünč bērdim* "I gave him the dirham as a loan." Oḡuz dialect. 0 ötünč D

'UTUḌNJ·'IYS· *utunč is* "A matter to be ashamed of (*yustaḥyā minhu*)."  
Oḡuz dialect. utunč D

## J

'UJUNJ· *üčünč* "Third (*tālīt*)," in counting. üčünč

636 <sup>2</sup>MS. *ṭunā'iyya*, read *ṭulāṭiyya*.

<sup>3</sup>Three dots over V by later hand.

<sup>4</sup>MS. *aḍā'at*.

637 <sup>1</sup>This section = 78-79.

This is a rule, namely that for any number below ten one adds to the root word *nūn* and *jīm* to express that it follows the number that is before it. Thus :: TUVRTUN·J *tōrtünč* "Fourth," BIYŠINJ· *bēšinč* "Fifth"—from the roots: TUVR·T· *tōrt* "Four," BIYŠ· *bēš* "Five." Nasal *nūn* plus *jīm* are suffixed with this meaning. It is also permitted to express the tens in the same way. Thus :: 'UVNUN·J· *ōnunč* "Tenth," Y~~A~~IKIR·MN·J· *yigirminč* "Twentieth." It is a regular rule.

G

R

'ARINJ· *ärinč* A particle meaning "Perhaps (*la'alla*).” Thus :: 'UL BAR·DIY 'ARIN·J· *ärinč*  
ol bardi *ärinč* "Perhaps he has gone." Thus. 0

'URUNJ *urunč* "Bribe (*rušwa*).”

urunč

'IRINJ *erinč* "Comfort, happiness (*at-tana'um wa-t-taqallub fī n-ni'ma*).” In some *erinč*  
dialects they say: 'ARI<sup>?</sup>Ž· *erēž* (?), with *zāy* between the two points of articulation. (*erēž* ? D)

W

'AWINJ *awinč* "Friendliness or familiarity with a thing (*al-mu'ānasa bi-š-šay*).”

awinč

K

'IKINJ NA'NK· *ekinč nān* "The second (*tānī*) of something.” 0

ekinč

'UKUNJ *ökünč* "Regret (*ḥasra*).” :: 'UL 'ANKAR 'UKUNJ QIL·DIY ol aṇar *ökünč*  
qildi "He caused him regret.” 0

'UKUNJ· *ögünč* "Boasting or self-praise (*tamadduḥ*).”

ögünč

L

'ILAN·J· YUVL· *ulinč yōl* "A winding (*multawī, laysa bi-l-mustawī*) road.” 0

ulinč

'ILAN·J *ilānč* "Reproach (*ta'yīr*) to an advisor over a matter in which it appears that  
his view was unsound.” *ilānč*

M

'UMUNJ *umunč* "Hope (*rajā'*).” Thus :: 'MUNJ TANKRIYKA' *umunč tānṛikā* "Hope  
is with God (may He be exalted).” *umunč*

N

'NANAJ *inanč* "Reliable (*mu'tamad*).” From this comes the name: 'INANJ BAK *inanč*  
*inanč beg* meaning "Reliable Emir.” 0 N

'UNUNJ· YAR·MA'Q· *onunč yarmāq* "The tenth (*āšir*) dirham (or other).”

onunč

## Verbs

## K

:: 'UL MANK' YIN·JKA'LAN·DIY ol maṇa yinčgālāndi "He humbled himself and yinčgālān- submitted (*tawāḍa'a*, *xaḍa'a*) to me." :: 'L QIYZIŦ YIN·JK'LAN·DIY ol qīziŷ yinčgālāndi "He took the girl as a concubine (*surriyya*)."

[III. 332/450]

638

QUL·TANK·RIYKA' YIN·JKA'LAN·DIY qul tāŋrīkā yinčgālāndi—YIN·J·KA'LANUVR·YIN·J·KA'LAN·M'K· yinčgālānūr yinčgālānmāk 0 —"The slave (worshipper) humbled himself, mortified himself, worshipped, fasted, prayed, and submitted (*tawāḍa'a*, *tazahhada*, *ta'abbada*, *ṣāma*, *ṣallā*, *xaḍa'a*) to God (Lord of the Worlds)."

End of the Book of Consonant Clusters. Last of the Eight Books.

Praise be to God, Lord of the Worlds.

## [Conclusion]

Maḥmūd ibn al-Ḥusayn states: We have carried out the conditions laid down in the Introduction of the book: to gather herein the dialects (*luḡāt*) of the Turks; to set forth their principles and to explain their rules; and to arrange their divisions into good order. The promise is fulfilled, and the goal is reached. I have discarded all extras, frills, superfluties and fillers. The book has come to its conclusion, and is immortalized as an everlasting treasure. End of the book.

Praise be to God eternal, and blessing upon His Apostle

forever, and upon his family entire. 0

## [Colophon]

This copy was completed by the slave, dependent upon God Most High, Muḥammad ibn abī Bakr ibn abī l-Faṭḥ, of Sāva, then of Damascus—may God Most High pardon him—on Sunday, the 27th of Šawwāl, 664 [1 August, 1266] and was copied from the author's autograph manuscript. At the end of it he states the following:

The composition of the book was begun on the first day of Jumādī l-ūlā in the year '64 [i.e. 464; 25 January, 1072] and was completed, after revising, correcting, and redacting it four times, on Monday, the 10th of Jumādī l-āxir, in the year 466 [10 February, 1074]. There is no power and no strength except with God, great and exalted. He is sufficient for us, and the best Protector. 0